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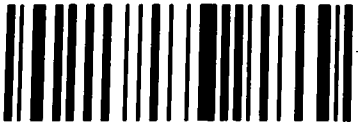
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INTRODUCTION

TO THE

NEW TESTAMENT.

BY

JOHN DAVID MICHAELIS,

LATE PROFESSOR IN THE UNIVERSITY OF GOTTINGEN, &c.

TRANSLATED FROM

THE FOURTH EDITION OF THE GERMAN,

AND

CONSIDERABLY AUGMENTED WITH NOTES,

AND A

DISSERTATION

ON THE ORIGIN AND COMPOSITION

OF THE

THREE FIRST GOSPELS.

BY

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INTRODUCTION

TO THE

NEW TESTAMENT.

BY J. D. MICHAELIS.

VOL. I. PART I.

TRANSLATOR's PREFACE.

THE Public is here preſented with the tranſlation of a work, which is held in high eſtimation in Germany, a country at preſent the moſt diſtinguiſhed in Europe for theological learning. The firſt edition, which appeared in 1750, the only one that exiſts in an Engliſh tranſlation, though it met with a favourable reception, is in all reſpects inferior to the preſent. The learned labours of our celebrated author, during almoſt forty years that have elapſed between the publication of the firſt and the fourth edition printed in 1788, have not only produced ſuch an increaſe of materials, as to render it at leaſt ſix times as voluminous as the former, but have had very material influence on our author's ſentiments, with reſpect to ſeveral important points of biblical criticiſm. In a letter, with which he honoured the tranſlator, he calls his firſt performance the work of a novice, and in the ſhort preface prefixed to the German original of the fourth edition, he expreſſes himſelf in the following modeſt and ſenſible manner. 'Whenever I 'reflect on the year 1750, when the firſt edition of this 'Introduction appeared, which I publiſhed at that time 'chiefly as a guide for my academical lectures, and 'compare it with the more complete editions of 1765, 'and 1777, I feel a ſatisfaction, and even a degree of 'aſtoniſhment, at the progreſs of learning in the preſent 'age: and as during the laſt ten years in particular the 'moſt rapid advances have been made in literature, the 'preſent edition of this work, which is a kind of ge-'neral repoſitory, has received a proportional increaſe. 'I candidly confeſs, not only that my own private know-'ledge at the time of my firſt publication was inferior 'to what it ſhould and might have been, but that the

'performance itſelf was written in too much haſte: and 'yet this very imperfect edition had the honour of being 'tranſlated into Engliſh, and of undergoing a re-im-'preſſion even at the time when the ſecond much more 'complete edition was already publiſhed in Germany. 'The republic of letters is at preſent in poſſeſſion of 'knowledge, of which it had no idea in the middle of 'this century; and I may venture to affirm, that the 'laſt-mentioned period bears the ſame analogy to the 'year 1787, as the ſtate of infancy to that of manhood. 'We were unable at that time to form an adequate 'judgement on many important topics, and the opinions 'of the learned were divided on the moſt ancient and 'moſt valuable manuſcripts. Wetſtein's edition of the 'New Teſtament, which was printed in 1751 and 1752, 'kindled a new fire, the blaze of which afforded during 'ſome time only a ſpecies of twilight, becauſe the learned 'critic himſelf had formed a falſe judgement on theſe 'important manuſcripts, and accuſed them of being 'corrupted from the Latin. The authority of Wetſtein 'procured implicit confidence in his opinion; and a 'lapſe of many years was neceſſary before a proper uſe 'could be made of his copious and valuable collections, 'and an inference deduced more conſonant to the truth, 'than the ſentiments entertained by the author himſelf. 'The ſyſtem of biblical criticiſm has been placed in a 'new light, and reduced to a ſtate of greater certainty: 'but it is unneceſſary to ſwell the preface with a de-'ſcription of the treaſures that have been opened, and 'the diſcoveries that have been made in this enlightened 'age, as they are arranged under their reſpective heads 'in the courſe of the preſent Introduction.'

The reader will perceive from what is here ſaid by our author, that the work is purely critical and hiſtorical, and will therefore expect to find no diſcuſſions of controverted points in ſpeculative theology, which belong to a different province. Independent of ſect or party, his intention is to explain the Greek Teſtament with the ſame impartiality, and the ſame unbiaſſed love of truth,

with

with which a critic in profane literature would examine the writings of an Homer or a Virgil. Nor does it enter into the nature of his deſign to give a deſcription of the Jewiſh ſects, the dreſs and manners of the Eaſt, the weights and meaſures that were uſed in Paleſtine, or the geography and chronology neceſſary to a right underſtanding of the Bible; ſubjects, with which he ſuppoſes his readers already acquainted, as they have been treated by a great variety of authors, which it is here unneceſſary to enumerate. The German original conſiſts of two quarto volumes, the firſt of which contains an examination of the title, authenticity, inſpiration, and language of the New Teſtament, the quotations from the Old Teſtament, the various readings, ancient verſions, and manuſcripts of the Greek Teſtament, the quotations of the fathers, critical and theological conjecture, commentaries and editions of the Greek Teſtament, accents and other marks of diſtinction, with the ancient and modern diviſions of the ſacred text. The ſecond volume contains a particular introduction to each individual book of the New Teſtament.

The firſt part alone is now preſented to the Public in an Engliſh tranſlation; and that the reader may have ſome notion of what he is to expect from this learned work, I will give a ſhort review of its contents. Each chapter contains a ſeparate diſſertation on ſome important branch of ſacred criticiſm, in which there is united ſuch a variety of matter, as would be ſufficient, if dilated according to the uſual mode of writing, to form as many diſtinct publications. In the chapter, which relates to the authenticity of the New Teſtament, the evidence both external and internal is arranged in ſo clear and intelligible a manner, as to afford conviction even to thoſe, who have never engaged in theological inquiries: and the experienced critic will find the ſubject diſcuſſed in ſo full and comprehenſive a manner, that he will probably pronounce it the moſt complete eſſay on the authenticity of the New Teſtament that ever was publiſhed. The chapter which relates to the inſpiration of the New

Teſtament, contains a variety of very ſenſible and judicious remarks; and though the intricacy of the ſubject has ſometimes involved our author in obſcurity, yet few writers will be found who have examined it with more exactneſs. The language of the New Teſtament is analyſed in the fourth chapter with all the learning and ingenuity, for which our author is ſo eminently diſtinguiſhed; the different ſources of its peculiar expreſſions he has diſtinctly pointed out, and arranged under their reſpective heads: and though he appears to have ſometimes fallen into error, in the application of rules to particular caſes, yet no objection can be made to the principles themſelves. In the fifth chapter, where he examines the paſſages which the Apoſtles and Evangeliſts have quoted from the Old Teſtament, he takes a diſtinct view of the ſeveral parts of the inquiry, and conſiders whether theſe quotations were made immediately from the Septuagint, or were tranſlations of the Hebrew, whether their application is literal or typical, and whether the ſacred writers did not ſometimes accommodate to their preſent purpoſe expreſſions and paſſages, which in themſelves related to different ſubjects. In the ſixth chapter, which contains an account of the various readings of the Greek Teſtament, he ſhews the different cauſes which gave them birth, and deduces clear and certain rules to guide us in the choice of that which is genuine: he enters fully and completely into his ſubject, and ſhews himſelf a perfect maſter in the art of criticiſm. The ſeventh chapter, which contains a review of the ancient verſions of the New Teſtament, is not only critical, but hiſtorical, and compriſes in itſelf ſuch a variety of information, as makes it difficult to determine, whether it moſt excels in affording entertainment or conveying inſtruction. The eighth chapter relates to the Greek manuſcripts, and after ſome previous diſſertations in regard to the ſubject in general, contains a critical and hiſtorical account of all the manuſcripts of the Greek Teſtament, which have been hitherto collated. This is a ſubject, which muſt be highly intereſting

reſting to every man engaged in ſacred criticiſm, and I may venture to pronounce, that whatever expectations the reader may form upon this head, he will find them fully gratified by our learned author. The quotations from the New Teſtament in the works of eccleſiaſtical writers, form the ſubject of inquiry in the ninth chapter, in which our author examines the various modes, in which it is ſuppoſed that theſe quotations were made, and conſiders how far they were made from mere memory, and how far we may conſider them as faithful tranſcripts from the manuſcripts of the New Teſtament, which the writers reſpectively uſed. Having thus examined the text of the Greek Teſtament, its various readings, and the three grand ſources from which they muſt be drawn, namely, the Greek manuſcripts, the ancient verſions, and the quotations in the works of eccleſiaſtical writers, he proceeds, in the tenth chapter, to examine ſuch readings, as either are, or have been introduced into the ſacred text on mere conjecture. He allows that critical emendations, which have no reference to points of doctrine, are ſometimes allowable; but he highly inveighs againſt theological conjecture, and maintains that it is inconſiſtent to adopt the New Teſtament, as the ſtandard of belief and manners, and yet to aſſert the privilege of rejecting or altering, without authority, whatever contradicts a previouſly aſſumed hypotheſis. He is of opinion that there is no medium between adopting in general the doctrines, which the New Teſtament literally contains, and rejecting the whole as an improper criterion of faith. The eleventh chapter contains only a chronological account of the authors who have collected various readings to the Greek Teſtament: but the twelfth chapter contains a very excellent review of all the critical editions of the Greek Teſtament from the year 1514, when the Complutenſian was printed, down to the preſent time. He likewiſe conſiders the imperfections, which have hitherto attended ſuch editions as are printed with various readings, and delivers the plan, and the rules, on which a perfect edition, according to his opinion, ſhould

be formed. The laſt chapter, which relates to the marks of diſtinction in the Greek Teſtament, and the diviſions which have been made at different times in the ſacred text, will be moſt intereſting to thoſe, who are engaged in the examination of Greek manuſcripts: but as many practical rules are deduced from the inquiry, it will be likewiſe of importance to every man who is employed in the ſtudy of divinity at large.

With reſpect to the tranſlation, though its merits or demerits muſt be determined by the public, it may not be improper to explain in a few words the plan, on which I have proceeded. As the ſtructure of the German periods is widely different from that of the Engliſh, and the ſtyle of our author, notwithſtanding his conſummate erudition, is not only devoid of elegance, which is unneceſſary in critical diſquiſitions, but is in general harſh and uncouth, a literal tranſlation of this learned work would have been unavoidably offenſive to an Engliſh ear. In tranſlating the works of a Wieland or a Rouſſeau, a deviation from the original would be wholly unpardonable, becauſe it is the buſineſs of a tranſlator not only to convey the ſentiments of his author, but to preſerve if poſſible the beauty of the dreſs, in which they are diſplayed. But where neither beauty nor even neatneſs is viſible, it ceaſes to be a duty to retain the peculiarities, which in a tranſlation would be ſtill greater blemiſhes, than in the original. I have ſeldom therefore given a cloſe tranſlation, except in matters of verbal criticiſm, and have very frequently been obliged to new-model whole periods. I have paid however the ſtricteſt attention to the ſenſe and ſpirit of the original, which, after a reſidence of five years in a German Univerſity, I have leſs reaſon to fear that I have miſtaken, than that in conſequence of a long abſence from my native country, I may have been ſometimes guilty of incorrectneſs in the ſtyle of the tranſlation. A writer, who by long habit is more familiarized with a foreign than with his native language, inſenſibly adopts its modes of expreſſion; and it is poſſible, and even probable, that this very circumſtance may

have

have often led me into the error which I have ſtudiouſly endeavoured to avoid. I hope however to be favoured with the indulgence of the learned, and if this publication ſhould be deemed worthy of a ſecond edition, to which the merits of the author though not of the tranſlator are juſtly entitled, every improvement that may be propoſed will be thankfully accepted, and carefully noticed. Another alteration which I have taken the liberty to make is, that I have transferred to the margin a variety of references that are placed in the text of the original, becauſe they wholly interrupt the fluency of the ſtyle: but I have deviated from this rule wherever the quotations themſelves form the ſubject of diſcourſe. I have likewiſe divided the work into chapters as well as ſections, though the latter diviſion alone is admitted into the original, which, though more convenient in quoting from this Introduction, occaſions frequent confuſion in the ſtudy of the work itſelf.

When I firſt engaged in the preſent tranſlation, I had no other object in view, than to preſent the public with a faithful copy of the original. But being at that time particularly employed in the ſtudy of theology, I was led by curioſity, or a thirſt of knowledge, not only to examine the numerous paſſages, whether of the Hebrew Bible or Greek Teſtament, of writers ancient or modern, Aſiatic or European, to which our author referred, but likewiſe to read with attention the moſt celebrated works, in which the various points were diſcuſſed, that are the ſubjects of the preſent Introduction. From theſe inquiries there reſulted a variety of obſervations, which I committed to paper, with references to the German original, becauſe at that time I had no other object in view, than my own inſtruction. Where the matter was too extenſive to be comprised in a ſmall compaſs, I noted down the volume and the page, in the author or authors, in which it was treated at large, that I might know in future where I ſhould ſeek for information, if ever I had leiſure or inclination to proſecute the inquiry. Having collected in this manner from various ſources a number of

materials, which ſerved either to illuſtrate our author's Introduction where it was obſcure, to correct it where it ſeemed erroneous, or to ſupply what appeared to be defective, with vouchers and authorities for each obſervation, I thought it might be of uſe to the reader, if I adapted them to the Engliſh tranſlation, and ſubjoined them as an appendix to each volume. They will ſave him, at leaſt, the trouble of collecting materials for himſelf, which would be attended with no inconſiderable labour, and enable him to turn at once, without either trouble or loſs of time, to the volume and the page of each author, where he will find more ample information than can be contained in the compaſs of a note. Of theſe references there are ſeveral thouſands, and that the reader may never be at a loſs in referring to the quoted authors, I have in general at the firſt quotation given the full title of the work, and if it has gone through ſeveral editions, I have always mentioned that, which I particularly meant. To the notes, which are formed on the plan above deſcribed, I have added others of a different kind. I have in general given extracts from the German works to which our author refers, eſpecially from his Orientaliſche and Exegetiſche Bibliothek, becauſe theſe are ſources which are inacceſſible to moſt Engliſh readers, and our author is frequently more conciſe than he otherwiſe would have been, on the preſumption that the laſt-mentioned work in particular is in the hands of thoſe who read his Introduction. And ſince ſeveral very important publications in biblical criticiſm, by Alter, Adler, Birch, Münter, &c. have made their appearance, ſince the laſt edition of our author's Introduction, and contain very valuable materials, with which he would have enriched his own work, if he had publiſhed only three years later, I have endeavoured, as far as my imperfect knowledge of the ſubject would permit, to communicate under each reſpective head, the information which could not be conveyed by our author himſelf. I have likewiſe occaſionally introduced, in the body of the notes, ſome ſhort diſſertations on ſubjects of ſacred criticiſm,

eſpecially

eſpecially in the chapters which relate to the ancient verſions, the manuſcripts, and the editions of the Greek Teſtament.

Theſe are the additions, which I have ventured to lay before the public, as an appendix to the original work of Michaelis, and for which perhaps I ſhould requeſt the indulgence of the public. I candidly own that I commenced the preſent undertaking, without that knowledge and experience in ſacred criticiſm, which I ought to have poſſeſſed. My knowledge of the Oriental languages extends no further, than to enable me to make out a paſſage by the help of a grammar and a lexicon; nor had the other branches of theological learning engaged my attention, when I firſt entered on the work, which I now deliver to the public. Confined by ſickneſs in a foreign country, I ſought rather to amuſe and to inſtruct myſelf, than to edify mankind; but as I have altered my original plan, and preſume to publiſh the fruits of my reſearches, I muſt hope that induſtry has in ſome meaſure ſupplied the deficiencies of knowledge. Perhaps it will be thought to ſavour of preſumption, that I have often ventured to call in queſtion the opinions of our author: but as no man is exempt from the danger of miſtake, and neither the moſt profound erudition nor the cleareſt underſtanding can at all times ſecure us from error, it may be naturally expected that various paſſages even in the writings of Michaelis muſt be liable to objection. Though impreſſed with the moſt profound veneration for the memory of a man, who is now no more, of a man, whoſe name will be ever uttered with reſpect, as long as learning is an object of eſteem, yet the duty, which we owe to truth, is ſuperior to that which can be claimed by the greateſt names, or the moſt exalted characters. Unbiaſſed therefore by prejudice, and with a freedom, to which every writer is entitled, I have carefully examined the aſſertions and opinions of our author, and wherever they appeared to be erroneous, I have ſtated, as clearly as I was able, the reaſons which induced me to diſſent. I ſubmit however the whole to the

deciſion

deciſion of the reader; and whatever miſtakes I have made, for in a work of ſuch extent as the preſent, miſtakes are unavoidable, I ſhall not be aſhamed, as ſoon as they are pointed out with coolneſs and candour, to acknowledge and retract them.

Laſtly, I muſt beg leave to caution thoſe, who compare the German original with the Engliſh tranſlation, and find that the references to the quoted authors are ſometimes different in the latter, with reſpect to the figures denoting the volume or the page, the chapter or the verſe, not immediately to conclude that the references in the tranſlation are erroneous. For as I have at all times conſulted the quoted authors, I have tacitly corrected the Errata of the German original, which are more numerous, than any man would imagine, who was not concerned in literary publications. In this reſpect therefore the tranſlation has an advantage over the original itſelf, except where new typographical errors have been made, which I hope are not numerous, becauſe I have corrected the preſs myſelf, and have paid particular attention to the accuracy of the references, ſince miſtakes in theſe are not like other errata, which in general correct themſelves.

Before I conclude, I muſt return thanks to the Univerſity, of which I have the honour to be a member, for its liberal aſſiſtance, in defraying the expences of this publication.

ST. JOHN'S COLLEGE, CAMBRIDGE,
APRIL 2, 1793.

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INTRODUCTION

TO THE

SACRED WRITINGS

OF THE

NEW COVENANT.

CHAP. I.

OF THE TITLE USUALLY GIVEN TO THE WRITINGS OF THE NEW COVENANT.

THE Collection of Writings compoſed after the aſcenſion of Chriſt and acknowledged by his followers to be divine is known in general by the name of καινη διαθηκη. This title, though neither given by divine command, nor applied to theſe writings by the apoſtles, was adopted in a very early age [a], though the preciſe time of its introduction is uncertain, it being juſtified by ſeveral paſſages in ſcripture [a], and warranted by the authority of St. Paul in particular, who calls the ſacred books before the time of Chriſt παλαια διαθηκη [b]. Even long before that period either the whole of the Old Teſtament, or the five books of Moſes were entitled βιβλιον διαθηκης, or Book of the Covenant [c].

As the word διαθηκη admits of a twofold interpretation, we may tranſlate this title either The New Covenant or the

[a] Matth. xxvi. 28. Gal. iii. 17. Heb. viii. 8. ix. 15—20.

[b] 2 Cor. iii. 14. [c] 1 Macc. i. 57.

the New Teſtament. The former tranſlation muſt be adopted, if reſpect be had to the texts of ſcripture, from which the name is borrowed, ſince thoſe paſſages evidently convey the idea of a covenant[d]; and beſides, a Being incapable of death can neither have made an old, nor make a new teſtament. It is likewiſe probable that the earlieſt Greek diſciples, who made uſe of this expreſſion, had no other notion in view than that of Covenant. We on the contrary are accuſtomed to give this ſacred collection the name of Teſtament; and ſince it would be not only improper, but even abſurd to ſpeak of the Teſtament of God, we commonly underſtand the Teſtament of Chriſt, an explanation which removes but half the difficulty, ſince the new only, and not the old had Chriſt for its teſtator.

The name of New Teſtament is derived from the Latin Verſion, in which διαθηκη, even in thoſe paſſages where contract or covenant is clearly the ſubject of diſcourſe, is tranſlated Teſtamentum. But this muſt be regarded rather as an harſh Greciſm than as an error[3] in the Latin Tranſlator, who rendering a word, that admits in the original of the double ſenſe of Will and Contract, uſed Teſtamentum in the ſame extent of meaning, conſidering teſtor to convey the idea of a bond. Whoever reads the ninth Chapter of Geneſis in the vulgate[4], will be convinced that the tranſlator underſtood by Teſtamentum ſimply a covenant. Ecce ego excito teſtamentum meum vobis, (ſays God to thoſe who were ſaved from the Deluge). Hoc ſignum teſtamenti mei, quod ego ponam inter me et vos et omnem animam vivam, et erit ſignum teſtamenti æterni inter me et inter terram[e]. Et memor ero teſtamenti mei quod eſt inter me et inter vos et omnem animam vivam. This teſtamentum which God declares he will remember, is a covenant, never to deſtroy again the earth by a general deluge.

The

d See my Expoſition of the Epiſtle to the Hebrews 2.

e The word inter from its reciprocal ſenſe evidently ſhews that teſtamentum here ſignifies a covenant.

The ſacred writers themſelves have no general name for the whole collection [5], which neither was nor could be made as long as the Apoſtles lived, it being uncertain what productions might ſtill proceed from their hands; and the Goſpel of St. John was undoubtedly written at a very late period, and ſtill later, as many ſuppoſe, the book of revelation. The Apoſtles ſeldom quote either from their own writings, or from thoſe of the other Apoſtles, ſince they were at that time too recent to be generally known in all the churches: but in thoſe caſes in which quotations are uſed they expreſs themſelves, "I wrote to you in an epiſtle [f]," or "As our beloved brother Paul alſo according to the wiſdom given unto him hath written unto you [g]," &c. In theſe and ſimilar inſtances they refer only to ſuch epiſtles as had been written to the ſame community to which they were writing themſelves [6]: to the epiſtles of St. Paul alone are ſuch references to be found, and, what is a ſingular circumſtance, to thoſe rules which are loſt [7].

The expreſſion likewiſe πασα γραφη, which is uſed by St. Paul in his ſecond epiſtle to Timothy [h], can hardly ſignify his own writings and thoſe of the other Apoſtles, ſince according to the tenor of the whole paſſage it conveys the ſame meaning with ιερα γραμματα uſed in the preceding ſentence, ſcriptures which Timothy had learnt from a child, and which could mean therefore the writings of the Old Teſtament alone, not thoſe of the Apoſtles and Evangeliſts [8].

The above remarks, though unimportant in themſelves, afford however an opportunity of making a general obſervation which we ſhall find of conſiderable weight in the ſequel, 'That the Apoſtles who ſo frequently quote the writings of the Old Teſtament rarely quote thoſe of the new. They were at that time too recent, and too little known to the Chriſtians in general to form a ſubject of quotation, ſince otherwiſe St. Paul would hardly have omitted, in writing his firſt epiſtle to the Corinthians, to quote in the fifteenth chapter the Goſpel of St. Matthew, whoſe

[f] 1 Cor. v. 9. [g] 2 Pet. iii. 15. [h] Ch. iii. 16.

whoſe writings bore teſtimony to the reſurrection of Chriſt[9]. We have the ſame reaſon to believe that the epiſtles of St. Paul to the Galatians, Theſſalonians, and Corinthians were not known at Rome at the time when he wrote his epiſtle to the Romans. The cauſe of ſuch omiſſions, which take place in every epiſtolary correſpondence, will ſerve likewiſe to explain the appearance of ſimilar neglect in the epiſtles of Clemens Romanus.

CHAP. II.

OF THE AUTHENTICITY OF THE NEW TESTAMENT.

SECT. I.

Importance of this inquiry, and its influence on the queſtion of the divine origin of the Chriſtian religion[1].

BEFORE we proceed to examine the various grounds for the authenticity of the New Teſtament, it may not be improper to premiſe a few obſervations on the importance of this inquiry, and its influence in determining the divinity of the Chriſtian religion. And we ſhall find its influence to be ſuch, as to make it a matter of ſurpriſe that the adverſaries of Chriſtianity have not conſtantly made their firſt attacks upon this quarter. For, if they admit theſe writings to be as antient as we pretend, and really compoſed by the perſons to whom they are aſcribed, though we cannot from theſe premiſes alone immediately conclude them to be divinely inſpired, yet an undeniable conſequence is the truth and divinity of the religion itſelf[2]. The Apoſtles allude frequently in their epiſtles to the gift of miracles, which they had communicated to the Chriſtian converts by the impoſition of hands in confirmation of the doctrine delivered in their ſpeeches and writings, and ſometimes to miracles which they themſelves had performed[3]. Now if theſe epiſtles are really genuine, it is hardly poſſible to deny thoſe miracles to be true. The caſe is here entirely different from that of an hiſtorian,

who

who relates extraordinary events in the courſe of his narrative, ſince either credulity or an actual intention to deceive may induce him to deſcribe as true a ſeries of falſehoods reſpecting a foreign land, or diſtant period. Even to the Evangeliſts might an adverſary of the Chriſtian religion make this objection: but to write to perſons with whom we ſtand in the neareſt connexion, 'I have not only performed miracles in your preſence, but have likewiſe communicated to you the ſame extraordinary endowments,' to write in this manner, if nothing of the kind had ever happened, would require ſuch an incredible degree of effrontery, that he who poſſeſſed it would not only expoſe himſelf to the utmoſt ridicule, but giving his adverſaries the faireſt opportunity to detect his impoſture would ruin the cauſe, which he attempted to ſupport.

St. Paul's firſt epiſtle to the Theſſalonians is addreſſed to a Chriſtian community, which he had lately founded, and to which he had preached the Goſpel only three ſabbath days[j]. A ſudden perſecution obliged him to quit this community, before he had given it its proper degree of conſiſtence, and, what is of conſequence in the preſent inſtance, he was protected neither by the power of the magiſtrate, nor the favour of the vulgar. A pretended wonder-worker, who has once drawn the populace to his party, may eaſily perform miracles, and ſafely proclaim them. But this very populace, at the inſtigation of the Jews, who had conſiderable influence, excited the inſurrection, which obliged St. Paul to quit the town[k]. He ſends therefore to the Theſſalonians, who had received the Goſpel, but whoſe faith he apprehended might waver through perſecution, authorities and proofs of his divine miſſion[l], of which authorities the firſt and chief are miracles, and the gifts of the Holy Ghoſt. Οτι το ευαγγελιον ημων ουκ εγενηθη εις υμας εν λογῳ μονον αλλα και εν δυναμει[m], και εν

[j] Acts xvii. 2. [k] Acts xvii. 5—10. [l] 1 Theſſ. i. 5—10.

[m] Δυναμις ſignifies here as well as in many other paſſages the power of working miracles. It is properly a Chaldaiſm from גְּבוּרָה which ſignifies 1. Power. 2. Miracles. See my note to this paſſage[6], and the principal text, Mark vi. 5.

ἐν πνευματι αγιῳ εν πληροφορια πολλῃ. Is it poſſible without forfeiting all pretenſions to common ſenſe that, in writing to a community, which he had lately eſtabliſhed, he could ſpeak of miracles performed, and gifts of the Holy Ghoſt communicated, if no member of the ſociety had ſeen the one, or received the other?

He appeals to the ſame evidence with reſpect to the Corinthians, who were highly diſſatisfied both with him, and his doctrine, being prejudiced againſt him by his numerous antagoniſts, who uniting violence with authority watched every opportunity of detecting errors, and catched at every failure, that might refute and confound him[n]. Και ο λογος μυ και το κηρυγμα μυ ουκ εν πειθοις σοφιας λογοις, αλλ' εν αποδειξει πνευματος και δυναμεως. Πνευμα ſignifies in the writings of St. Paul in general and in this epiſtle in particular the extraordinary gifts of the Holy Ghoſt, ſuch as the gift of languages, and others which are deſcribed in the twelfth, thirteenth, and fourteenth chapters.

To the Jewiſh converts likewiſe, who were in danger of becoming apoſtates from the religion, which they had adopted, he repreſents the greatneſs of their crime, if they rejected a religion, to which God bore witneſs with ſigns and wonders, and with divers miracles, and gifts of the Holy Ghoſt[o]. And he reminds them in another paſſage[p] that they had taſted of the heavenly gift (i. e. the New Covenant) and were made partakers of the Holy Ghoſt.

In the ſame manner St. Paul attempting to convince the Galatians, who had departed from the purity of the Goſpel, that it was neceſſary to aboliſh the Moſaic law propoſes the following queſtion[q], 'Received ye the Spirit by the works of the law, or by the hearing of faith?' Would an impoſtor endowed with that degree of judgement, which no one can deny to St. Paul who has read attentively his epiſtles particularly thoſe to Timothy, and his various tranſactions recorded in the acts of the apoſtles, appeal againſt the avowed enemies of the new religion not only to miracles performed by himſelf, but to ſupernatural

[n] 1 Cor. ii. 4.
[o] Heb. ii. 1—4.
[p] Heb. vi. 4, 5.
[q] Gal. iii. 5.

ſupernatural endowments imparted to the very perſons to whom he wrote, if they could have replied, 'We are ignorant of theſe endowments, we underſtand not what is meant by gifts of the Holy Ghoſt?'

The ſame apoſtle in his firſt epiſtle to the Corinthians[f] corrects the abuſe of certain ſpiritual gifts, particularly that of ſpeaking divers kinds of tongues, and preſcribes rules for the employment of theſe ſupernatural talents: he enters into a particular detail of them, as they exiſted in the Corinthian community, reaſons on their reſpective worth and excellence, ſays they are limited in duration, no diſtinguiſhing mark of divine favour, nor ſo important as faith and virtue, the love of God, and charity for our neighbour. Now if this epiſtle was really written by St. Paul to the Corinthians, and they had actually received no ſpiritual gifts, no power imparted by extraordinary means of ſpeaking foreign languages, the proper place to be aſſigned him were not among impoſtors, but among thoſe who had loſt their underſtanding. A juggler may deceive by the dexterity of his hands, and perſuade the ignorant and the credulous that more than human means are requiſite for the performance of his extraordinary feats, but he will hardly perſuade thoſe, whoſe underſtandings remain unimpaired, that he has likewiſe communicated to his ſpectators the power of working miracles, and of ſpeaking languages which they had never learnt, were they conſcious of their inability to perform the one, or ſpeak the other. It is true that this argument would loſe its force on the hypotheſis, which Semler has adopted in his explanation of this epiſtle[g], viz. that St. Paul alludes in the abovementioned chapters not to ſupernatural gifts, but merely to certain offices in the church, the exerciſe of which required only natural knowledge and ability; and that the gift of tongues reſpects thoſe foreigners who were emyloyed as miniſters in the Corinthian church, in order

[f] Ch. xii. xiii. xiv.

[g] I. S. Semleri paraphraſis in primam Pauli ad Corinthios epiſtolam cum notis, et Latinarum tranſlationum excerptis. Halæ Magdeburgicæ 1773.

order that ſtrangers who frequented the city whether Syrians, Arabians, or Egyptians might hear the Goſpel in their native language[t]. But I can hardly perſuade myſelf that an impartial reader, who attends to the connexion of theſe ſeveral chapters, will be of Semler's opinion: this at leaſt is certain, that no profeſſed adverſary of the Chriſtian religion has ever had recourſe to this evaſion, notwithſtanding Theologians[s] themſelves have paved the way for ſimilar explanations. A circumſtantial refutation of this new and extraordinary hypotheſis would be too prolix for the preſent treatiſe[s]; a commentary on the epiſtle itſelf, ſhould I ever write one, would be the proper place to introduce what at preſent I muſt confine to my public lectures[10].

To ſuppoſe that an impoſtor could write to the converts or adverſaries of the new religion not only theſe, but even ſubſequent epiſtles with a degree of triumph over his opponents, and yet maintain his authority, implies ignorance and ſtupidity hardly to be believed, not only in the Hebrews and Galatians, but even in the inhabitants of Theſſalonica and Corinth, cities which never lay under the weight of ſo heavy a ſuſpicion. Credulous as the Chriſtians have been in later ages, and even ſo early as the third century, no leſs ſevere were they in their inquiries, and guarded againſt deception at the introduction of Chriſtianity. This character is given them even by Lucian[11] who vented his ſatire not only againſt certain Chriſtians[u]; who had ſupplied Peregrinus with the means of ſubſiſtence, but alſo againſt heathen oracles and pretended wonders. He relates of his impoſtor (Pſeudomantis) that he attempted nothing ſupernatural in the preſence of the Chriſtians and Epicureans. This Pſeudomantis exclaims before the whole aſſembly, 'Away with the Chriſtians, away with the Epicureans, and let thoſe only remain who believe in the Deity[12]!' (πιστευοντες τῳ Θεῳ) upon which the populace took up ſtones, to drive

[t] See the Orientaliſche Bibliothek 7, Vol. I. p. 99—102.

[u] De morte Peregrini, § 12, 13. 16. Ed. Reitz, Tom. III. p. 334—338. 341.

drive away the ſuſpicious[13], while the other philoſophers Pythagoreans, Platoniſts, and Stoics, as credulous friends and protectors of the cauſe, were permitted to remain[w]. This author, who lived in the middle of the ſecond century, was chiefly acquainted with the Chriſtians of Syria, who were moſtly of Jewiſh origin[x], and much leſs enlightened than the Chriſtians of Greece. If we aſcend ſtill higher, we find that the chief reaſon, which occaſioned the Goſpel of Luke, was a deſire of contradicting or correcting the accounts of divers miracles, which ungrounded reports had brought into general circulation. But ſetting theſe circumſtances aſide, and admitting the primitive Chriſtians to have been credulous even in the higheſt degree, it is yet impoſſible that they could imagine themſelves endowed with the power of ſpeaking languages to which they were utter ſtrangers: and ſuch epiſtles as they received from St. Paul could no impoſtor have written, and ſtill remain their apoſtle.

I have acknowledged above, that the arguments, which have been here adduced, are not applicable to the relation which the Evangeliſts give of the miracles of Chriſt, becauſe in this reſpect they are merely hiſtorians. But the three firſt Goſpels, admitting them to be genuine, demonſtrate, though on different principles, yet with equal certainty the truth of the Chriſtian religion, becauſe they contain prophecies which were afterwards fulfilled. Were they compoſed by the authors to whom they are aſcribed, they muſt have been written before the commencement of the Jewiſh war and the deſtruction of Jeruſalem, that of St. Luke in particular of which the Acts of the Apoſtles are a continuation, a hiſtory compiled in the ſecond year[14] of St. Paul's impriſonment at Rome, and which ceaſes before the commencement of the troubles in Judea. And yet they contain a plain and circumſtantial account of this impending calamity[y], and determine the period, when this prediction

[w] Alexander ſeu Pſeudomantis, § 25. 38. Tom. II. p. 232, 233. 244, 245.

[x] They abandoned Peregrinus becauſe he had eaten unclean meats. De morte Peregrini, § 16.

[y] Matth. xxiv. Mark xiii. Luke xxi. 5—36.

prediction was to be accompliſhed: of which mention is likewiſe made in the epiſtles[z], where we find what expectations were raiſed upon this ſubject by the prophecy of Chriſt[15]. It were a bold aſſertion that by accident alone was fulfilled a prediction thus circumſtantially delivered, and thus preciſe in limiting the period of its accompliſhment. 'Verily I ſay unto you this generation ſhall not paſs, till all theſe things be fulfilled.' Beſides, the knowledge of it had been ſo induſtriouſly propagated by the Apoſtles among the ſeveral communities, that the truth of this prediction ſeemed in a great meaſure to determine the truth of the religion: they would therefore hardly have ventured to expoſe both themſelves and their ſect to ſo dangerous a trial, had no ſuch prophecy been given by Chriſt. Let it be objected that human ſagacity were ſufficient to foreſee that the misfortunes, which had long threatened, muſt at laſt fall upon the Jews, ſince the ſtorm had been gathering at a diſtance, before it burſt forth with violence: but preciſely to determine not only that ſeries of events recorded by St. Matthew[a], but even the period of its accompliſhment is ſurely beyond the reach of human foreſight. We may go ſtill further, and deny that human penetration could have foreſeen in that age even the event itſelf, of which Joſephus in his hiſtory of the Jewiſh war affords the ſtrongeſt proof. For, although there exiſted ſo early, as the year in which Chriſt was crucified, various cauſes which afterwards contributed to the ſtorm, that broke over Jeruſalem, yet from theſe cauſes neither the deſtruction of the city, nor even the Jewiſh war would have followed, had not a number of unexpected, and at that time improbable circumſtances ariſen, of which no one by human means during the life of Chriſt, or even the lives of St. Peter and St. Paul could have had the ſmalleſt conception. The injuſtice of the Roman Governors, which at length excited a general rebellion, did not ariſe to ſuch a pitch as to become intolerable till long after the death of Chriſt; the adminiſtration of Pilate compared with that of his ſucceſſors

[z] Heb. x. 25. 36—39. Jam. v. 1—8. [a] Ch. xxiv. 6—31.

ſucceſſors was virtuous, and the government alſo of theſe when compared with that of Geſſius Florus[b] the laſt Procurator of Judæa, whoſe cruelties drove the nation to deſpair, and who purpoſely forced them to an open rebellion, in order to avoid, what the Jews had threatened, an accuſation before the Roman Emperor. This Florus was the ſucceſſor of Albinus, and Albinus that of Feſtus, under whoſe adminiſtration St. Paul was ſent priſoner to Rome. No political wiſdom could have predicted theſe events ſo early as the crucifixion, or even during the period in which were written the apoſtolic epiſtles. The troops likewiſe which lay in garriſon at Cæſarea, and afterwards fanned into an open flame the ſparks of rebellion, which ſeemed almoſt extinguiſhed, had been commanded by the emperor Claudius to leave their native country, and march into Pontus, he intending to ſupply their place by a garriſon more attached to Rome. Had this command been executed, it is probable that no Jewiſh war would have followed, and no deſtruction of Jeruſalem. But they ſent a ſuppliant embaſſy to Claudius, and obtained permiſſion to remain. Joſephus makes on this occaſion the following remark, 'Theſe are the perſons, who occaſioned the dreadful calamities which befel the Jews, and laid during the government of Florus the foundation of thoſe troubles, which afterwards broke out into an open war, on which account they were baniſhed from the province by order of Veſpaſian[c]. The circumſtance which gave birth to theſe misfortunes is ſo trifling in itſelf, that independent of its conſequences it would hardly deſerve to be recorded[d]. In the narrow entrance to a ſynagogue in Cæſarea ſome perſon had made an offering of birds, merely with a view to irritate the Jews. The inſult excited their indignation, and occaſioned the ſhedding of blood. Without this trifling accident, which no human wiſdom could have foreſeen even the day before it happened, it is poſſible that the prophecy of Chriſt would

[b] Joſephus de Bello Judaico, Lib. II. c. 14, 15.

[c] Joſeph. Antiquitat. Lib. XIX. c. 9. ſ. 2.

[d] Joſephus de Bello Judaico, Lib. II. c. xiv. ſ. 5.

would never have been fulfilled. For the Jews were reſolved at all events to avoid an open rebellion, well knowing the greatneſs of their danger, and ſubmitted to be oppreſſed by the Roman Governor, in the hope of laying their complaints before the throne of the emperor. But Florus regardleſs of the ſubmiſſion and intreaties of the Jews, and even of the interceſſion of Berenice, deſignedly converted this private quarrel into public hoſtilities, and compelled the Jewiſh nation to rebel againſt its will. But, notwithſtanding this open rebellion, a variety of circumſtances[e] occurred, which ſeemed to render the deſtruction of the temple an event highly improbable; the recall of Veſpaſian into Italy when Jeruſalem was in danger, and the gentle character of Titus[16] who ſucceeded to the command of the Roman army in Judea gave little ground to ſuſpect ſo dreadful a calamity. It appears therefore from this whole detail, whoſe length the dignity of the ſubject will excuſe, that no human wiſdom during the life of Chriſt could have foreſeen the deſtruction of the temple, and therefore that the wiſdom which uttered the prophecy was divine.

So important then is the queſtion whether the books of the New Teſtament be genuine, that the ſame arguments which demonſtrate the authenticity of theſe writings[f], evince at the ſame time the truth of our religion.

SECT.

[e] Joſephus de Bello Judaico, Lib. II. c. 19. Lib. IV. c. 9, and Abulfedæ Deſcriptio Ægypti, Arab. et Lat. cum notis Michaelis, Goettingæ, 1776. p. 121.

[f] The beſt treatiſes upon this ſubject are Lardner's Credibility of the Goſpel Hiſtory, and Leſs's Truth of the Chriſtian Religion[17]. The former of theſe works, which has been cenſured for its prolixity, contains a very large collection of teſtimonies from the Fathers and other antient writers, and is highly valuable to thoſe who would examine the whole ſeries of evidence for the authenticity of the New Teſtament. The works of Lardner have been leſs read, than they deſerve: every one intereſted in this inquiry ſhould poſſeſs them, were it only for occaſional reference; and they are indiſpenſable to a clergyman, who cannot remain indifferent on ſo important a ſubject, and whoſe duty is not only to believe but to be convinced. The latter of theſe works is more agreeable

SECT. II.

Of objections made to theſe writings in general, and of thoſe of Fauſtus the Manichæan in particular.

VARIOUS Sceptics have preſumed to conteſt the antiquity of theſe writings in a body, and to deny that they were compoſed in the firſt century by thoſe authors whoſe names they bear. The queſtion here to be examined is the charge that is laid, and in what manner the charge muſt be anſwered, with reſpect to theſe writings in general: the objections which have been made to the authenticity of particular books, ſuch as the Revelation of St. John, his ſecond and third epiſtles, the ſecond epiſtle of St. Peter, &c. will be examined in the ſecond part of this work.

The moſt celebrated who have betrayed a ſuſpicion of this ſort are to be found among the moderns. A paſſage in Toland's life of Milton[g] has given ground to ſuppoſe that he entertained theſe ſentiments; but in his defence of the life of Milton he diſavows his having meant the writings which we receive as inſpired, nor do the words on which the charge is founded neceſſarily imply ſuch a conſtruction,

able to read becauſe prolixity is avoided, and it is eaſy to overſee the whole chain of reaſoning at a ſingle view[18]. Various teſtimonies, which Lardner had quoted, are omitted by Leſs, becauſe they were not ſufficiently convincing, and he has ſupplied what Lardner had omitted. Every reader will remark, in peruſing this treatiſe, what I have learnt in frequent converſation with the author, that it is the reſult of a conſcientious, even anxiouſly conſcientious inquiry, which he had inſtituted for his own private conviction. Doubts, on which Lardner never thought, he has felt and proved.

To theſe authors then I refer my readers for more perfect ſatisfaction upon this ſubject, who will excuſe me therefore if, inſtead of quoting at length the teſtimonies of the antients for the antiquity of the New Teſtament, I content myſelf with arranging the arguments under their reſpective heads, and introducing occaſionally ſuch remarks as appear to be new.

g See Toland's Life prefixed to his works, p. 27—36, and Moſheim's Vindiciæ antiquæ Chriſtianorum diſciplinæ contra Tolandum, p. 91—104.

conſtruction, though the author probably entertained opinions, which had he lived in the preſent age, he might have more openly avowed. Yet though he believed not the truth of the Chriſtian religion he had too much ſagacity to make an objection that militates againſt every degree of probability. But an anonymous Italian ventured in a letter to le Clerc to advance the following ſuſpicion. 'It is poſſible that in the fifth century during the period in which the Goths overran Italy, four perſons of ſuperior underſtanding might unite in forging the writings of the apoſtles, as well as of the fathers, and falſify ſome paſſages of Joſephus and Suetonius in order to introduce into the world by the means of this impoſture a new and more rational religion.' Theſe four perſons who muſt have been very converſant in the Jewiſh Theology, and in both Jewiſh and Heathen antiquity, are therefore charged with the immenſe labour of forging all the writings of the Fathers, and of inventing that variety of ſtyle and ſentiment by which they are diſtinguiſhed. But he could hardly attribute to them a leſs laborious undertaking, ſince the writings of the New Teſtament are not only quoted by the Fathers, but likewiſe expounded in voluminous commentaries. In fact this were inſufficient, ſince the writings of the heretics, nay even of thoſe who were enemies to the Chriſtian religion, ſuch as Porphyry for inſtance, who endeavoured by his ſatirical objections to turn the New Teſtament into ridicule, and whoſe works therefore a falſe though pious zeal has at length annihilated, muſt have likewiſe made a part of this wonderful forgery. To this letter, whoſe author through ignorance of the real ſtate of the caſe had fixed on too late a century, le Clerc has given a ſerious and ſolid anſwer in his Bibliotheque ancienne et moderne [1].

There is likewiſe a paſſage of the ſame import in Lord Bolingbroke's Letters on the Study of Hiſtory [2], in which he expoſes a want of judgement in thoſe, who attempt to vindicate the antiquity of the ſacred writings by examples drawn from the fathers of the firſt century, with a deſign to prove, that theſe fathers had read the Goſpels,

though the inſtances alledged amount to no demonſtration. For a more particular account of his objection, as well as for the anſwer, I ſhall refer my readers to the works of Dr. Leſs, whom this pointed remark of Bolingbroke has led to a more accurate inveſtigation of the ſubject[3] in his 'Truth of the Chriſtian Religion.'

It is ſomewhat extraordinary, that the adverſaries of Revealed Religion, and even Bolingbroke himſelf, chuſe ſeldom to make their attacks in a direct and immediate manner: they ſeem ſenſible, thoſe at leaſt among them who have ſenſe and knowledge, of the difficulties with which this pretended forgery in ſo late a period muſt be attended, and apprehenſive it might betray the weakneſs of their cauſe to pronounce at once the whole collection an impoſture.

The ſuſpicions which have been raiſed by authors of the preſent century are by no means ſo dangerous, as thoſe excited by earlier writers. The ſame objections advanced in the third or fourth century have infinitely more weight; and as an inſtance of this ſort is really to be found among the Manichæans, it cannot in our preſent enquiry be paſſed over in ſilence. There are preſerved in the works of Auguſtin ſeveral paſſages from Fauſtus the Manichæan, who pronounces on this ſubject with a degree of deciſion. In replying to theſe words of the orthodox Chriſtians, 'If ye adopt the Goſpel, ye cannot fail of believing the whole of its contents'[4] he ſays even the Orthodox did not conſider themſelves bound to obſerve all that was contained in the Old Teſtament, and proceeds[4] 'an, ſi patris teſtamentum habet aliqua, in quibus parum debeat audiri (patris enim eſſe vultis Judaicam legem, cujus novimus quam multa vobis horrorem, quam multa pudorem faciant, ut quantum ad animum jam dudum ipſi judicaveritis eam non eſſe ſinceram[1], quamvis partim pater ipſe ut creditis digito ſuo eam

[4] Auguſtinus contra Fauſtum, Lib. XXXII. c. 2.

[1] The orthodox had ſometimes recourſe to this evaſion in their controverſies with the Gnoſtics, and perhaps with the Manichæans, when preſſed

eam vobis, partim Moyſes ſcripſerit, fidelis et integer) ſolius putatis filii teſtamentum non potuiſſe corrumpi, ſolum non habere aliquid quod in ſe debeat improbari? præſertim quod nec ab ipſo ſcriptum conſtat, nec ab ejus apoſtolis, ſed longo poſt tempore a quibuſdam incerti nominis viris, qui ne ſibi non haberetur fides ſcribentibus quæ neſcirent, partim apoſtolorum nomina, partim eorum, qui apoſtolos ſequuti viderentur ſcriptorum ſuorum frontibus indiderant, aſſeverantes ſecundum eos ſe ſcripſiſſe quæ ſcripſerunt. Quo magis mihi videntur injuria gravi adfeciſſe diſcipulos Chriſti, quia quæ diſſona iidem et repugnantia ſibi ſcriberent, ea referrent ad ipſos et ſecundum eos hæc ſcribere ſe profiterentur evangelia, quæ tantis ſunt referta erroribus, contrarietatibus narrationum ſimul ac ſententiarum, ut nec ſibi prorſus nec inter ſe ipſa conveniant.' The concluſion he thence draws is nearly the ſame with that of ſeveral of the moderns, who have leſs openly maintained the above premiſes, viz. that thoſe parts of the New Teſtament, which tend to edification and improvement, ought to be admitted, and the remainder of theſe writings rejected[k]. But it would be better, in my opinion, to philoſophize on the ſubject of religion independent of the Chriſtian ſyſtem, than to make extracts from a book, where we have liberty to accept or refuſe.

Another objection is in the 3[d] Chap. of the xxxiii[d] book, in which he introduces a text of ſcripture[l] frequently uſed in the Manichæan controverſy, on which he remarks that St. Luke in the parallel paſſage[6] makes no

preſſed by their adverſaries with ſuch expreſſions, as 'God repented,' &c. and unable, in conſequence of their ignorance in philology, to give a proper reply. See my Diſſertatio de indiciis Gnoſticæ philoſophiæ tempore LXX interpretum, in the Syntagma commentationum. Pars II. p. 266, 267.

[k] Quæ quia nos legentes animadvertimus cordis obtutu ſaniſſimo, æquiſſimum judicavimus, acceptis utilibus ex iiſdem, id eſt, iis quæ et fidem noſtram ædificent, et Chriſti Domini atque ejus Patris, omnipotentis Dei propagent gloriam, cætera repudiare, quæ nec ipſorum majeſtati, nec fidei noſtræ conveniant.

[l] Matth. vii. 11.

no mention of Abraham, Iſaac and Jacob, and that beſide this omiſſion a variety of contradictions are to be found between the two evangeliſts. Nec immerito nos ad hujuſmodi ſcripturas tam inconſonantes et varias nunquam ſane ſine judicio et ratione aures adferimus, perpendimus utrum eorum quidque a Chriſto dici potuerit nec ne. Multa enim a majoribus veſtris eloquiis Domini noſtri inſerta verba ſunt, quæ nomine ſignata ipſius cum ejus fide non congruunt: præſertim, quia ut jam ſæpe probatum a nobis eſt, nec ab ipſo hæc ſunt, nec ab apoſtolis ejus ſcripta, ſed multo poſt eorum aſſumtionem a neſcio quibus, et inter ſe non concordantibus ſemi-judæis, per famas opinioneſque comperta ſunt: qui tamen omnia eadem in apoſtolorum Domini conferentes nomina, vel eorum, qui ſecuti apoſtolos viderentur, errores ac mendacia ſua ſecundum eos ſe ſcripſiſſe mentiti ſunt[7]. Fauſtus preſuppoſes then the New Teſtament to contain a variety of true accounts relating to the actions and doctrines of Chriſt and his Apoſtles, but that the ſeveral books are not merely interpolated (in which caſe the queſtion would belong to another part of this work) but compoſed by certain unknown perſons, who living in a much later period than thoſe, to whom theſe writings are aſcribed, have confounded in their narratives truth with falſehood. He inſiſts even that the very titles Evangelium ſecundum Matthæum, &c. are a proof that they were not written by the Evangeliſts themſelves, but merely a compilation according to what the Evangeliſts in a former period had verbally taught. He frequently aſſigns reaſons, though they are in general extremely weak, why certain paſſages cannot poſſibly have been written by the apoſtle or evangeliſt to whom they are aſcribed[m], and from the grounds on which he maintains the ſpuriouſneſs of theſe parts he concludes againſt the authenticity of the whole.

Beauſobre (Hiſtoire de Manichee, tom. I. p. 298) is of opinion that Fauſtus made an exception in favour of the Goſpel of St. John, and believed it to be genuine[8]. But

[m] Lib. XXX. c. i, et Lib. XXXI. c. i.

But even that admits a doubt. Fauſtus (Lib. XVII. c. i.) ſpeaking of the words uſed by Chriſt, Matth. v. 17. 'Think not that I am come to deſtroy the law and the prophets,' ſays, Quis hoc teſtatur dixiſſe Jeſum? Matthæus! Ubi dixiſſe? In monte! Quibuſnam præſentibus? Petro Andrea, Jacobo et Johanne, quatuor his tantum, cæteros enim nondum elegerat, nec ipſum Matthæum. Ex his ergo quatuor unus, id eſt, Johannes, evangelium ſcripſit: Ita! Alicubi hoc ipſe commemorat? Nuſquam! Quomodo ergo quod Johannes non teſtatur, qui fuit in monte, Matthæus hoc ſcripſit qui longo intervallo poſtquam Jeſus de monte deſcendit ſecutus eſt eum? Ac per hoc de hoc ipſo primo ambigitur utrum Jeſus tale aliquid dixerit quia teſtis idoneus tacet, loquitur autem minus idoneus. Here it is evident that the object of Fauſtus was to confute the orthodox, by uſing their own weapons without acknowledging them to be genuine[9]. Nor muſt we conclude that a Manichæan admitted the authenticity of the New Teſtament, becauſe he quoted it either in ſupport of his own tenets, or in confutation of the arguments advanced by his opponents. This miſtake has been committed by Lardner, who in the long article relating to the Manichæans, which contains ſo much beautiful hiſtorical matter, appears rather as the warm advocate for the Chriſtian cauſe, than the cool and impartial inquirer into truth.

The name then of Manichæan ſo celebrated in the third and fourth centuries may ſeem a weighty hindrance to the Chriſtian cauſe: if the doubts were actually raiſed in ſo early a period, the authenticity of theſe writings may appear in danger. We ſhould have reaſon to fear theſe apprehenſions to be grounded, had the objections been made by men converſant in literary hiſtory, philology, and criticiſm; but the matter begins to bear a different appearance the moment we reflect that they proceeded from philoſophers, who without further knowledge than that of their ſect, and even ignorant of Greek, attempted to weave their favourite maxims into the religion of Chriſt. I will divide my remarks upon this ſubject into the following heads.

1ſt. It

1ſt. It is by no means certain that all the Manichæans judged ſo unfavourably of the writings of the New Teſtament as Fauſtus, who lived in Africa, a country unenlightened, and unacquainted with any other than the Latin language; and we have no reaſon to conclude the ſame of Manes, and of thoſe who lived in a ſtill earlier period. But admitting it to be true that Manes, who lived in the middle of the third century, had entertained the ſame ſentiments, ſtill they would be

2dly. The ſentiments of a ſtranger, and one totally unqualified to form an adequate judgement.

If a man acquainted with natural philoſophy, or verſed in the mazes of metaphyſics, but at the ſame time ignorant of Greek, ſhould attempt to criticiſe on the Iliad, and deny it to be the production of Homer, there is no one who would attend to his objections. But he poſſeſſes penetration and judgement: Admitted; yet he is devoid of thoſe very qualities which are requiſite to judge of the antiquity of the Iliad, a knowledge of hiſtory and language. To make the matter more pointed; ſuppoſe a ſenſible and learned Mandarine, who bore an eminent rank among the literati of his own country, ſhould come from China, and without the knowledge of the German maintain that the confeſſion of Augſburg, compoſed in 1530, were a forgery of later times, it is hardly probable that any one would liſten a moment to the grounds of his diſbelief.

But this was exactly the caſe with Manes. He appears to have been endowed with a conſiderable ſhare of penetration, well verſed in the Perſian or a ſtill more Eaſtern philoſophy, and often ſuperior to the orthodox in the ſubtleties of diſpute. But the Greek language was totally unknown to him[10], and the learned language which he uſed was Syriac. Shall this perſon then, who preſumed to reform the Chriſtian religion by his Perſian philoſophy, be deemed capable of deciding on the authenticity of a work written originally in Greek? He was not only unqualified to read the New Teſtament in the original, but was likewiſe devoid of every idea of Grecian

and other European literature, was unable to read the works of the fathers, heretics and enemies of the Chriſtian religion, from which alone can be decided whether the writings attributed to the apoſtles are as antient as we pretend, whether they have been acknowledged from the earlieſt times as authentic and genuine, or whether a period elapſed from the death of the apoſtles, in which they were unknown, and after which they were ſuddenly and unexpectedly brought to light.

3. Fauſtus, the only Manichæan of whom we have poſitive accounts that he denied the books of the New Teſtament to have been written by thoſe authors to whom they are aſcribed, and who lived an hundred and fifty years ſtill later than Manes, was likewiſe as unqualified to inveſtigate this ſubject. It cannot be denied that he was endowed with ſenſe and penetration, and poſſeſſed of, what Auguſtin himſelf allows, a ſhare of eloquence, but he was ſo partial a diſputant that his word is of little weight. Ignorant, as were moſt of the African writers, of the Greek language [11], and acquainted with the New Teſtament merely through the channel of the Latin Tranſlation, he was not only devoid of a ſufficient fund of learning, but illiterate in the higheſt degree. An argument which he brings againſt the genuineneſs of the Goſpel affords ſufficient ground for this aſſertion, for he contends that the Goſpel of St. Matthew could not have been written by St. Matthew himſelf, becauſe he is always mentioned in the third perſon. Theſe are his very words, Matthæum hæc non ſcripſiſſe ſed alium ſub nomine ejus, quod docet et ipſa lectionis ejuſdem Matthæi oblique narratio. Quid enim dicit? et cum tranſiret Jeſus vidit hominem ſedentem ad telonium, nomine Matthæum, et vocavit eum, et ille confeſtim ſurgens ſecutus eſt eum, ac non potius dicat 'vidit me, et vocavit me, et ſecutus ſum eum;' niſi quia conſtat hæc Matthæum non ſcripſiſſe ſed alium neſcio quem ſub ejus nomine [12]. A man capable of ſuch an argument muſt have been ignorant not only of the Greek writers, the knowledge of which could not have been expected from Fauſtus, but even of

the Commentaries of Cæſar. And were it thought improbable that ſo heavy a charge could be laid with juſtice on the ſide of his knowledge, it would fall with double weight on the ſide of his honeſty, and induce us to ſuppoſe that preferring the arts of ſophiſtry to the plainneſs of truth he maintained opinions which he believed to be falſe.

4. His other arguments are not built on hiſtorical ground, but founded merely on ſuch principles as thoſe, on which he maintains that the doctrine attributed to St. Paul 'that all meats are clean,' could never have been delivered by the apoſtle himſelf, for which he chuſes to aſſign the following reaſons. 'The doctrine is falſe in itſelf, inconſiſtent with the precepts of Chriſt, and a manifeſt contradiction of the law of Moſes, whoſe authority is acknowledged by the orthodox themſelves.' His own words on 1 Tim. iv. 1. are as follows. Nunquam plane tibi ego hæc ab apoſtolo dicta eſſe conſenſerim, niſi antea confitearis ipſe Moyſen et prophetas doctrinas attuliſſe dæmoniorum, &c.[n] In ſhort he uſes dogmatical arguments in a queſtion hiſtorical and critical relating to the antiquity of the New Teſtament, which alone is ſufficient to overthrow the whole of his reaſoning.

5. Such were the maxims adopted by a ſect in other reſpects not void of ſenſe and ſagacity, but whoſe uſual practice it was to reject all principles that did not correſpond with their philoſophy [13], a philoſophy not founded on the evidence of reaſon, but containing a collection of antient tenets delivered down to them by oral tradition. Now as they had really a high opinion of Chriſt [14] and his apoſtles, they thought proper in reſpect to the New Teſtament to make the following diſtinction. "Either theſe writings harmonize with our philoſophy, or admit at leaſt of ſuch an explanation [o] as correſponds with our general principles, in which caſe they proceed from Chriſt and his apoſtles, and give additional weight to the truth of our doctrines, or they contradict our philoſophy, in which inſtance

[n] Lib. XXX. c. i.

[o] For inſtance John viii. 44. they explained ὁ πατηρ αυτου by pater diaboli [15].

inſtance they ceaſe to have the force of evidence, and could not have been taught, or written by Chriſt, and his diſciples." As examples of the latter kind were too numerous to be explained on the principles of interpolation, there remained no other reſource than boldly to pronounce the whole to be ſpurious. This then was their refuge, though they allowed the compilers of the forgery to have interſperſed in their collection various maxims and precepts, of which they admitted the truth and utility. But it were more rational to deny at once the authority of Chriſt, than to adopt ſo ill-grounded a diſtinction.

6. To the objections of Fauſtus, Auguſtin gives the following anſwer[16], 'For the ſame reaſons for which the writings of Hippocrates, and other Greek or Roman authors are maintained to be genuine, we conclude the books of the New Teſtament to have been written by thoſe to whom they are aſcribed.' To which reply he might have added, 'as the time of the apoſtles is leſs far removed from the preſent, our evidence is ſo much the greater.' The other fathers who lived in the age of the Manichæans, particularly Jerom a contemporary of Fauſtus, have ſcarcely condeſcended to mention his name. He appears to have made the ſame impreſſion as Harduin, with his pretended forgery of claſſic writers in the ages of monkiſh barbariſm, to whoſe arguments a commentator on Horace would hardly deign to reply. The deciſive and peremptory 'Conſtat' therefore of Fauſtus is not to be underſtood as if hiſtorical arguments could be urged againſt the antiquity of the New Teſtament, but is ſimply grounded on the arguments delivered above, which induced the Manichæans of Africa to believe it a forgery.

The obſervations, which have hitherto been made, have a two-fold influence on our preſent inquiry.

1. It is certain that the New Teſtament exiſted at the time of this controverſy, ſince to criticiſe, and pronounce a book to be ſpurious implies at leaſt it's exiſtence. Fauſtus therefore will ſerve as an irreproachable witneſs againſt

thoſe

thoſe who pretend it is a forged production of the fifth century.

2. Manes read and quoted [17] from the writings of the New Teſtament; yet he was ignorant of Greek, and acquainted with no other learned language than Syriac. The New Teſtament exiſted therefore in that early period not only in the Greek original but likewiſe in the Syriac tranſlation, which was uſed by the Chriſtians of Perſia. This is a matter of conſiderable importance on the queſtion of the antiquity of the New Teſtament. Beſides, the Syriac tranſlation is ſtill more antient than the age of Manes, as will be ſhewn in its proper place.

SECT. III.

The New Teſtament is proved to be genuine on the ſame grounds, as the works of profane Authors.

EUSEBIUS [p] divides the books of the New Teſtament into the three following claſſes [1].

1. Ομολογουμενα, i. e. Books of undoubted authority, and univerſally received in the church as genuine. Under this claſs he reckons the four Goſpels, the Acts of the Apoſtles, all the epiſtles of Paul, the firſt epiſtle of Peter, and the firſt epiſtle of John. To which, ſays he, might be added the Revelation of John, which others rank under the third claſs. It belongs therefore properly to the ſecond claſs, which contains the books whoſe authority is maintained by ſome and denied by others. It ſeems likewiſe that he conſiders the epiſtle to the Hebrews as belonging to this claſs, notwithſtanding ſo much has been diſputed whether St. Paul be the author or not. At all events he is juſtified in ſo doing, ſince the name of Paul is not mentioned in the ſuperſcription, the epiſtle therefore would not be ſpurious, were it written by another hand: and being univerſally allowed to be a production of the apoſtolic age, it deſerves in this reſpect the name

[p] Hiſt. Eccleſ. Lib. iii. c. xxv.

name which Euſebius has given it. But whenever in the courſe of this Introduction I ſpeak of thoſe writings which have been univerſally received by the Church, I mean not to be underſtood either of the Revelation of St. John, which properly belongs to the ſecond claſs, or of the epiſtle to the Hebrews, ſince it would be always neceſſary to add this explanation 'univerſally admitted to be antient, though its author is uncertain.'

2. Αντιλεγομενα, γνωριμα δ' εν ομως τοις πολλοις, doubtful, but acknowledged by the moſt to be genuine[2]. To this claſs he reckons, as he himſelf expreſſes it, "the epiſtles aſcribed to James and Jude, the ſecond of Peter, with the ſecond and third of John, whether they were written by the Evangeliſt, or another perſon of the ſame name[3]." He is of opinion that they may be received as genuine productions of the apoſtolic age, even if they were not written by the Evangeliſt.

3. Νοθα, ſpurious. In this claſs he ranks among other writings "The Hiſtory of Paul, The Shepherd, The Revelation of Peter, The Epiſtle of Barnabas, The Doctrines of the Apoſtles, and perhaps likewiſe the Revelation of John," &c.

Our preſent inquiry will be confined to the Homologoumena, not in reſpect to each book in particular, a matter belonging to the ſecond part of this work, but in reſpect to theſe writings in general[4]. Theſe Homologoumena we receive as the genuine works of Matthew, Mark, Luke, John and Paul, for the ſame reaſons as we believe the writings to be genuine, which are aſcribed to Thucydides, Xenophon, Polybius, Cicero, Cæſar, Livy, &c. namely, becauſe they have been received as ſuch without contradiction from the earlieſt ages, when it was eaſy to obtain the beſt information, and becauſe they contain nothing which excites the ſmalleſt ſuſpicion of the contrary. In fact this argument when applied to the ſacred writings is much ſtronger, than when applied to the greateſt part of profane writers, ſince the teſtimonies alledged to ſupport the authenticity of the New Teſtament come much nearer the times, in which its authors lived,

lived, than thoſe adduced in favour of many Greek and Roman claſſics, whoſe authority was never doubted. And theſe were read originally only by a ſingle nation, and in a ſingle corner of the world, while the New Teſtament was read, and received as genuine in three quarters of the globe, by its adverſaries as well as by its friends, in countries the moſt remote, and moſt different from each other in language and manners, acknowledged in every Chriſtian community as a work of the Apoſtles and Evangeliſts, not only by the orthodox Chriſtians, but alſo by thoſe, who diſſented from the eſtabliſhed rule of faith, with this only difference that the latter, at the ſame time that they acknowledged the writings in general to be genuine, contended that certain paſſages were corrupted: till a ſect aroſe in the eaſtern part of Aſia, a ſect ignorant of the Grecian literature and language, which thought proper to pronounce the New Teſtament to be ſpurious, becauſe the precepts of the Goſpel contradicted the tenets of their philoſophy. But if theſe writings were forged in the period that elapſed between the death of the Apoſtles, and the earlieſt evidence for their authenticity, how was it poſſible to introduce them at once into the various Chriſtian communities, whoſe connexion was intercepted by diſtance of place, and difference of language? And thoſe diſciples of the Apoſtles which were ſtill alive would ſurely not have failed to detect and confute ſo glaring an impoſture.

It is generally thought ſufficient to ſhew the writings of a claſſic author to be genuine, if ſome one among the antients has merely ſpoken of the work, as Cicero, Hirtius, and Suetonius have done of Cæſar's deſcriptions of his own campaigns, without quoting paſſages from the book itſelf. But it may be objected, 'It is poſſible indeed that Cæſar may have written ſuch a treatiſe, but how can we be certain that the Commentaries which we aſcribe to him as their author were the ſame which Cicero, Hirtius, and Suetonius read? Is it credible that Cæſar was the author of an hiſtory in which ſo frequent remarks are interſperſed to the diſparagement of the Germans, remarks

which

which excite even a ſuſpicion of their timidity, when it is ſaid in the very beginning of the work that the Gauls themſelves acknowledged the Germans to be their ſuperiors in bravery? Can ſuſpicions like theſe proceed from a general who was in a great meaſure indebted to his German auxiliaries for the victory of Pharſalia, a circumſtance again omitted to be mentioned in the Bellum Civile? Are theſe the Commentaries ſo commended by Cicero and Hirtius, and to which the latter applied the obſervation: prærepta, non præbita facultas ſcriptoribus videtur? Could theſe Commentaries have exiſted in the days of Florus, who likewiſe deſcribes the battle of Pharſalia, and eſtimates the number in both armies at three hundred thouſand, beſide the auxiliaries, when the number given in the Commentaries is ſo conſiderably inferior? Could Florus have been better acquainted with the ſtate of the army than Cæſar, and would he have neglected to derive his intelligence from the beſt poſſible accounts, had ſuch accounts at that time exiſted?'

Objections like theſe to the authenticity of Cæſar would be anſwered by every critic in claſſical literature not with a ſerious reply, but with a ſmile of contempt. Yet weak and trivial as theſe arguments may appear, they are ſtronger than ſuch as can with juſtice be applied to the writings of the New Teſtament, which is not only mentioned by the earlieſt fathers as being written by thoſe Evangeliſts and Apoſtles, to whom we aſcribe them, but quoted and explained at ſuch conſiderable length, as leaves no poſſibility of a doubt, that the writings, to which they allude, are the very ſame with thoſe, which have been tranſmitted to us under that title.

In fact the objections, which have hitherto been made, have not even the appearance of probability, and when reduced to plain and ſimple terms, amount only to this ſingle queſtion, Is it not poſſible that the New Teſtament is a forgery? A concluſion therefore is drawn a poſſe ad eſſe, a concluſion which would baniſh from the world many of the valued productions of antiquity.

Since then the adverſaries of the Chriſtian Religion

have advanced all that zeal, penetration, and learning can afford to prove the New Teſtament to be ſpurious, without being able to produce a ſolid argument in its diſfavour, it would not be unreaſonable to conclude againſt the poſſibility of a real objection, and that therefore theſe writings are genuine. But inſtead of immediately drawing this inference from theſe premiſes alone, I will arrange under their ſeveral heads the reaſons which may induce a critic to ſuſpect a work to be ſpurious.

1. When doubts have been made from its firſt appearance in the world, whether it proceeded from the author to whom it is aſcribed.

2. When the immediate friends of the pretended author who were able to decide upon the ſubject have denied it to be his production.

3. When a long ſeries of years has elapſed after his death, in which the book was unknown, and in which it muſt unavoidably have been mentioned and quoted, had it really exiſted.

4. When the ſtyle is different from that of his other writings, or, in caſe no other remain, different from that which might reaſonably be expected.

5. When events are recorded which happened later than the time of the pretended author.

6. When opinions are advanced which contradict thoſe he is known to maintain in his other writings. Though this latter argument alone leads to no poſitive concluſion, ſince every man is liable to change his opinion, or through forgetfulneſs to vary in the circumſtances of the ſame relation, of which Joſephus in his Antiquities, and War of the Jews, affords a ſtriking example.

Now of all theſe various grounds for denying a work to be genuine, not one can be applied with juſtice to the New Teſtament. It is true that Fauſtus, (whoſe name I muſt again introduce, ſince modern ſceptics have objected, without aſſigning reaſons for their doubts,) contends that paſſages may be found in the ſame Goſpel, or the ſame Epiſtle, which are a contradiction to each other. But this objection is different from that alledged in the laſt

laſt of the above-mentioned claſſes, and cannot be applied in the preſent inſtance. To avoid confuſion we muſt make the following diſtinction. If a work whoſe authenticity is queſtioned, contains principles diametrically oppoſite to thoſe which are maintained in the indiſputable writings of the author, to whom the work in queſtion is aſcribed, it may juſtly be conſidered as ſpurious. But no ſuch inference can be drawn from ſeeming, or even real contradictions in one and the ſame work, the criterion being in that caſe wanting which alone can determine the matter in diſpute. Theſe premiſes decide nothing with reſpect to the author's name, and the only concluſion to be made is, either that the author was not ſufficiently preciſe, or that the paſſages alledged are either corrupted, or falſely underſtood.

It has likewiſe been objected that not only the ſame Evangeliſt contradicts himſelf, but that the different Evangeliſts often contradict each other. Were the inſtances adduced in ſupport of this aſſertion more happily ſelected than they really are, or did they even amount to a demonſtration, it would not follow that the Goſpels were not written by thoſe, whoſe names they bear, but only that the authors were not infallible. Whoever ſtudies with accuracy any part whatſoever of antient or modern hiſtory, will frequently find not only apparent but real contradictions, yet no one would therefore conclude the writings of ſuch hiſtorians as Livy, Joſephus, or Tacitus to be ſpurious.

There are ſeveral paſſages in the New Teſtament which differ from the accounts of Joſephus, a writer who throws ſo much light on the evangelic hiſtory[s], that he deſerves more diligently to be ſtudied. Now, ſuppoſing theſe difficulties were not to be removed by any critical conjecture, that neither the beginning of the ſecond chapter of St. Luke were to be reconciled with the relation of Joſephus or Tacitus, nor St. Luke's account of Theudas[q] with that of the former of theſe hiſtorians, the queſtion would ſtill remain to be determined, which author were in

[q] Acts v. 36.

in the right: and admitting it to be decided in favour of Joſephus, and that St. Luke committed a chronological miſtake in aſcribing a wrong date to the rebellion of Theudas, it would militate not againſt the authenticity of the Acts of the Apoſtles, but only againſt the inſpiration of the author. The caſe would be entirely different, could paſſages be found in the Acts of the Apoſtles, in which events were recorded that happened later than the death of the author, ſuch, for inſtance, as an account of the falſe Meſſiah Barcochab[6], in the time of the emperor Hadrian, whence we might reaſonably conclude the book to have been written in a ſubſequent period. But nothing of this nature can be produced, which militates either againſt the Acts of the Apoſtles, or any other part of the New Teſtament. In ſhort, to recapitulate the ſix heads abovementioned. 1. It cannot be ſhewn that any one doubted of its authenticity in the period in which it firſt appeared. 2. No antient accounts are on record, whence we may conclude it to be ſpurious. 3. No conſiderable period elapſed after the death of the Apoſtles, in which the New Teſtament was unknown, but on the contrary it is mentioned by their very contemporaries, and the accounts of it in the ſecond century are ſtill more numerous. 4. No argument can be brought in its diſfavour from the nature of the ſtyle, it being exactly ſuch as might be expected from the Apoſtles, not Attic but Jewiſh Greek. 5. No facts are recorded, which happened after their death. 6. No doctrines are maintained, which contradict the known tenets of the authors, ſince beſide the New Teſtament, no writings of the Apoſtles exiſt. But, to the honour of the New Teſtament be it ſpoken, it contains numerous contradictions to the tenets and doctrines of the fathers in the ſecond and third century, whoſe morality is different from that of the Goſpel, which recommends fortitude and ſubmiſſion to unavoidable evils, but not that enthuſiaſtic ardour for martyrdom, for which thoſe centuries are diſtinguiſhed[7]; and alludes to ceremonies which in the following ages were either in diſuſe

or

or totally unknown[r], all which circumſtances infallibly demonſtrate that the New Teſtament is not a production of either of thoſe centuries.

SECT. IV.

Poſitive grounds for the authenticity of the New Teſtament.

IT appears from what has hitherto been ſaid, that there is not the ſmalleſt reaſon to doubt of the authenticity of theſe writings, and that they are as certainly genuine, as the moſt indiſputable works of the Greeks and Romans. One might ſuppoſe that this were ſufficiently ſatisfactory for every man, who had not an uncommon inclination to Scepticiſm. But as the truth of the Chriſtian religion is grounded upon this important article, and the New Teſtament contains an account of miracles performed, and prophecies afterwards fulfilled, both of which demand a higher degree of evidence than uſual events, and doubts therefore might ariſe, whether the New Teſtament were not written after the fulfilling of the prophecies, it is no longer a matter of curious ſpeculation, but a conſcientious and rational inquiry, if, not ſatisfied with refuting the arguments in its diſfavour, we ſeek likewiſe the poſitive grounds of its authenticity. Theſe poſitive grounds may be arranged under the three following heads.

1. The impoſſibility of a forgery, ariſing from the nature of the thing itſelf.

2. The antient Chriſtian, Jewiſh, and Heathen Teſtimonies in its favour.

3. Its own internal evidence.

Theſe ſhall be ſeverally conſidered in the remaining ſections of this chapter.

[r] For inſtance, Baptiſm for the Dead[s], 1 Cor. xv. 29. and other cuſtoms mentioned Ch. xi. which in thoſe centuries were either obſolete, or ſo ſeldom uſed, that perhaps many who are well acquainted with eccleſiaſtical hiſtory can recollect no example.

SECT.

SECT. V.

Impoſſibility of a forgery ariſing from the nature of the thing itſelf.

IT has been mentioned in the firſt chapter of this work that St. Peter has quoted the epiſtles of St. Paul, and the reaſon has been given why ſuch quotations are ſo ſeldom to be found in the New Teſtament, viz. becauſe they were too recent, at that time, to be generally known; not becauſe the Apoſtles were unacquainted with each other's writings. Now of theſe Apoſtles St. John lived later than the death of Domitian, and no impoſtor during his life could be ſo abſurd as to invent and diſtribute writings under his name, and that of the other Apoſtles; and admitting even ſo abſurd an attempt, they could never have been received without contradiction in all the Chriſtian communities of the three ſeveral quarters of the globe. It is equally impoſſible that they could have been forged between his death, and the middle of the ſecond century, ſince there lived during that period immediate diſciples of St. John, and of the other Apoſtles. And from the middle of the ſecond throughout all the following centuries, the accounts are too numerous to admit the ſuppoſition of a later forgery.

SECT. VI.

Teſtimonies of the fathers, and other Chriſtian writers of the firſt centuries.

IN our inquiry into the early origin of theſe writings, it is natural to direct our firſt attention to the perſons who read and ſtudied them; and we muſt here be guided by the evidence of the fathers of the firſt centuries; or, if their works be loſt, by the fragments collected, and preſerved by the accurate Euſebius. The Apoſtolic fathers, as they are called, Ignatius and Polycarp, who ſpeak of

of particular books of the New Teſtament[1], deſerve eſpecially to be mentioned, ſince it is manifeſt from their writings, that ſo early as the firſt century the New Teſtament not only exiſted, but was received as genuine. If the adverſaries of the Chriſtian religion contend that the works of theſe fathers likewiſe are a forgery[2], we can produce ſo early as the beginning of the ſecond century the evidence of Papias[3], who knew the daughters of Philip mentioned in the Acts of the Apoſtles, and without doubt therefore a number of the immediate diſciples of the Apoſtles themſelves; and after Papias the authority of Juſtin Martyr[4], who wrote ſo early as the hundred and thirty-third year of the Chriſtian æra. And from this period is the number of thoſe, who have not only quoted, but commented on the New Teſtament, ſo very conſiderable, that no Sceptic can have recourſe to the deſperate refuge of ſuppoſing, either that all theſe writings are a forgery, or that the New Teſtament was not conſidered in thoſe ages as antient and genuine. In the third century the name of Origen deſerves particularly to be remembered, a writer of profound erudition, and critical judgement, and acquainted with numberleſs authors of antiquity, which in our days are totally unknown. But to introduce the long ſeries of fathers, who ſucceſſively appear as evidence for the New Teſtament, and to quote the various paſſages in ſupport of its authenticity would be not only too prolix for the preſent undertaking, but even uſeleſs after the learned labours of Lardner[5], to whoſe works, and thoſe of Leſs[6], I refer my readers for further information; and will employ the remaining part of this ſection in endeavouring to clear up a difficulty, which has perplexed the critics in theological literature.

It has been aſked, if the books of the New Teſtament were really written by the perſons, to whom they are aſcribed, what can be the reaſons, that the Apoſtles ſo ſeldom allude to the writings of each other, and that their writings again are ſo ſeldom mentioned and quoted by the Apoſtolic fathers. The former of theſe queſtions has been anſwered in the firſt chapter, and with reſpect

to

to the latter it may be remarked that the firſt century was not the age of quotation even among profane writers[7], being the very reverſe of the preſent, in which it has been faſhionable to fill whole pages with paſſages from other authors. And if the Old Teſtament, which was read by the Jews and Chriſtians from their childhood, made an exception to that rule, yet this exception cannot be applied to the New Teſtament, of which the ſeveral parts were written at different periods, and were probably not collected into a volume before the end of the firſt century. It is therefore no objection to the New Teſtament, if it is ſo ſeldom cited by the Apoſtolic fathers; and even could any one be produced, who had not made a ſingle reference to theſe writings, it would prove as little againſt their authenticity, as St. Paul's never having quoted the epiſtles of St. Peter, or the Goſpels of St. Matthew and St. Luke. On the contrary, this very circumſtance affords a ſtrong preſumption that the writings of theſe fathers themſelves are genuine, and that they were compoſed by contemporaries of the Apoſtles, at a time when the ſeveral books of the New Teſtament were not univerſally known, nor become like the Old Teſtament a part of Chriſtian education. This is an obſervation which has not eſcaped thoſe, who have attempted in later ages to introduce their own productions under the names of the early Chriſtians, as appears from the ſpurious homilies of Clemens Romanus, and the diſputation, which is there related between St. Peter, and Simon the Magician.

But the omiſſion of a ſingle quotation in the genuine epiſtle, as it is called, of Clemens Romanus to the Corinthians is not only ſtriking, but can excite a ſtronger ſuſpicion againſt the antiquity of the New Teſtament, than the united arguments of its profeſſed enemies. His chief object in this epiſtle is to convince the Corinthians of the Reſurrection of the dead, and he quotes to that purpoſe a variety of paſſages from the Old Teſtament, all of which excepting Job xix. 25—27. prove in fact nothing; and after reading this epiſtle one is rather inclined to

doubt, than believe a doctrine ſo badly ſupported. Now the queſtion naturally ariſes, how is it poſſible, if the firſt epiſtle of St. Paul to the Corinthians at that time really exiſted, that Clement could neglect to mention the fifteenth chapter, in which the very doctrine, which he wiſhed to demonſtrate, was not only ſupported by the beſt arguments, but maintained by the authority of a divine apoſtle[s]?

Dr. Leſs, who was the firſt perſon that diſcovered this difficulty, has likewiſe explained it in the following manner, viz. he is of opinion that the object of Clement was rather to ſhew the harmony between the Old and New Teſtament on the ſubject of the reſurrection of the dead, than to demonſtrate a doctrine which he preſuppoſed to be true; that a paſſage is really to be found in the forty-ſeventh chapter[s] in which he recommends the firſt epiſtle of St. Paul to the Corinthians, and as the contents of this epiſtle were well known to the Corinthians, he thinks it ſufficient to quote the Old Teſtament, without introducing particular paſſages from the New. This explanation may ſerve to remove the difficulty on the ſuppoſition that this epiſtle of Clement be genuine. But I am rather inclined to entertain the ſame ſentiments of this epiſtle, as the learned entertain in general of the other works attributed to this antient father[t]. The name of Clement ſeems well adapted to recommend a fiction, and the author appears to betray the impoſture by a too ſtudied affectation of the mode of writing in the firſt century.

Having

[s] Αναλαβετε την επιστολην του μακαριου Παυλου του Αποστολου. Τι πρωτον υμιν εν αρχη του ευαγγελιου εγραψεν; επ' αληθειας πνευματικως επεστειλεν υμιν περι αυτου τε, και Κηφα τε και Απολλω.

[t] Wetſtein diſcovered a Syriac tranſlation of two epiſtles of Clement of Rome, which he believed not only to be genuine but even canonical, and publiſhed them under the following title: Duæ epiſtolæ Clementis Romani ex codice manuſcripto N. T. Syriaci nunc primum erutæ: edidit Jo. Jac. Wetſtenius, Lugd. Bat. 1775. In anſwer to which Lardner wrote a Diſſertation on the two epiſtles aſcribed to Clement of Rome, lately publiſhed by Mr. Wetſtein, London, 1753. See alſo Two letters from Venema to Veſſeling and Hemſterhuis, 1754 [10].

Having obſerved it to be faſhionable in thoſe days to avoid quotations, he has carried the rule ſo far as to tranſgreſs the bounds of probability [p].

SECT. VII.

Teſtimonies of the Heretics of the firſt centuries.

THE evidence to be derived from the heretical writers of the firſt centuries is ſtill more important in proving the New Teſtament to be genuine, than even that of the orthodox fathers. It was the practice of the former not only to falſify, or wrongly explain particular paſſages, but to eraſe ſuch, as were not to be reconciled with their own private tenets. Now this very circumſtance is a poſitive proof, that they conſidered the New Teſtament, with exception to theſe ſingle paſſages, to be a genuine work of the Apoſtles. They might deny an apoſtle to be an infallible teacher, and baniſh therefore his writings from the ſacred canon, but they no where contend that the apoſtle is not the author. This confeſſion from the mouth of an adverſary is the cleareſt evidence that can be given, and as it was made in a period, and under circumſtances, when, had objections been poſſible, they would infallibly have been produced, it ſerves as an irreſiſtible argument that the New Teſtament is a genuine work of the Apoſtles.

The teſtimonies of this kind, which afford ſuch poſitive evidence, have not been collected in the ſame manner, as thoſe of the orthodox fathers. Lardner, who has made ſo ample a collection of the former in his Credibility of the Goſpel Hiſtory, has almoſt entirely neglected the latter [q], not becauſe they were unknown to him, but becauſe he regarded them as unfavourable to the Chriſtian cauſe: not conſidering that for that very reaſon their evidence is the ſafeſt that can be produced. They may deny as often as they pleaſe the divine miſſion of the Apoſtles, or the authenticity of particular paſſages, ſince

by ſo doing they imply the authenticity of the work in general. Whoever maintains at preſent that 1 John v. 7. was not written by the Apoſtle, preſuppoſes the remainder of the epiſtle to be genuine.

A collection of this nature would ſwell this chapter to a ſize diſproportionate to the reſt of the work, and render neceſſary diſquiſitions, which would be improper in a general introduction to the New Teſtament. I wiſh that ſome one among the learned, who is better qualified than myſelf, would attempt the collection, which would be a valuable ſupplement to the works of Lardner. At preſent I will mention only a couple of examples, which may ſerve as a ſpecimen of the reſt.

Cerinthus [2], a contemporary of St. John, as we are informed by the antient hiſtorians, maintained the neceſſity of circumciſion, and the obſervation of the Moſaic law; and becauſe St. Paul delivered in his epiſtles a contrary doctrine, Cerinthus with the reſt of his ſect denied him to be a divine apoſtle. Τον δε Παυλον αθετουσι δια το μη πειθεσθαι τη περιτομη. Αλλα και εκβαλλουσιν αυτον δια το ειρηκεναι, οσοι εν νομω δικαιουσθε της χαριτος εξεπεσατε, και οτι εαν περιτεμνησθε, Χριστος υμας ουκ ωφελησει. Epiphanius adv. Hæreſes, xxviii. 5. [3]. It follows therefore, 1ſt, that the epiſtles of St. Paul exiſted in the firſt century, and thoſe too the very ſame which we have at preſent, becauſe they are not only mentioned but quoted [4]. 2dly, That Cerinthus and his followers, inſtead of denying theſe epiſtles to have been written by St. Paul, allow them to be a genuine work of that apoſtle, ſince they contend for that very reaſon, that he was a teacher of falſehood. The Goſpel of St. Matthew on the contrary was approved by the Cerinthians, becauſe it contained nothing contrary to their tenets [5]. This Goſpel therefore exiſted in the firſt century, and was acknowledged to have been written by St. Matthew.

The Ebionites, a Chriſtian ſect of Jewiſh original, who lived in the land of Baſan and its neighbourhood, in Pella, Cocaba, Aſtaroth, and Carnaim, adopted as their principal rule of faith the Goſpel of St. Matthew [6], though

though they corrupted it by various alterations and additions; but they rejected the authority of St. Paul, becauſe his epiſtles contradicted the Levitical law, that is, they believed him to be the author of theſe epiſtles, and held him for that reaſon to be a falſe apoſtle. I will quote the words of Epiphanius, who being a native of Paleſtine, and acquainted with the Hebrew language, was able to obtain the beſt information concerning the Nazarenes and Ebionites. He ſays, "they had the Acts of the Apoſtles, with various additions, which go ſo far as to accuſe St. Paul of the artifices of a falſe Apoſtle. They ſay that St. Paul has himſelf confeſſed, that he was born at Tarſus, and conclude therefore that he was by birth a Greek, appealing to his own words, I am a native of Tarſus, a citizen of no mean city[u]. They pretend that his father and mother were Greeks, that he came to Jeruſalem, where he fell in love with the daughter of the High Prieſt, and that, in order to marry her, he became a proſelyte, and permitted himſelf to be circumciſed: but as the marriage did not take place, he was highly offended, and wrote againſt circumciſion, the ſabbath, and the law[w]." And again, § 25, "what have I not to anſwer to their blaſphemies againſt St. Paul, that they take him for a Grecian and a Heathen, who afterwards became a proſelyte, &c." Euſebius[x] gives the ſame deſcription of the Ebionites, and relates 'that they rejected all his epiſtles, and called him an apoſtate, becauſe he departed from the Levitical law.' If this ſect which exiſted ſo early, being originally compoſed of Chriſtians, who had fled from Jeruſalem to Pella, notwithſtanding the inconveniences, which they muſt have felt from the authenticity of St. Paul's epiſtles, ſtill acknowledged him to be the author[y], there can be no doubt that he was conſidered as ſuch from the very earlieſt ages.

Of the heretics, who prove the authenticity of the New Teſtament by the circumſtance of their eraſing and altering the text in order to make it harmonize with their

[u] Acts xxi. 39. [w] Epiphan. Hæreſ. xxx. § 16.

[x] Hiſt. Eccl. Lib. III. c. xxvii.

their own doctrines, we may produce Marcion[8] as an inſtance. He lived in the beginning of the ſecond century, and, after having diſcharged during ſeveral years the office of prieſt, he quitted the eſtabliſhed church, to publiſh his heretical tenets ſo early as the year 136[y]. He lived therefore in an age, when he could eaſily have diſcovered if the writings of the New Teſtament had been forged after the death of the Apoſtles. And, as he thought himſelf groſsly inſulted by the orthodox party, he could not be wanting in inclination to make a diſcovery, which would have afforded him the moſt ample means of revenge. He had likewiſe the experience derived from an acquaintance with foreign countries, having travelled from his birth-place Sinope to Rome, where he afterwards reſided, in order to obtain a repeal of the excommunication, which had been denounced againſt him by his native church. But in the vaſt extent of country, which lies between Sinope and Rome, he was unable to diſcover the ſmalleſt trace of the New Teſtament's being a forgery. He was obliged therefore, in order to anſwer his purpoſes, to have recourſe to other means. The Goſpel of St. Matthew, the Epiſtle to the Hebrews, with thoſe of St. Peter and St. James, as well as the Old Teſtament in general, he ſaid were writings not for Chriſtians, but for Jews. Of the Goſpel of St. Luke, and the ten epiſtles of St. Paul, viz. to the Romans, Corinthians, Galatians, Epheſians, Coloſſians, Philippians, Theſſalonians and Philemon, he undertook a very ſevere critical recenſion, and publiſhed for the uſe of his diſciples a new edition of theſe books, in which many paſſages conſiderably differed from the generally received one. Among theſe paſſages, which Epiphanius has collected in the eleventh ſection of his forty-ſecond hereſy, are real inſtances of what modern critics call variæ lectiones[9], of which ſeveral have been received as genuine, and which were probably occaſioned by the manuſcripts of Marcion differing in various readings from thoſe of Epiphanius. Had he

y In determining the date I have been directed by Walch's Hiſtory of the Heretics, Vol. I. p. 502.

he reſted here, he would have remained irreproachable, but as this was not ſufficient to anſwer his purpoſe, he ſpared not a ſingle text, that contradicted his own opinions [10].

The inference to be deduced from what has been here advanced is this, That between the years 126 and 160 in all the countries, which lay between Sinope and Rome, no accounts could be found that the books of the New Teſtament were ſpurious, and newly impoſed on the world after the deceaſe of the Apoſtles, who died in the period that elapſed between the years 69 and 100. We muſt not here forget to remark that, among the books acknowledged by Marcion to be genuine, are thoſe very epiſtles of St. Paul, which afford, as we have ſhewn in the firſt ſection of this chapter, the ſtrongeſt demonſtration of the truth of our religion.

SECT. VIII.

Jewiſh and Heathen teſtimonies for the authenticity of the New Teſtament.

THE Jewiſh and Heathen teſtimonies to the authenticity of the New Teſtament are equally important with thoſe, which have been laſt mentioned, and Lardner has made a very large collection of them in a book [z] written for that purpoſe. Very early Heathen writers can be produced, who conſidered it as a work of the Apoſtles and Evangeliſts, and Chryſoſtom remarks very juſtly in his ſixth Homily to the firſt epiſtle to the Corinthians [a], that Celſus and Porphyry, two enemies of the Chriſtian religion, are powerful witneſſes for the antiquity of the New Teſtament, ſince they could not have argued againſt the tenets of the Goſpel, had it not exiſted in

[z] Large collection of antient Jewiſh and Heathen Teſtimonies to the Truth of the Chriſtian Religion, 1764—1767, 4 Vol. 4to.

[a] Tom. X. p. 47.

in that early period. His words are as follows, Ικανοι δε και οι καθ' ημων ειρηκοτες την αρχαιοτητα μαρτυρησαι των βιβλιων οι περι Κελσον, και τον Βατανεωτην τον μετ' εκεινον. Ου γαρ δη τοις μετ' αυτης συντεθεισιν ἀντελεγον.

I will not appeal to the evidence of Lucian [b], ſince, though he ſpeaks of the writings of the Chriſtians, which the Impoſtor Peregrinus expounds to them, he mentions none of theſe writings by name; and ſince the Chriſtians, with whom Lucian was acquainted, made a diſtinction between clean and unclean meats, for a violation of which law they quitted the ſociety of Peregrinus [c], and as the Nazarenes frequented the neighbourhood of Lucian's reſidence, he had probably heard only of the Old Teſtament and the Hebrew Goſpel of St. Matthew, which were adopted by the Nazarenes [d], as the only rule of faith. But it is worthy of remark that ſacred writings of the Chriſtians were known to an heathen author ſo early as the middle of the ſecond century; were it only the Hebrew Goſpel of St. Matthew.

His contemporary Celſus, who wrote againſt the Chriſtians in the latter half of the ſecond century, not only mentions by name, but quotes paſſages from the books of the New Teſtament, ſo that it is certain they were the ſame as we have at preſent. But inſtead of ſwelling this introduction with extracts from Celſus [e], I refer my readers to the valuable works of Lardner [e]. The following obſervation however deſerves attention. Celſus reproaches the Chriſtians with having frequently three or four different readings for the ſame text, or, as he expreſſes it, that they had altered the Goſpel three or four different times, and, when preſſed by their adverſaries, recurred to that reading, which beſt ſuited their purpoſe.

[b] Lucianus de morte Peregrini, § 11, και των βιβλων τας μεν εξηγειτο και διεσαφει, and § 12, ειτα δειπνα ποικιλα εισικομιζετο, και λογοι ιεροι αυτων ἐλεγοντο, but this laſt paſſage ſeems rather to allude to the words of conſecration in the ſacrament.

[c] § 16. [d] Epiphanius, Hæreſ. xxix. c. 7.

[e] Jewiſh and Heathen Teſtimonies, Vol. II. Ch. xviii. ſect. 3.

poſe[f]. Origen anſwers very properly that he knew of no alterations except ſuch as were made by the Gnoſtics, Marcionites, Valentinians, and others, who diſſented from the eſtabliſhed church[g]. In this caſe the queſtion belongs to the foregoing ſection, and is an additional confirmation from the mouth of an adverſary that the Gnoſtics (for to thoſe only is applicable what Celſus often ſays of the Chriſtians) acknowledged the books of the New Teſtament to have been written by the Apoſtles, which, it is true, they altered in particular texts, that it might the better correſpond with their own tenets. On the other hand, it is poſſible that the alterations, with which Celſus reproaches the Chriſtians, were nothing elſe than various readings, ſuch for inſtance as Mark i. 2. where the reading in ſeveral manuſcripts is εν Ησαια τω προφητη, in which inſtance a Chriſtian might reply to Celſus, 'we find in other manuſcripts εν τοις προφηταις.' From this hypotheſis it follows that the New Teſtament had exiſted a conſiderable time, and been very frequently tranſcribed, ſince otherwiſe three or four different readings would hardly have been found to the ſame text.

The teſtimony of Porphyry is ſtill more important, than that of Celſus. He lived indeed an hundred years later than the laſt mentioned evidence, but this deficiency in point of time is abundantly ſupplied by his profound learning, and ſeverely critical examination of the ſacred writings. He was born in the year 233, of Tyrian origin, and called in his native language Malcho[g]: he is alſo ſtyled the Batanean from Baſan[h] the country of his

[f] Origenes contra Celſum, Lib. II. c. 27. See alſo Lardner's Jewiſh and Heathen Teſtimonies, Vol. II. p. 275.

[g] Not Meleck, as Lardner has written it by miſtake, which is Hebrew, not Syriac the language of Porphyry. It were better to retain the Greek Μαλχος, which comes much nearer to the original.

[h] He might have been of Tyrian origin though born in the country of Baſan, in which Tyrian colonies were ſettled. It is generally ſuppoſed that Batanea is a city, and the opinion is grounded on a paſſage in Stephanus de Urbibus, p. 156. Βαταναι, συνοικια Συριας, but I would rather tranſlate συνοικια, a diſtrict containing ſeveral cities, than underſtand

his birth. Unfortunately for the preſent age, the miſtaken zeal of the Chriſtian Emperors has baniſhed from the world a ſet of writings[3], which could eſſentially ſerve the cauſe of Chriſtianity, and every real friend of our religion would gladly give the works of a pious father to reſcue thoſe of Porphyry from the flames[4]. His objections to particular paſſages of the New Teſtament have been briefly collected by Mill in his Prolegomena[i], and more at length by Lardner in his Jewiſh and Heathen Teſtimonies[k], who remarks that even in the few fragments that remain there is mention made of the Goſpels of St. Matthew, St. Mark, and St. John, the Acts of the Apoſtles, and the epiſtle to the Galatians. What then might we not conclude, were the works of Porphyry entire, eſpecially as Jerom ſpeaks of numberleſs paſſages which were the objects of his criticiſm. Now it appears from the very objections that the books, to which Porphyry alludes, are the ſame which we poſſeſs at preſent, and that it never occurred to him to deny that they were written by the Apoſtles and Evangeliſts, whom, as authors of theſe writings, he pronounces illiterate, and unable to quote properly even the Old Teſtament[l]; but to St. Paul he lays a charge of a different nature.

It is univerſally allowed that Porphyry is the moſt ſenſible, as well as moſt ſevere adverſary of the Chriſtian religion, that antiquity can produce. He was verſed not only in political, but philoſophical hiſtory, as appears from his Lives of the philoſophers: and we are indebted to

underſtand it of a ſingle town. The circumſtance that Baſan was the country either of Porphyry's birth, or reſidence, we ſhall find of importance.

i Sect. 702, 703 5. k Vol. III. Ch. xxxvii. ſect. 76.

l An inſtance of this kind is the objection which he made (to Matt. xiii. 35, and Mark i. 27, where he ſays the Evangeliſts pretend to have quoted Iſaiah, when in fact they have quoted Aſaph or Malachi. Now it is worthy of remark in our preſent inquiry, that Porphyry lays this charge to the Evangeliſts, as it is improbable that he would have been guilty himſelf of the fault which he aſcribes to St. Matthew and St. Mark, and quote from their writings, unleſs he had believed them to be the authors.

to him for ſome of the beſt hiſtorical accounts for explaining the prophecies of Daniel, as may be gathered from the extracts, which are preſerved in the commentary of Jerom upon that ſubject: the explanations of Porphyry are for the moſt part ſuperior to thoſe of the learned father; his accurate and extenſive knowledge of hiſtory enabled him to apply thoſe paſſages to Antiochus Epiphanes, where Jerom could diſcover nothing but an account of Antichriſt; and if the twelfth book of the writings of Porphyry were now remaining, we ſhould probably find it to be the beſt commentary on the book of Daniel. His acquaintance with the Chriſtians was not confined to a ſingle country, but he had converſed with them in Tyre, in Sicily, and in Rome: his reſidence in Baſan afforded him the beſt opportunity of a ſtrict intercourſe with the Nazarenes, who adopted only the Hebrew Goſpel of St. Matthew; and his thirſt for philoſophical inquiry muſt have induced him to examine the cauſe of their rejecting the other writings of the New Teſtament, whether it was that they conſidered them as ſpurious, or that, like the Ebionites, they regarded them as a genuine work of the Apoſtles, though not divinely inſpired. Enabled by his birth to ſtudy the Syriac, as well as the Greek authors, he was of all the adverſaries to the Chriſtian religion the beſt qualified for inquiring into the authenticity of the ſacred writings. He poſſeſſed therefore every advantage which natural abilities, or political ſituation could afford, to diſcover whether the New Teſtament was a genuine work of the Apoſtles and Evangeliſts, or whether it was impoſed upon the world after the deceaſe of its pretended authors. But no trace of this ſuſpicion is any where to be found, nor did it ever occur to Porphyry to ſuppoſe that it was ſpurious.

The prophecy of Daniel he made no ſcruple to pronounce a forgery, and written after the time of Antiochus Epiphanes: his critical penetration enabled him to diſcover the perfect coincidence between the predictions and the events, and denying divine inſpiration he found no other means of ſolving the problem. In ſupport of this

this hypothesis he uses an argument which is an equal proof of his learning and sagacity, though his objection does not affect the authority of the prophet; viz. from a Greek Paronomasia which he discovered in the history of Daniel and Susanna[m], he concludes the book to have been written originally in Greek, and afterwards translated into Hebrew[8]. Is it credible then that so sagacious an inquirer could have failed to have discovered a forgery with respect to the New Testament, had a forgery existed: a discovery which would have given him the completest triumph by striking at once a mortal blow on the religion, which he attempted to destroy?

To the evidence of Porphyry might be added that of the Emperor Julian, but as he lived an hundred years later, and was also inferior to Porphyry in his critical inquiries, I shall make no further observations upon this subject, but refer my readers to the works of Lardner[n].

SECT. IX.

Antient Versions.

ANOTHER important evidence for the antiquity of the New Testament are the antient versions, of which some were made so early as the first century, viz. a Syriac, and several Latin versions, which latter abounding in Hebraisms and Syriasms even in a greater degree, than the original, were manifestly made by native Jews, and therefore productions of the first century. These versions I barely mention at present, as I shall examine them more fully in their proper place. A book therefore so early and so universally read throughout the East in the Syriac, and throughout Europe and Africa in the Latin translation, must be able to lay claim to a high antiquity. To the strange and trivial hypothesis that the New

m V. 54, 55, between σχινον and σχισει. V. 58, 59, between πρινον and πριστας. See the Orient. Bibl. Vol. IV. p. 16 and 249.

n Jewish and Heathen Testimonies, Ch. xlvi. Sect. 4 10.

New Teſtament was forged in the fifth century after the conqueſt of Italy by the Goths, the Gothic Verſion of Ulphilas which was made in the preceding century may ſerve for a ſufficient anſwer: but it would be a waſte of time to dwell any longer in refuting ſuch trifling objections.

SECT. X.

Internal Evidence; and firſt that derived from the ſtyle of the New Teſtament.

THE firſt and principal of the internal marks of authenticity is the language of the New Teſtament, which is written in a ſtyle that muſt be ſtriking not only to every man accuſtomed to the Greek of the claſſic authors, but even to thoſe who are acquainted only with the writings of the fathers. It is principally diſtinguiſhed by the Hebraiſms and Syriaſms, with which theſe writings abound, a circumſtance too often conſidered as a fault, which pious ignorance even ſo late as the preſent century has attempted to wipe away: not knowing that theſe very deviations from Grecian purity afford the ſtrongeſt preſumption in its favour. They ſhew it to have been written by men of Hebrew origin, a production therefore of the firſt century, ſince after the deceaſe of the Jewiſh converts to Chriſtianity we find hardly any inſtance of Jews who turned preachers of the Goſpel; and the Chriſtian fathers were for the moſt part totally ignorant of Hebrew. This diſtinguiſhing mark is to be found in all the books of the New Teſtament, though in different degrees, even in the epiſtles of St. Paul, and the Acts of the Apoſtles, though the former ſufficiently evince that the author was maſter of the Greek, and the latter contains various examples not only of pure but elegant language. Nor have theſe idioms the appearance of art and deſign, being exactly ſuch as might be expected from perſons, who uſed a language ſpoken indeed where they lived, but not the dialect of their country. And if

the New Teſtament were a forgery of the ſecond or third century, its author, the better to diſguiſe his impoſture, muſt have ſtudied to imitate the ſtyle of writing, which might have been expected from the Apoſtles; a ſuppoſition totally incredible. For the lower order of Chriſtians was too deficient in criticiſm to perceive theſe various ſhades, and too wanting in taſte to execute the undertaking with ſucceſs, while the learned fathers of the ſecond and two following centuries exerciſed their talents in ſearching into the authenticity of the writings already received: and had the fathers of thoſe ages been inclined to impoſe, they were moſtly devoid of the means, ſince thoſe, who are ignorant of Hebrew and Syriac, would hardly introduce Hebraiſms and Syriaſms into their writings. The Nazarenes on the contrary, who underſtood Hebrew, accepted only the Goſpel of St. Matthew, and muſt therefore remain innocent of the charge of having forged the reſt of the ſacred writings. The difficulty of imitating the oriental ſtyle is felt only by thoſe, who are converſant with the eaſtern writers, and the modern novels, written even by men of taſte and genius under the title of Oriental Tales, are as diſtant from the Aſiatic mode of writing, as they deviate from the European. And yet if the New Teſtament be a forgery, the Chriſtians of the ſecond and third century muſt be ſuppoſed capable of an imitation, which cannot be diſtinguiſhed from an original. On the contrary, the language of the early fathers, though not always the pureſt claſſic Greek, has no reſemblance to that of the New Teſtament, not excepting the works of the few who had a knowledge of the Hebrew, Origenes, Epiphanius or Juſtin Martyr, from whom as a native of Paleſtine it might with ſome reaſon be expected.

Should any one reply that the ſame Hebraic mode of writing, which I have uſed as an argument in favour of the New Teſtament, is found likewiſe in a very high degree in the book of Revelation, of which it is doubted, and that with juſtice, whether it were written by St. John, and alſo in ſeveral apocryphal books, which we have

long

long rejected from the ſacred canon, I would give the following explanation. It cannot be concluded from theſe premiſes alone that the ſacred books of the New Teſtament were written by thoſe particular perſons to whom they are aſcribed, but only that they were compoſed either by native Jews, or by perſons who by continual intercourſe with that nation had inſenſibly adopted the Jewiſh ſtyle. It follows therefore from what has been ſaid above that they were written before the year 120, a concluſion ſufficient to anſwer our preſent purpoſe when applied to the books of undoubted authority *.

But ſimilar as theſe writings are to each other in oriental idioms, they are equally diſtinct and characteriſtic in the particular ſtyle of their reſpective authors. They cannot then have proceeded from the hands of a ſingle impoſtor, and the ſuppoſition of their being an accidental collection of ſpurious writings from different authors is attended nearly with the ſame difficulties, as the former hypotheſis. Whoever reads with attention the thirteen epiſtles of St. Paul (for at preſent I do not include the epiſtle to the Hebrews) muſt be convinced that they were all written by the ſame author, who has ſo many diſtinguiſhing marks that he is not eaſy to be miſtaken [1]. On all theſe thirteen epiſtles is impreſſed the character of a man well verſed in the Greek language, and poſſeſſed of general erudition, who could uſe the fineſt and even ſevereſt irony, without rejecting the rules of decency, but who in conſequence of his Jewiſh original, and his indifference with reſpect to ſtyle, abounded in Hebraiſms and Syriaſms, and ſometimes borrowed from the place of his birth even the provincial expreſſions of Cilicia. An equal degree of ſimilarity is to be found between the Goſpel and Epiſtle of St. John; and the only compoſitions of the ſame author which, notwithſtanding their general reſemblance, betray a difference of ſtyle, are the Goſpel of St. Luke and the Acts of the Apoſtles; his Goſpel abounding with harſh and uncouth Hebraiſms, while the Acts of the Apoſtles, though not free from Hebraiſms,

* Ομολογουμενα.

Hebraiſms, are written in a language that approaches nearer to purity and claſſical correctneſs. The reaſon of this difference will be explained at large in the ſecond part.

The writings of St. John and St. Paul[2] diſcover marks of an original genius, that no imitation can ever attain, which always betrays itſelf by the very labour exerted to cover the deception; and if we conſider attentively the various qualities that compoſe the extraordinary character of the latter Apoſtle, we ſhall find it to be ſuch, as no art could ever imitate. His mind overflows with ſentiment, yet he never loſes ſight of his principal object, but hurried on by the rapidity of thought diſcloſes frequently in the middle a concluſion to be made only at the end. To a profound knowledge of the Old Teſtament he joins the acuteneſs of philoſophical wiſdom, which he diſplays in applying and expounding the ſacred writings; and his explanations are therefore ſometimes ſo new and unexpected, that ſuperficial obſervers might be tempted to ſuppoſe them erroneous. The fire of his genius, and his inattention to ſtyle, occaſion frequently a twofold obſcurity, he being often too conciſe to be underſtood except by thoſe to whom he immediately wrote, and not ſeldom on the other hand ſo full of his ſubject, as to produce long and difficult parentheſes, and a repetition of the ſame word even in different ſenſes. With a talent for irony and ſatire he unites the moſt refined ſenſibility, and tempers the ſeverity of his cenſures by expreſſions of tenderneſs and affection; nor does he ever forget in the vehemence of his zeal the rules of modeſty and decorum. He is a writer in ſhort of ſo ſingular and wonderful a compoſition, that it would be difficult to find a rival. That truly ſenſible and ſagacious philoſopher Locke was of the ſame opinion, and contended that St. Paul was without an equal[3].

SECT.

SECT. XI.

Coincidence of the accounts delivered in the New Teſtament with the hiſtory of thoſe times [1].

WHOEVER undertakes to forge a ſet of writings and aſcribe them to perſons who lived in a former period, expoſes himſelf to the utmoſt danger of a diſcordancy with the hiſtory and manners of the age, to which his accounts are referred; and this danger increaſes in proportion, as they relate to points not mentioned in general hiſtory, but to ſuch as belong only to a ſingle city, ſect, religion, or ſchool. And of all books, that ever were written there is none, if the New Teſtament is a forgery, ſo liable to detection: the ſcene of action is not confined to a ſingle country, but diſplayed in the greateſt cities of the Roman Empire; alluſions are made to the various manners and principles of the Greeks, the Romans, and the Jews, which are carried ſo far with reſpect to this laſt nation, as to extend even to the trifles and follies of their ſchools. A Greek or Roman Chriſtian, who lived in the ſecond or third century, though as well verſed in the writings of the antients as Euſtathius or Aſconius, would have been ſtill wanting in Jewiſh literature; and a Jewiſh convert in thoſe ages, even the moſt learned Rabbi, would have been equally deficient in the knowledge of Greece and Rome. If then the New Teſtament, thus expoſed to detection, had it been an impoſture, is found after the ſevereſt reſearches, to harmonize with the hiſtory, the manners, and the opinions of the firſt century, and ſince the more minutely we inquire, the more perfect we find the coincidence, we muſt conclude that it was beyond the reach of human abilities to effectuate ſo wonderful a deception.

I ſhall not enter into a particular detail of the many examples that may be produced, as the taſk has been ſo ably executed by Lardner [p], but ſhall confine myſelf to a few particular remarks.

That

[p] In the Firſt Part of his Credibility of the Goſpel Hiſtory.

That learned writer has employed much diligence and erudition in anſwering an objection to St. Matthew's relation of the maſſacre in Bethlehem drawn from the ſilence of Joſephus upon that ſubject [1]. His anſwer is in my opinion ſatisfactory, and the objection will be ſtill diminiſhed if we take into conſideration the ſize of the town, which was ſmall and inſignificant. Admitting the inhabitants to amount to a thouſand, the number of males born yearly would be between ten and twenty, and ſince thoſe only were murdered who were two years old and under, it is not probable, allowing for natural deaths in that period, that more than twenty children ſuffered on that occaſion. It was ſufficient for this purpoſe to employ private aſſaſſins, and there was no neceſſity for iſſuing a public order. Joſephus then might be either ignorant of the fact, or think it too inſignificant to relate, when compared with the greater cruelties of Herod in Jeruſalem. But were the objection unanſwerable, it would affect not the New Teſtament in general, but merely the two firſt chapters of St. Matthew, which may be ſeparated from the reſt of the Goſpel, becauſe it is ſtill a queſtion whether they belong to it or not [2].

When obſcure paſſages, which have perplexed the moſt learned of the commentators, can at once be explained by a more minute knowledge of the ſpecial hiſtory of the times, it affords ſufficient proof that the New Teſtament is not an invention of later ages. Of this the following may ſerve as examples.

We read in the Goſpel of St. Luke [q] the anſwer of John the Baptiſt to the ſoldiers, who demanded of him, ſaying, What ſhall we do? a queſtion of importance in the Chriſtian morality, whether the life of a ſoldier be agreeable to the precepts of the Goſpel. But what has hitherto occaſioned ſo much difficulty is, who theſe ſoldiers were. Some of the Commentators have explained them by the guards of the temple, others by Roman ſoldiers, who would not probably have frequented the baptiſm of St. John, though Grotius goes ſo far as to determine their particular deſtination, ſaying they were ſuch

[q] Ch. iii. 14.

ſuch as ſpent their lives in garriſon, and never took the field but on the greateſt emergency. Now it happens that the expreſſion uſed by St. Luke is not ſoldiers (στρατιῶται) but the participle στρατευομενοι, i. e. men under arms, or men going to battle. Whence theſe perſons came, and on what particular account, may be found at large in the hiſtory of Joſephus[r]. Herod the tetrarch of Galilee was engaged in a war with his father-in-law Aretas, a petty king in Arabia Petræa, at the very time in which John was preaching in the wilderneſs. Machærus, a fortreſs ſituated on an hill not far from the eaſtern ſhore of the dead ſea, on the confines of the two countries, was the place in which John was impriſoned and afterwards beheaded. The army of Herod then in its march from Galilæa paſſed through the country, in which John baptized, which ſufficiently explains the doubt, who the ſoldiers were, that propoſed to him the above queſtion. So minute a coincidence in a circumſtance overlooked by Grotius, and the reſt of the commentators, would be hardly diſcovered in a forgery of later ages.

Another inſtance is to be found in the account of St. Paul's appearance before the council in Jeruſalem, and his anſwer to Ananias[s]. Here again the learned have met with conſiderable difficulties.

1. Who this Ananias was? a queſtion which Krebs has explained in his remarks taken from Joſephus[t], having ſhewn him to be the ſon of Nebedeni.

2. How it can be reconciled with Chronology that Ananias was called at that time High Prieſt, when it is certain from Joſephus, that the time of his holding that office was much earlier.

3. How it comes to paſs that St. Paul ſays, "I wiſt not, brethren, that he was the High Prieſt:" ſince the external marks of office muſt have determined whether he were or not; a jeſt would have ill ſuited the gravity of a tribunal, and a falſehood ſtill leſs the character of St. Paul.

On

[r] Antiq. Lib. XVIII. c. v. ſect. 1, 2. [s] Acts xxiii. 1—5.

On all these obscurities is thrown the fullest light, as soon as we examine the special history of that period, a light which is not confined to the present, but extends itself to the following chapters, insomuch that it cannot be doubted that this book was written, not after the destruction of Jerusalem, but by a person who was contemporary to the events, which are there related.

Ananias the son of Nebedeni was High Priest at the time, that Helena queen of Adiabene supplied the Jews with corn from Egypt[t], during the famine which took place in the fourth year of Claudius, mentioned in the eleventh chapter of the Acts. St. Paul therefore, who took a journey to Jerusalem at that period[u], could not have been ignorant of the elevation of Ananias to that dignity. Soon after the holding of the first council, as it is called, at Jerusalem, Ananias was dispossessed of his office, in consequence of certain acts of violence between the Samaritans and the Jews, and sent prisoner to Rome[w], whence he was afterwards released and returned to Jerusalem. Now from that period he could not be called High Priest in the proper sense of the word, though Josephus[x] has sometimes given him the title of αρχιερευς taken in the more extensive meaning of a Priest, who had a seat and voice in the Sanhedrim[y]; and Jonathan, though

t Josephi Antiquit. Lib. XX. c. v. sect. 2. u Acts xv.

w Josephi Antiquit. Lib. XX. c. vi. sect. 2.

x Antiquit. Lib. XX. c. ix. sect. 2. Bell. Jud. Lib. II. c. xvii. sect. 9.

y Αρχιερεις in the pl. number is frequently used in the N. T. when allusion is made to the Sanhedrim, which was divided into the following classes. 1. Αρχιερεις, High Priests. 2. Πρεσβυτεροι, Elders, or Heads of families, who had a voice in the Sanhedrim. 3. Γραμματεις, or Assessors on the Bench of the Learned. Josephus likewise, in the last period of the Jewish state, uses ιερεις and αρχιερεις in opposition to each other (Antiquit. Lib. XX. c. viii. s. 8.) εξαπτεται και τοις αρχιερευσι ςασις προς τους ιερεις,—τοσαυτη δε τους αρχιερεας κατελαβεν αναιδεια και τολμα, ωςε και πεμπειν δουλους ετολμων επι τας αλωνας, τους ληψομενους τας τοις ιερευσιν οφειλομενας δεκατας. And again, c. ix. s. 2. It is to be lamented that he no where precisely

though we are not acquainted with the circumſtances of his elevation, had been raiſed in the mean time to the ſupreme dignity in the Jewiſh Church. Between the death of Jonathan, who was murdered[a] by order of Felix, and the High Prieſthood of Iſmael, who was inveſted with that office by Agrippa[a], elapſed an interval, in which this dignity continued vacant. Now it happened preciſely in this interval that St. Paul was apprehended in Jeruſalem: and, the Sanhedrim being deſtitute of a Preſident, he undertook of his own authority the diſcharge of that office, which he executed with the greateſt tyranny[b]. It is poſſible therefore that St. Paul, who had been only a few days in Jeruſalem, might be ignorant that Ananias, who had been diſpoſſeſſed of the Prieſthood, had taken upon himſelf a truſt to which he was not entitled; he might therefore very naturally exclaim, "I wiſt not, brethren, that he was the High Prieſt!" Admitting him on the other hand to have been acquainted with the fact, the expreſſion muſt be conſidered as an indirect reproof, and a tacit refuſal to recognize uſurped authority.

A paſſage then, which has hitherto been involved in obſcurity, is brought by this relation into the cleareſt light; and the whole hiſtory of St. Paul's impriſonment, the conſpiracy of the fifty Jews[c] with the conſent of the Sanhedrim, their petition to Feſtus to ſend him from Cæſarea with an intent to murder him on the road[d], are facts which correſpond to the character of the times as deſcribed by Joſephus, who mentions the principal perſons

preciſely determines the meaning of ἀρχιερεῖς, but it appears from various paſſages of the N. T. that it muſt have one of the following ſenſes—either all thoſe prieſts who had a ſeat in the Sanhedrim, or the heads of the twenty-four claſſes into which the order of prieſts was divided, or ſuch as had formerly diſcharged the office of High Prieſt, and after quitting that charge retained a ſeat in the Sanhedrim 5.

a Joſ. Ant. L. XX. c. viii. ſ. 5 — a Ant. Lib. XX. c. viii. ſ. 8.

b Ant. L. XX. c. ix. ſ. 2. — c Acts xxiii. 12—15.

d Acts xxv. 3.

ſons recorded in the Acts, and paints their profligacy in colours even ſtronger than thoſe of St. Luke.

Whoever attentively reads the New Teſtament will continually find examples of this nature. And it is ſufficient in anſwer to the queſtion, 'Is the New Teſtament antient and genuine?' to reply, 'Compare it with the hiſtory of the times, and you cannot doubt of its authenticity[6].'

SECT. XII.

Objections drawn from real or apparent contradictions between the accounts of profane authors, and thoſe of the New Teſtament, particularly thoſe of St. Luke.

IT cannot be denied, that in a few particular facts the writings of the New Teſtament diſagree either really, or apparently, with the relations which have been given by profane hiſtorians. Of all the ſacred authors, there is no one, who ſo frequently ſtands expoſed to this charge as St. Luke, who in all other reſpects appears to the moſt advantage when put in competition with other writers; and perhaps I am not miſtaken when I aſſert, that as many doubts of this nature may be raiſed againſt St. Luke alone, as againſt the other Apoſtles and Evangeliſts put together.

Theſe hiſtorical objections muſt be divided into two ſeparate claſſes, which we muſt take care not to confound.

1. Such as would demonſtrate a book not to have been written by the author, to whom it is aſcribed.

2. Such as would prove only that the author was miſtaken, and therefore not divinely inſpired.

The former kind alone belongs properly to this ſection; but as it may appear difficult to make the proper diſtinction, and examples of the latter ſort, if too numerous in any work, would depreciate its authority, to avoid recurring hereafter to the ſame ſubject, I will give inſtances of both.

To

To the firſt claſs belongs the following, which is almoſt the only inſtance to be found. St. Paul relates in his ſecond epiſtle to the Corinthians[e], that in Damaſcus the governor under Aretas the king, kept the city of the Damaſcenes with a garriſon, deſirous to apprehend him; and that through a window in a baſket he was let down by the wall, and eſcaped his hands. The queſtion which naturally ariſes is, what authority could a governor under Aretas, a petty king in Arabia Petræa, have in Damaſcus, a city belonging to the Romans? We read neither in the works of Joſephus, nor in thoſe of any other author, that Damaſcus was ever ſubject to the dominion of Aretas; and to judge from the eighteenth book of the Jewiſh Antiquities[f], which correſponds with the period of St. Paul's journey to Damaſcus, the city muſt have belonged at that very time to the Romans, ſince Flaccus is deſcribed as judge in a diſpute between the Damaſcenes and Sidonians relating to the boundary of the two diſtricts. And what increaſes the difficulty is the circumſtance that the governor, who might be ſuppoſed an heathen, was ſo partial to the Jews, that St. Paul was expoſed to more danger than in Jeruſalem itſelf. Now, if this deſcription of the circumſtances of St. Paul's eſcape were an actual violation of hiſtorical truth, it would prove not only that the epiſtle was not divinely inſpired, but that the Apoſtle was not the author, ſince he could not have been ignorant, during his ſtay at Damaſcus, to whom the city was ſubject, and whether the Governor was an heathen or a Jew.

The force of theſe objections has been conſiderably weakened, in a diſſertation publiſhed in 1755, De ethnarca Aretæ Arabum regis Paulo inſidiante, by J. G. Heyne, who has ſhewn it to be highly probable, firſt, that Aretas, againſt whom the Romans not long before the death of Tiberius made a declaration of war, which they neglected to put in execution, took the opportunity of ſeizing Damaſcus, which had once belonged to his anceſtors; an event omitted in Joſephus, as forming no part

[e] Ch. xi. 32. [f] Cap. vi. ſect. 3.

part of the Jewiſh Hiſtory, and by the Roman Hiſtorians as being a matter not flattering in itſelf, and belonging only to a diſtant province: ſecondly, that Aretas was by religion a Jew, a circumſtance the more credible, when we reflect that Judaiſm had been widely propagated in that country, and that even kings in Arabia Felix had recognized the law of Moſes. The difficulty then is ſo far removed, that it ceaſes to create ſuſpicion againſt an epiſtle, which has ſo many evident marks of authenticity; and it is only to be regretted that, in order to place the ſubject in the cleareſt point of view, we are not ſufficiently acquainted with the particular hiſtory of Damaſcus. I can produce, however, a fragment which is taken from an antient tradition preſerved in the Tabulæ Syriæ of Abulfeda[s]; but I would recommend to thoſe who would criticiſe on this matter, to read the Arabic Original, and not the Latin Tranſlation. In ſpeaking of the great moſque at Damaſcus, he ſays, "the walls exiſted from the days of the Sabii, (i. e. Heathens) whoſe houſe of worſhip (temple) it had been. Afterwards it belonged to the Jews, and after that again to idolaters. About this time John, the ſon of Zacharias, (i. e. the Baptiſt) was put to death, and his head ſtuck on that gate of the moſque which is called the gate Girun. From that time the Chriſtians had it in poſſeſſion, and kept it till the beginning of the Muhammedan religion." It appears then that this houſe of worſhip, which was originally a Heathen temple, was in the hands of the Jews about the time of John the Baptiſt, and that it afterwards returned to its former deſtination. Now this is hardly to be explained on any other than the following hypotheſis, viz. that Aretas, who was a contemporary of John the Baptiſt, made a conqueſt of Damaſcus, and being himſelf a Jew, permitted that nation to convert the temple into a ſynagogue, an indulgence hardly to be expected from the Romans; and that, when the city again ſubmitted to the arms of Rome, the temple was reſtored to its original poſſeſſors. With reſpect to the head of John, it is probable that this part of the account, as heard by Abulfeda, was

[s] P. 15, 16, of Koehler's edition.

was a miſtake, and that the antient tradition of Damaſcus had been disfigured by being modelled into the form of Muhammedan manners. It is true that John was beheaded at that period, though not at Damaſcus; but the Jews were not accuſtomed to adorn their ſynagogues with the heads of the executed. Herod on the other hand would have avoided a meaſure, which could perpetuate the memory of an event painful to himſelf and odious to his ſubjects, and Aretas would rather have canonized than have expoſed to public ſhame the head of a perſon, who had forfeited his life for cenſuring the marriage of Herod with Herodias, the rival and enemy of Aretas's daughter. If that part of the tradition be true, it can mean only that a head had been carved in ſtone over the door of the temple, and dedicated to John the Baptiſt during the time that the city was ſubject to Aretas, for the opinion that the Jews admitted in no caſe the introduction of images is ungrounded. By this explanation then the paſſage in the epiſtle to the Corinthians is not only freed from an heavy charge, but if I may uſe the expreſſion, acquitted with honour. And hence we may explain the reaſon why the Jews were permitted to exerciſe in Damaſcus perſecutions ſtill ſeverer than thoſe in Jeruſalem, where the violence of their zeal was awed by the moderation of the Roman policy. Of this we find an example in the ninth chapter of the Acts, where Paul is ſent by the High Prieſt to Damaſcus to exerciſe againſt the Chriſtians, cruelties which the return of the Roman governor had checked in Judæa. Theſe accounts agree likewiſe with what is related in Joſephus, that the number of Jews in Damaſcus amounted to ten thouſand, and that almoſt all the women[h], even thoſe whoſe huſbands were heathens, were of the Jewiſh religion[i].

But

[h] The ceremony of circumciſion prevented thoſe of the male ſex from becoming converts to a religion, which alone was agreeable to reaſon, taught the doctrine of the one true God.

[i] Joſephus de Bello Jud. Lib. II. c. xx. ſ. 2.

But to proceed to examples of the ſecond kind. Theſe are ſuch as would ſhew a writer to have committed a chronological or hiſtorical error, and therefore that he was not divinely inſpired, but afford no ground to conclude that he was not the author of the writings which bear his name, ſince miſtakes may be diſcovered in the moſt accurate hiſtorian. Could it be proved, for inſtance, beyond the poſſibility of a doubt, that St. Luke was miſtaken in the time that Quirinius held the taxation in Judæa, or that Theudas excited a ſedition; were it certain that he had wrongly related either the riot of the Egyptian, or the death of John the Baptiſt; the inference indeed might be deduced, that he was not ſo accurate in his inquiries as he had promiſed in the preface to his Goſpel; and that the accounts, which he gathered from eye-witneſſes to the ſeveral facts, were either falſely underſtood, or imperfectly remembered: but ſince the name determines nothing in the preſent inſtance, and the Acts of the Apoſtles, with the Goſpel aſcribed to St. Luke, muſt have had an author, there is no ground whatſoever for denying them to be a work of the Evangeliſt, and aſcribing them to an anonymous writer.

It has been remarked above, that the chief difficulties of this nature are to be found in St. Luke, who was not a native of Paleſtine, but having accompanied St. Paul thither, made only a ſhort ſtay in Jeruſalem, and ſpent the greateſt part of his time in Cæſarea. The objection then would relate only to the writings of St. Luke, and not to thoſe of the Apoſtles Matthew, John, Paul, and Peter. St. Luke was not an Apoſtle, and I muſt confeſs, that, in treating this ſubject more fully in the following chapter, I ſhall be under the neceſſity of making a diſtinction between the inſpiration of his writings, and thoſe of the above-named Apoſtles.

But even admitting ſome trifling errors, from which no human being is exempt, he ceaſes not to be a moſt valuable hiſtorian, eſpecially in the Acts of the Apoſtles, where he ſpeaks either as eye-witneſs himſelf, or inſtructed by St. Paul, the companion of his journey. It cannot

cannot be denied, on the other hand, that this hypotheſis would lower the degree of certainty in the accounts contained in his Goſpel alone, and not mentioned by the other Evangeliſts; and would in ſome meaſure affect his beautiful and pathetic relation of the dying malefactor on the croſs, a relation which is difficult to be reconciled, without violating the laws of criticiſm, with that of St. Matthew and St. Mark.

But impartiality requires that we ſhould examine this ſubject more at large, and inquire who are the writers that contradict him, and whether the difference is by no explanation to be removed. The principal perſon is Joſephus, who is indeed a valuable author, but whoſe excellencies by no means exempt him from the danger of error[k]; and I could produce examples not only of his relating the ſame ſtory differently in different places, but even where he is equally miſtaken in each. When St. Luke, then, and Joſephus differ in their accounts of the ſame fact, the queſtion is, which of the two writers has given the true one? And here it is not a little extraordinary, that without further inquiry it is univerſally determined in favour of the latter, as if Joſephus were inſpired, and whoever contradicted him muſt of courſe be miſtaken. This is a method of proceeding which is applied on no other occaſion; and it is uſual, when we eſtimate the reſpective merits of two hiſtorians, to place them both in an equal balance, that the ſcale may preponderate in favour of the moſt deſerving. And among the circumſtances which tend to this preponderance, is ſurely the preference due to an hiſtorian, who deſcribes events to which he is himſelf contemporary, above him who relates from hearſay or tradition, or to an author, who

k This is not the place for pointing out the miſtakes of Joſephus, but the reader may find many examples in the notes which I have ſubjoined to my tranſlation of the firſt book of the Maccabees, eſpecially p. 30—34, where I have pointed out the miſtake of Joſephus with reſpect to the citadel (Ακρα) on mount Sion, who has deſcribed it as ſituated on a different mountain, to which Geographers, ſeduced by his authority, have given the name of Acra[2].

who makes a particular ſtudy of that ſingle portion of hiſtory, which is the object of inquiry, and is perſonally acquainted with the reſpective characters which are introduced, above an author who writes only a general hiſtory of a nation or empire. For inſtance, if I wiſhed to be minutely informed in any circumſtance relating to the blockade and the taking of Gottingen by the French in the ſeven years war, I would rather have recourſe to an author who had written a particular hiſtory of that city, than to one who had written a hiſtory of Germany at large. For the ſame reaſon, in the caſe of John the Baptiſt's impriſonment and death, I would ſooner give credit to the Evangeliſts than Joſephus.

The difference which I have mentioned between a contemporary and a later hiſtorian, deſerves more minutely to be examined. The period of hiſtory, in which we are moſt frequently deficient, is that which relates to the laſt twenty or thirty years before our birth, and the time of our childhood and youth: and we are more apt to make miſtakes in matters belonging to this interval than in thoſe of a remoter age. The reaſon is, that our hiſtorical works uſually ceaſe before the commencement of that period, our knowledge therefore of the former part is grounded on hearſay, and for the latter part we are too young to obſerve the tranſactions of the times. In the ages of antiquity this was more remarkably the caſe than in the preſent century, in which the daily papers and periodical journals may ſupply the place of more regular annals; but it was far otherwiſe in the days of Joſephus, who had no predeceſſor in the Jewiſh Hiſtory, from whom he could derive a knowledge of the times that immediately preceded his birth. There is a period then of forty or fifty years, in which even with the moſt diligent inquiry, he was more expoſed to error, eſpecially in the dates, than in more diſtant ages, where he had the advantage of written accounts. This period is eaſy to be determined, as he was born in the firſt year of Caligula, and therefore not long before St. Paul's eſcape from Damaſcus[1]: it commences between twenty and thirty years before

[1] 2 Cor. xi. 32, 33.

before his birth, and continues to his eighteenth or twentieth year, before which time he was hardly capable of collecting materials for an hiſtory[l]. To this muſt be added, that he ſpent three years in the deſert with Banun, an aſcetic enthuſiaſt, whence he returned in his one and twentieth year, and therefore about three years before the journey of St. Paul to Jeruſalem, deſcribed in the twenty-firſt and twenty-ſecond chapters of the Acts.

To apply theſe principles to one of the moſt obvious contradictions between Joſephus and St. Luke. Gamaliel[m], in a ſpeech held in the ſame year in which Chriſt was crucified, ſpeaks of one Theudas who had raiſed a ſedition before the firſt taxation of the Jews under Quirinius[n]: Joſephus on the contrary refers the ſedition of Theudas to the government of Fadus[o], a period eleven years later than the time in which Gamaliel made his ſpeech; and he differs ſo materially from St. Luke, even in the chief circumſtances, as to give it the appearance of a different event. The Theudas mentioned in the Acts has only four hundred followers, the Theudas of Joſephus perſuades a very conſiderable number (τον πλειστον οχλον) to follow him to the river Jordan: the former is mentioned by Gamaliel as an inſtance in which the moderation of government had, without the intervention of arms, permitted a ſedition to die away of itſelf; of the latter Joſephus ſays that 'Fadus left not Theudas and his party in quiet poſſeſſion of their fanaticiſm, but ſent a troop of horſe, who killed many of them, and made a ſtill greater number priſoners, among whom was Theudas himſelf, whoſe head was cut off and brought to Jeruſalem.'

Now if theſe oppoſite relations are not to be reconciled, I ſhould not heſitate a moment to give the preference to St. Luke. It is true that the point in queſtion lay without the circle of his own experience, but he was on

[m] Acts v. 34—36.

[n] This appears from v. 37. Μετα τουτον ανεστη Ιουδας ο Γαλιλαιος εν ταις ημεραις της απογραφης.

[o] Antiquit. Lib. XX. c. v. ſ. 1.

on the other hand inſtructed by St. Paul, a diſciple of Gamaliel, and who could not be unacquainted with what his maſter had publicly ſpoken on ſo remarkable an occaſion. And inſtead of ſuppoſing that St. Luke has woven into the ſpeech of Gamaliel an account of an inſurrection that happened later than the period of his ſpeaking, I ſhould rather believe that St. Luke had never heard of a commotion which was raiſed long after he had quitted the province. But Joſephus was only nine years of age when Fadus left the government of Judæa: a miſtake therefore relating to the tranſactions of thoſe days was by no means improbable, and the miſtake is eaſy to be explained, by ſuppoſing only the confuſion of a ſingle name. There lived at the time aſſigned by the ſpeech of Gamaliel an impoſtor of the name of Theudas, who excited a ſedition that ſoon dwindled to nothing, and is not recorded by Joſephus: but during the adminiſtration of Fadus there aroſe an inſurrection of a more ſerious nature, which Joſephus, in writing his hiſtory, remembered from the days of his childhood, and having heard of a ſimilar diſturbance occaſioned by Theudas, confounded in his relation of the laſt event the names of the two impoſtors [4].

Another remarkable inſtance of contradiction between Joſephus and the Evangeliſts is the relation of the impriſonment and death of John the Baptiſt. The cauſe aſcribed by the Evangeliſts for his impriſonment is the liberty he had taken in rebuking Herod for his marriage with Herodias the wife of his brother Philip [p]. But Herod, notwithſtanding this act of violence, reſpects the holy character of the Baptiſt, and frequently converſes with him on different ſubjects. This excites the jealouſy of Herodias, who is apprehenſive that a continuance of this intercourſe might be attended with danger to herſelf. She takes therefore the opportunity of an unguarded promiſe which Herod in the height of his zeal had given her daughter,

[p] This Philip is called Herod in the writings of Joſephus, a matter which has been long ſince explained, and which I therefore paſs over in ſilence 5.

daughter[q], to demand the head of John the Baptist in a charger[6]: a request which Herod in consequence of his oath is unable to refuse. Now in this relation there is not the least appearance of improbability, the story as related at large by the Evangelists[r] is minute and circumstantial. St. Matthew and St. Mark were both in the number of Christ's disciples, among whom was the brother of St. Peter[s] and others who had been disciples of John, and those very persons who had buried the body came and told Jesus[t]. No historian then whatsoever could be better qualified to attest an event, than St. Matthew and St. Mark were the imprisonment and death of John the Baptist.

On the other hand the relation of Josephus has no internal marks of improbability, though he is not so circumstantial as the Evangelists, except in determining the place of John's imprisonment and death, which was at Machærus, a fortress on the borders of Arabia Petræa. It happened therefore during the campaign which Herod made against Aretas, and hence the reason that the military officers[u] mentioned by St. Mark were present at his table. Josephus then, after describing John as a preacher of virtue, and one who recommended the purifying the heart not by baptism alone, but by a reformation of manners, continues his relation as follows[w], "as the number of persons that flocked to him daily increased (for his preaching met with applause[x]) Herod was apprehensive that the aggrandisement of John's authority might

q This daughter, whose name was Salome, was at that time a child: for Herodias had quitted her first husband soon after Salome's birth, (Joseph. Ant. L. XVIII. c. v. s. 4.) a circumstance which affords a sufficient answer to those who object to this relation, saying that it was unsuitable to the dignity of a princess, and contrary to the manners of the age, to dance in public for the entertainment of the court.

r Matt. xiv. 1—13. Mark vi. 14—29. s John i. 41 7.

t Matt. xiv. 12. u Χιλιαρχοι, Mark vi. 21.

w Antiquit. Lib. XVIII. c. v. s. 2.

x In this passage I would rather read ηρεθισαν than ηρθησαν or ησθησαν 8.

might end in a rebellion, ſince the populace refuſed nothing that he commanded. He thought it therefore more prudent to remove him in time before any accident happened, than to wait till it was arrived, when all remedy might be fruitleſs. On this ſuſpicion therefore John was apprehended, brought to the above-mentioned fortreſs Machærus, and there put to death. But the Jews were perſuaded that the defeat of their army, which happened ſoon after, was inflicted by the wrath of the Deity as a puniſhment on Herod."

The difference between theſe accounts is ſtriking: for according to Joſephus, Herod alone is to blame, who puts John to death on a ſuſpicion that is totally ungrounded, but he is much more excuſable according to the Evangeliſts, who relate that he was artfully ſurpriſed into a conſent againſt his inclination; they give therefore a proof of their moderation and impartiality in relating the death of a friend, qualities which muſt excite a favourable opinion in our judgement of an hiſtorian. If we compare the Evangeliſts with Joſephus in point of age, we ſhall find the preſumption ſtill greater in their favour: Joſephus was born ſome years after John was beheaded, and was neither known to his diſciples, from whom he could have derived intelligence, nor intereſted like the Evangeliſts to inquire minutely into the circumſtances of the event. He had heard in general terms, that John was beheaded by the command of Herod a few years before the time of his birth, and like many profound hiſtorians who think to diſcover a ſerious political reaſon for events that were occaſioned by a trifling accident, aſcribed perhaps a cauſe which had no other ground than his own imagination[9]. This at leaſt is certain, that if we found the ſame contradiction in the relation of a fact between either Greek, or Roman, or modern hiſtorians, we ſhould not heſitate to prefer the author who was contemporary to the event related, and who to a knowledge of the perſon deſcribed joins minuteneſs and impartiality, to him who lived in a later period, and wrote a general hiſtory, of which the ſubject in queſtion was only an inconſiderable part.

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As this laſt example applies chiefly to the two firſt Evangeliſts, I will mention another which applies only to St. Luke, and, ſetting as before inſpiration aſide, without which no compariſon can be made, examine which of the two hiſtorians, Joſephus or St. Luke, is moſt deſerving of credit. The inſtance to which I allude is the hiſtory of the death of Herod Agrippa[y], a hiſtory in which both authors agree in the principal point, and yet each introduces into his narration circumſtances unconnected with, though not contradictory to thoſe related by the other. They are likewiſe unanimous in their opinion of the cauſe of the painful diſeaſe which befel Agrippa, amid the acclamations of the multitude, and conſider it as a puniſhment inflicted by the immediate intervention of the Deity. According to both hiſtorians the accident happened at Cæſarea during a publick feſtivity, in which Herod appeared in ſolemn pomp. St. Luke relates that he had been offended with the Tyrians and Sidonians[z], who were deſirous of regaining his friendſhip[a], becauſe they imported from his dominions their chief articles of conſumption. For this purpoſe they bring over Blaſtus the king's chamberlain to their party, and Herod conſents to give them a public audience, and, according to the manner of thoſe ages, to make them a ſpeech from his throne[b]. Joſephus relates that Herod Agrippa having heard on his arrival at Cæſarea, that a feſtival was to be celebrated in honour of the Roman Emperor, in order to render it more brilliant, commanded public exhibitions to be made in the theatre, at which the perſons of the firſt rank and dignity in the province were preſent, and that on the ſecond day of theſe exhibitions happened the above-mentioned accident. The account then is ſo far not contradictory to

[y] The rational, though conciſe account given by St. Luke, may be ſeen Acts xii. 19—23. the relation of Joſephus is contained in his Antiquit. Lib. XIX. C. viii. ſ. 2.

[z] Θυμομαχων Τυριοις και Σιδωνιοις. [a] ητυντο ειρηνην.

[b] This was commonly erected in the theatre in great cities, as Wetſtein has ſhewn in his note to Acts xix. 29.

to that of St. Luke, ſince deputies from Tyre and Sidon, though not mentioned by Joſephus, might have been preſent at the ſolemnity, and have had political motives for coming at that time to Cæſarea, independent of the public games. We know from other writers that theſe cities were obliged to draw their ſupplies of corn from foreign countries; the circumſtance related by St. Luke is therefore extremely probable in itſelf, and, as he ſpent two years at Cæſarea[c] ſhortly after the event, he had the beſt opportunity of being informed of the truth. But it might be eaſily unknown to Joſephus, who wrote in a later period, and who betrays by his very language that he borrowed his accounts from a Jewiſh tradition, which, neglecting the political motive, had been careful only to preſerve the ſtory of the public exhibitions, which being unlawful according to Jewiſh principles were conſidered perhaps as the cauſe of Herod's misfortune.

On the appointed day the king appears in royal apparel, ενδυσαμενος εσθητα βασιλικην, as St. Luke expreſſes it, which is ſaying all that is neceſſary on that ſubject: but Joſephus relates, "that he came at break of day in a garment woven entirely of ſilver, which was a wonderful piece of workmanſhip, and as the beams of the riſing ſun fell on it, it gave a wonderful[d] luſtre, which was terrible to behold." This is a deſcription which no modern hiſtorian would wiſh to have written: had Joſephus himſelf beheld the garment, it would hardly have appeared ſo wonderful, or produced ſo terrible an effect; and the circumſtance of a king's appearing in his robes of ſtate at break of day is attended with a very low degree of probability.

The exclamation of the multitude after Herod had finiſhed his oration is according to St. Luke θεου φωνη και

ουκ

c Acts xxiii. 33. xxiv. 27. xxv. 1. xxvi. 32. and that St. Luke remained at Cæſarea with St. Paul appears from his manner of expreſſion xxvii. 1.

d Joſephus probably tranſlated from ſome Jewiſh account of this event, in which the words אדיר and נורא were uſed, the former of which is commonly tranſlated θαυμαστος: hence the repetition of this word in the ſame paſſage.

εκ ανθρωπε, which is ſhort, and ſuch as might be expected from a ſhouting populace; according to Joſephus ευμενης τε εις, ει και μεχρι νυν ως ανθρωπον εφοβηθημεν, αλλα τεν-τευθεν κρειτονα σε θνητης φυσεως ομολογεμεν. Here St. Luke has clearly the advantage on his ſide, ſince Joſephus, through affectation of a florid ſtyle, has converted the ſudden ſhout of a multitude into a rounded period.

They are unanimous in attributing what followed to a preternatural cauſe, and conſider it as a puniſhment for Herod's acquieſcing in the infamous flattery: the only difference is, that Joſephus relates it in better Greek, and St. Luke ſays in a ſtyle that is half Hebrew, the angel of the Lord ſmote him, becauſe he gave not God the glory. With reſpect to the nature of the diſorder, they both agree in its being a complaint in the bowels, which St. Luke as a phyſician more particularly determines, and ſays he was eaten of worms; but the account of Joſephus is as follows: 'Soon after he looked up and beheld an owl [10] ſitting on a cord over his head. This, which had been formerly a meſſenger of good, he then conſidered as a token of evil, and was greatly dejected. He was immediately attacked with a violent pain in his bowels,' &c. Here then I can make no further commentary, and leave my readers to determine which of the two hiſtorians deſerves the preference.

If after ſo minute an examination of this laſt example, and the conſequence, which muſt be neceſſarily drawn from it, we find other examples of diſagreement, it is ſurely unreaſonable to condemn St. Luke becauſe he is contradicted by Joſephus, who, as Lardner [e] has obſerved in the ſtory of the Egyptian impoſtor, is ſometimes more difficult to be reconciled with himſelf, than with the Evangeliſt [f].

But it cannot be denied that a certain paſſage may be alledged in the Goſpel of St. Luke [g], which is much more difficult

[e] Credibility of the Goſpel Hiſtory, Part I. b. ii. c. 8 11.

[f] Compare Acts xxi. 38. with Joſephi Antiquit. Lib. XX. c. viii. ſ. 6. and Bell. Jud. Lib. II. c. xiii. ſ. 5.

[g] Ch. ii. 2.

difficult to be reſcued from cenſure, becauſe it contradicts not only Joſephus, but likewiſe the Roman hiſtorians. St. Luke relates, in the beginning of the ſecond chapter, that Chriſt was born during the taxation of Judæa, when Quirinius was governor of Syria, when it is certain from the Roman hiſtorians, that Quirinius was at that period in a different country. This is not the place to mention the various conjectures of the commentators, in order to reconcile the paſſage with hiſtorical truth. The moſt plauſible method is to ſuppoſe, that inſtead of the words in the common text αυτη η απογραφη πρωτη εγενετο ηγεμονευοντος της Συριας Κυρηνιε, or according to the Codex Cantabrigienſis αυτη η απογραφη εγενετο πρωτη [12] ηγεμονευοντος, &c. the author originally wrote αυτη η απογραφη εγενετο πρωτη, προ της ηγεμονευοντος της Συριας Κυρηνιε [13], and that the words προ της had been left out by miſtake of the early tranſcribers. The author would then allude to an enrolment of the Jews, which not being accompanied with taxation occaſioned no diſturbance, and is therefore not recorded by Joſephus. This is a critical conjecture, which would be allowed in a profane writer, who poſſeſſed the ſame credibility with St. Luke; and, as it is certain that his Goſpel has been leſs correctly tranſcribed, than the other parts of the New Teſtament, there is an additional reaſon to grant him this indulgence.

A contradiction between the Evangeliſts and the Talmud, a book replete with fables, compoſed long after the deſtruction of Jeruſalem, and grounded on oral tradition, will hardly be adduced as an argument againſt the authenticity of the Goſpels. The diſtinction which is made by many, between that which is related in the Talmud as coming from the mouth of a Rabbi, who lived before the deſtruction of Jeruſalem, and that which is there related as coming from a later Rabbi, is totally ungrounded, ſince the queſtion ſtill remains to be determined, whether that antient Rabbi had really aſſerted what was put to writing ſo long after the age, in which he lived. It is therefore a poor objection, and unworthy of a reply,

a reply, when, in order to invalidate the relation of Peter's denial of Chriſt, which is recorded by all the Evangeliſts, of whom two lived a conſiderable time in Jeruſalem [h], and St. Mark wrote under the immediate inſpection of St. Peter himſelf, to contend that, according to the Bava Kama [14], cocks were not permitted in Jeruſalem [15]. This is to confute an hiſtorian, who relates an event, that happened in the city, where he lived, and in the circle of his own experience, by means of a tradition heard a century after the city was deſtroyed. To this muſt be added, that what the Jews relate of certain privileges belonging to Jeruſalem is not only contradictory to Joſephus, but manifeſtly falſe, as E. A. Schulze has fully ſhewn in a diſſertation that deſerves to be read, De fictis Hieroſolymæ privilegiis [16]. It is therefore a matter of ſurpriſe that this objection from the Talmud ſhould have appeared ſo important to many learned and ſenſible writers. Reland, who has taken great pains on this ſubject in his eſſay De galli cantu Hieroſolymis audito, is willing to allow 'æquum eſſe, ut Judæis, cum de ſuis rebus narrant, eandem fidem habeamus, quam Græcis et Romanis ſcriptoribus:' but he ought to have added after Judæis the words coævis aut qui coævos legerunt, and then the argument from the Talmud would be no longer applicable.

The objection to the ſtory of the adultereſs [i], which militates not againſt the Evangeliſt, but merely againſt a paſſage omitted in many of the manuſcripts, may be found at large in the two hundred and ſixty-ſecond ſection of the Moſaic law [17], which may at the ſame time be read as a commentary on this ſection.

[h] Namely St. Mark and St. John. See Acts xii. 12. and Gal. ii. 1—9.
[i] John viii. 1—11.

CHAP. III.

OF THE INSPIRATION OF THE NEW TESTAMENT.

SECT. I.

Of the difference between canonical and apocryphal books; and whether the truth of the Chriſtian religion neceſſarily depends on the New Teſtament's being inſpired.

THE doctrine of inſpiration is a ſubject, which belongs rather to the province of dogmatic theology [1], than to a general introduction to the New Teſtament. I preſuppoſe then its definition [2], as well as the manner, in which it differs from Revelation [3], to be ſufficiently known, and will direct my inquiries to the influence of this queſtion on the truth of our religion.

Thoſe writings, which we believe to have been inſpired by the Deity, we call canonical, becauſe they are the canon, or rule of our faith, and moral actions. Whether thoſe, who introduced the expreſſion, meant to convey preciſely this idea, is of no importance at preſent, becauſe I ſhall not refer to their authority: I uſe the word in the ſame meaning, in which it is generally accepted by divines, and name that canonical, which is divinely inſpired [4].

The oppoſite to canonical is apocryphal, a word which muſt not be conſidered as a term of contempt, or as depreciating a book, to which it is applied. But theſe word are not oppoſite to each other in ſuch a ſenſe, that a negation of the one neceſſarily implies the reality of the other, ſince no one would call Tully's Offices, or the works of Juſtin Martyr apocryphal, becauſe they are not inſpired. Thoſe writings only, which either have been conſidered as canonical, or might be eaſily miſtaken for ſuch on account of their author and their antiquity, are termed apocryphal, when excluded from the canon. But this excluſion alone by no means derogates from their real worth; and although there are many under this title, which are manifeſtly ſpurious, there are others again

which

which are highly deſerving our eſteem. The firſt book of the Maccabees is a moſt valuable hiſtorical monument, written with great accuracy and fidelity, and a work on which more reliance is to be placed, than on the writings of Joſephus, who has borrowed from it his materials, and frequently miſtaken their meaning. The ſame may be ſaid of Jeſus Sirach, and the book of Wiſdom: and the title prefixed to our Apocrypha is, 'Books, which have not an equal rank with the Holy Scriptures, and yet are valuable, and edifying to read.' The ſame meaning, in which the word is uſed with reſpect to the Old Teſtament, muſt be retained when applied to the New: and we muſt be careful to avoid the error of ſuppoſing, that the term Apocryphal Goſpel neceſſarily implies a ſpurious production, or a work of evil tendency; but we muſt conſider a book of that nature, as, what it really is, a hiſtory of the life of Chriſt, of ſo high antiquity, that it might pretend to a place in the ſacred canon, but which we believe to be ſimply a human production.

The notion expreſſed by the word Apocrypha is taken from the Jews, and though the word itſelf is of Greek original, it cannot be explained by a Greek etymology, according to which it would convey a much higher idea, and ſignify writings preſerved in the ſacred receſſes of the Temple. It is nothing more than a tranſlation of the Rabbinical word גנוז, which ſignifies 'laid aſide,' ſo as not to be read in the Synagogue[k]; for inſtance if a Copy of the Bible had two miſtakes in one and the ſame page it was allowable to correct them; but if there were three miſtakes, the book muſt be laid aſide, (שלש יגנז), and they uſed the ſame expreſſion for books, which were not ſuppoſed to be of divine authority. Thus Rabbi Nathan ſpeaking of the Proverbs, Solomon's Song, and Eccleſiaſtes, ſays, 'in former times it was ſaid of theſe books גנוזים היו, i. e. they are apocryphal.' But, though we have borrowed the expreſſion from the Jews, we are not obliged to follow their example in the diſtinction of thoſe writings,

[k] See Buxturf's Lexicon Chald. Talm. Rabbin. art. גנז.

writings, to which it is applied; and though apocryphal books of the Old Teſtament were not allowed in the Jewiſh ſynagogues, they are very properly read in the Chriſtian churches. For the ſame reaſon, ſhould we entertain a doubt of the inſpiration of St. Mark, and St. Luke, their Goſpels might ſtill form a part of the public ſervice, eſpecially as St. John himſelf is ſaid to have recommended them, as well as that of St. Matthew.

The queſtion, whether the books of the New Teſtament are inſpired, is not ſo important, as the queſtion whether they are genuine. The truth of our religion depends upon the latter [7], not abſolutely on the former. Had the Deity inſpired not a ſingle book of the New Teſtament, but left the Apoſtles, and Evangeliſts without any other aid, than that of natural abilities to commit what they knew to writing, admitting their works to be authentic, and poſſeſſed of a ſufficient degree of credibility, the Chriſtian religion would ſtill remain the true one [8]. The miracles, by which it is confirmed, would equally demonſtrate its truth, even if the perſons, who atteſted them were not inſpired, but ſimply human witneſſes; and their divine authority is never preſuppoſed, when we diſcuſs the queſtion of miracles, but merely their credibility as human evidence. If the miracles are true, which the Evangeliſts relate, the doctrines of Chriſt recorded in the Goſpels are proved to be the infallible oracles of God: and, even if we admit the Apoſtles to be miſtaken in certain not eſſential circumſtances, yet as the main points of the religion, which Chriſt commiſſioned them to preach, are ſo frequently repeated, their epiſtles would as well inſtruct us in the tenets of the Chriſtian ſyſtem, as the works of Maclaurin in the philoſophy of Newton [9]. It is poſſible therefore to doubt, and even deny the inſpiration of the New Teſtament, and yet be fully perſuaded of the truth of the Chriſtian religion; and many really entertain theſe ſentiments either publicly, or in private, to whom we ſhould render great injuſtice, if we ranked them in the claſs of unbelievers [10].

Yet

Yet the Chriſtian religion would be attended with difficulty, if our Principium cognoſcendi reſted not on firmer ground; and it might be objected, that ſufficient care had not been taken for thoſe, whoſe conſciences were tender, and who were anxiouſly fearful of miſtaking the ſmalleſt of the divine commands. The chief articles indeed of Chriſtianity are ſo frequently repeated, both by Chriſt and his Apoſtles, that even were the New Teſtament not inſpired, we could entertain no doubt of the following doctrines: 'Jeſus was the Meſſias of the Jews, and an infallible meſſenger of God: he died for our iniquity, and by the ſatisfaction made by his death we obtain remiſſion of ſins, if on our part be faith and amendment of life: the Levitical law is aboliſhed, and divine precepts, with the ceremonies of Baptiſm and the Supper of the Lord, are appointed in its ſtead: after the preſent follows an everlaſting life, in which the virtuous ſhall be rewarded and the wicked puniſhed, and where Chriſt himſelf ſhall be the Judge.' In theſe points, on account of their frequent repetition, it is hardly poſſible to be miſtaken; but there are others again, in which, on the above-mentioned hypotheſis, we ſhould be left in anxious doubt. I will not mention the firſt chapter of St. John, and other paſſages which relate to theoretical ſubjects, but ſuch as immmediately concern our moral actions, and where the Chriſtian precepts muſt determine, whether we ſhall act or not. For inſtance, if the ſource, from which we derive our authority, is not infallible, is it certain that Chriſt has forbidden the taking an oath[l], which is permitted by the tenets of the Levitical law, and the principles of moral philoſophy? And is St. Paul, on the other hand, guilty of a crime, in calling the Deity to witneſs, or St. Matthew of a miſtake, in relating that Chriſt himſelf replied, when adjured by the living God[m]? Now if we really entertained theſe ſcruples, they would occaſion the greateſt anxiety, ſince it is almoſt impoſſible to paſs through the world, without taking, on ſome occaſion, an oath; and we ſhould ceaſe to be uſeful members of ſociety, if we pretended to protection from the ſtate,

[l] Matth. v. 34. [m] Matth. xxvi. 63, 64.

ſtate, without being bound ourſelves by reciprocal obligations.—Is the command of Chriſt to receive injuries without reſiſtance[a] to be taken in a literal ſenſe; and is it unlawful, when attacked, to repel the violence? Are the Apoſtles and Evangeliſts miſtaken when they deliver doctrines, which contradict theſe precepts? And what rule of conduct ſhall be adopted by him who is obliged by the laws of his country to ſerve in war? Muſt he die a martyr to this maxim, "I wiſh to be protected by others, but dare not protect myſelf?"—Is the command ſtill binding which is given in the fifteenth chapter of the Acts not to eat blood? It is true, St. Paul explains this command in his firſt epiſtle to the Corinthians in ſuch a manner, that it might be aboliſhed, as ſoon as the Chriſtian communities ſhould ceaſe to contain ſo great a number of converted Jews, whoſe prejudices retained from the Levitical law were in ſome meaſure to be reſpected. But, as St. Paul was the Apoſtle of the Gentiles, are we certain that he has not made too great a conceſſion in their favour?—Doubts like theſe might ariſe in an anxious mind, on a ſuppoſition that the writers of the New Teſtament were not inſpired"; and the Chriſtian religion would be really a misfortune, if we muſt remain in the cruel ſuſpence whether the precepts, which ſavour of ſeverity, are to be aſcribed to the Deity, and thoſe, which breathe a ſpirit of gentleneſs, to human error.

The inference then to be deduced from what has been advanced in this ſection is as follows: 'Inſpiration is not abſolutely neceſſary to conſtitute the Truth of the Chriſtian religion, but it is neceſſary in order to promote its beneficial effects. If the parts of the New Teſtament are inſpired, they make collectively a ſingle entire work, in which the doubts ariſing in one paſſage are fully explained by another: but if the ſeveral parts of the New Teſtament are not inſpired, the chain by which they hang together is deſtroyed, and the contradictory paſſages muſt occaſion anxiety and diſtruſt".'

Yet,

[a] Matth. v. 39—41.

Yet, after weighing with all that care and caution, which ſo important a ſubject requires, the arguments which may be advanced on both ſides, it is perhaps adviſeable to divide the queſtion. To the Epiſtles Inſpiration is of real conſequence, but with reſpect to the Hiſtorical books, viz. the Goſpels, and the Acts of the Apoſtles, we ſhould really be no loſers if we abandoned the ſyſtem of Inſpiration, and in ſome reſpects have a real advantage. We ſhould be no loſers, if we conſidered the Apoſtles in hiſtorical facts as merely human witneſſes, as Chriſt himſelf has done in ſaying, 'Ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning [o].' And no one, that attempts to convince an unbeliever of the truth of Chriſtianity, would begin his demonſtration by preſuppoſing a doctrine which his adverſary denies, but would ground his arguments on the credibility of the Evangeliſts as human hiſtorians, for the truth of the miracles, the death, and the reſurrection of Chriſt. Even thoſe, who examine the grounds of their faith for their own private conviction, muſt treat the Evangeliſts as human evidence; ſince it would be arguing in a circle to conclude that the facts recorded in the Goſpels are true, becauſe they are inſpired, when we conclude the ſcriptures to be inſpired in conſequence of their contents. In theſe caſes then we are obliged to conſider the Evangeliſts as human evidence, and it would be no detriment to the Chriſtian cauſe to conſider them at all times as ſuch in matters of hiſtorical fact [13]. We find it no where expreſsly recorded that the public tranſactions which the Apoſtles knew by their own experience, and of which St. Luke informed himſelf by diligent enquiry, ſhould be particular objects of divine inſpiration. We ſhould even be conſiderable gainers, in adjuſting the harmony of the Goſpels, if we were permitted to ſuppoſe, that ſome one of the Evangeliſts had committed an immaterial error, and that St. John has rectified ſome trifling miſtakes in the preceding Goſpels. The moſt dangerous objections which can be made to the truth of our religion, and ſuch as are moſt difficult to anſwer, are thoſe

[o] John xv. 27.

thoſe drawn from the different relations of the four Evangeliſts. The Fragments publiſhed by Leſſing[14] inſiſt chiefly on this objection: but the whole vaniſhes into nothing, unleſs we ourſelves give it that importance which it has not in itſelf, by aſſuming an unneceſſary hypotheſis. Let us therefore examine the queſtion with coolneſs and impartiality, the only mean of diſcovering the truth.

SECT. II.

Of the criterion by which Inſpiration muſt be determined, and of the application of this criterion to the writings of the Apoſtles. Theſe writings, if genuine, are inſpired.

AS it is the buſineſs of Dogmatic Theology to examine thoſe principles, by which a religion is ſhewn to have been revealed, I ſhall not enter into the diſcuſſion of a ſubject, which has been already ſo ably handled. I take for granted then the divine miſſion of Chriſt and his Apoſtles, and have only to examine the reaſons, which induce us to believe, that the writings of the latter are not merely human productions, but inſpired by the Deity. I ſhall here avoid entering into thoſe diſputes, which have been conducted with ſo much warmth, and ſo much perplexity, with reſpect to determining the canon[1].

No proteſtant can appeal on this ſubject to the teſtimony of the church[2]. In facts, which fall under the notice of the ſenſes, ſuch as an Apoſtle's having written the Book, which is aſcribed to him, or the judgement he has given of the writings of others, the evidence of the antient contemporary church is at all times admiſſible, and its teſtimony is confirmed by that of the heretics. But Inſpiration is a matter, which the antient Church could neither ſee nor feel; and no man can give evidence of that, which is not the object of his knowledge: ſtill leſs can we appeal to any later church, however

ever dignified its name, or great its authority. The church of the eighteenth century can teſtify, that the ſacred books at preſent in uſe are the ſame, which exiſted in the ſeventeenth century, this again with reſpect to the preceding, and ſo on to the fourth century; further, is the teſtimony of the church of no value[3].

Whoever appeals to the evidence of the church to determine a book to be canonical, not to mention that it has condemned at one period, what it has approved at another[4], muſt firſt decide this difficult queſtion, What is the church, and who are heretics*? If we anſwer, The true church is that which maintains the doctrines delivered in the inſpired writings of the New Teſtament, and if in anſwer to the queſtion, How do you know that thoſe writings are inſpired? we reply, Becauſe the true church has determined them to be inſpired,—we manifeſtly argue in a circle.

"But we appeal to the canon of the Jews with reſpect to the Old Teſtament: ſhall the Chriſtian Church then have leſs authority than the Jewiſh ſynagogue?"—The difference is too viſible to need explanation, and the bare teſtimony of Joſephus for the divine inſpiration of a book of the Old Teſtament is of more weight, than the deciſion of the Chriſtian Church for the Divinity of a book of the New, even were all the ſects in Chriſtendom united to conſtitute that church[5]. The writings of the Old Teſtament are confirmed not only by St. Paul, but by Chriſt himſelf: on their authority therefore we rely, and not on that of the ſynagogue. But we have no Apoſtle to vouch for the canon adopted by the Chriſtian Church, ſince the collection of canonical books was made after the death of the Apoſtles; or, admitting it to be made during the latter part of the life of St. John, he has left no written evidence of his approbation of the canon, and oral tradition is very inſufficient on ſo important a ſubject.

An inward ſenſation of the effects of the Holy Ghoſt, and

* The Nazarenes and Ebionites accepted only the Goſpel of St. Matthew, which was rejected by the Marcionites, who admitted no other Goſpel than that of St. Luke.

and the conſciouſneſs of the utility of theſe writings in improving the heart, and purifying our morals, are criterions as uncertain as the foregoing. With reſpect to that inward ſenſation, I muſt confeſs that I have never experienced it in the whole courſe of my life; nor are thoſe perſons, who have felt it, either deſerving of envy, or nearer the truth, ſince the Muhammedan feels it, as well as the Chriſtian. And, as this internal divine ſenſation is the whole proof, on which Muhammed grounded his religion[p], which ſo many millions have adopted, we muſt naturally conclude it to be ſelf-deceit. The other teſt is likewiſe inſufficient, ſince pious ſentiments may be excited by works, that are ſimply human, by the writings of philoſophers, or even by doctrines founded on error: and if it were poſſible to draw a concluſion from theſe premiſes, the premiſes themſelves are uncertain, ſince there are inſtances of men of the moſt deſpicable character, who have fancied they had attained the higheſt pitch of holineſs[q].

I will now proceed to a more ſatisfactory proof[s], and for that purpoſe ſhall divide the books of the New Teſtament, which we receive as canonical, into two ſeparate claſſes, which we muſt take care not to confound. The greater number bear the names of Apoſtles, namely Matthew, John, Paul, James, Peter, and Jude: others again were not written by Apoſtles, but by their companions and aſſiſtants, viz. the Goſpels of St. Mark and St. Luke, and the Acts of the Apoſtles.

With reſpect to the writings belonging to the firſt of theſe claſſes, their inſpiration depends on their authenticity. If they are written by the Apoſtles, to whom they are aſcribed, we conſider them as divinely inſpired; if not written by Apoſtles, they can make no pretenſion to inſpiration. For inſtance, if the Revelation, and two laſt epiſtles of St. John, and the ſecond epiſtle of St. Peter were written by thoſe Apoſtles, we muſt conclude them to be inſpired, otherwiſe no reaſon whatſoever can be

[p] See the Orient. Bibliſth. Vol. III. p. 92–95[6].

[q] See Orient. Bibl. Vol. III. p. 88–93[7].

be aſſigned for drawing that concluſion. The ſame may be ſaid of the epiſtles of James and Jude, of which it muſt at the ſame time be obſerved, that it is not ſufficient to ſay they might be genuine though not written by thoſe Apoſtles, but by two other perſons of thoſe names in the firſt century. For in that caſe, though genuine, they would ceaſe to be inſpired, unleſs we choſe to ground our reaſoning on the deciſions of a council, or the authority of a Pope. Even that excellent epiſtle to the Hebrews would ceaſe to be divine, if it came not from the hand of Paul. It would ſtill remain a moſt valuable work, by which we are not only edified and improved, but by which we have diſcovered a variety of truths contained in the Old Teſtament, that without it would perhaps never have been known, and yet when diſcovered ſeem obvious to reaſon: but we could no longer conſider it as divinely inſpired, an infallible principium cognoſcendi.

It will be aſked on what argument the poſition is grounded, that the writings of the Apoſtles if genuine are inſpired? I anſwer then, as far as I am able to diſcover, 'on the teſtimony of Chriſt and his Apoſtles, which is credible and ſacred, becauſe they have confirmed their doctrines by numberleſs miracles.' But 'where is this evidence recorded?' it will be again objected; the Apoſtles have no where ſaid, like the antient prophets, 'The word of the Lord came unto Paul,' 'Thus ſaith the Lord, ſpeak to the Corinthians,' &c. Do the Apoſtles themſelves require us to believe them inſpired, and do we not confer on them a greater honour, than they themſelves expected! Let us hear however their evidence, and that of Chriſt himſelf.

It is certain in the firſt place, that the Apoſtles muſt be regarded not only as prophets, but as greater than prophets. Chriſt ſays that John the Baptiſt is a prophet, and more than a prophet, and adds, 'Verily I ſay unto you, among them that are born of women there has not riſen a greater than John the Baptiſt: notwithſtanding he that is leaſt in the kingdom of Heaven is greater than

than he[r]. Now it is manifeſt from the context that the terms great and little are applicable only to the word prophet. The leaſt prophet therefore of the New Teſtament is greater than John the Baptiſt, and all the prophets of the Old. If this is not to be referred to the Apoſtles, I know not who are the prophets in the kingdom of God[s]. It is true that in the beginning of the New Teſtament[10] there were other prophets[11] who had received their ſpiritual gifts from the hands of the Apoſtles: but, ſetting aſide the ſuperiority which this very communication neceſſarily implies, we conſtantly find in the epiſtles that, whenever mention is made of the ſeveral offices in the church, prophets are ranked in the liſt as inferior to apoſtles. St. Paul in treating of the gifts of the Holy Ghoſt ſays expreſsly, 'God hath ſet ſome in the church firſt apoſtles, ſecondly prophets, thirdly teachers, after that[t],' &c. and in the following verſe obſerves preciſely the ſame order. 'Are all apoſtles, are all prophets, are all teachers[12],' &c. Likewiſe in his epiſtle to the Epheſians[s], ſpeaking of the diverſity of gifts and offices in the church he ſays, 'and he gave ſome, apoſtles, and ſome, prophets; and ſome, paſtors and teachers;' to which laſt claſs belonged thoſe who were aſſiſtants to the Apoſtles, ſuch as Mark, Luke, Timothy, and Titus. In the ſecond chapter[u] of the ſame epiſtle he likewiſe places them before the antient prophets.

Whenever therefore, in this ſenſe of the word Apoſtle, an epiſtle begins in the following manner, '*Paul an apoſtle of Jeſus Chriſt*,' or ſtrengthened by the following addition, '*Paul an Apoſtle not of men, neither by man, but by Jeſus Chriſt and God the Father, who raiſed him from the dead*[w],' '*Paul an Apoſtle of Jeſus Chriſt, by the will of God, or by the commandment of God*[x],' is it not a ſtronger aſſertion of the epiſtle's being divine, than when a writer of the Old Teſtament begins his book by ſtiling himſelf a prophet

[r] Mark xi. 9—11. [s] 1 Cor. xii. 28.
[t] Ch. iv. 11. [u] V. 20. [w] Gal. i. 1.
[x] 1 Cor. i. 1. 2 Cor. i. 1. Epheſ. i. 1. Coloſſ. i. 1. 1 Tim. i. 1. 2 Tim. i. 1. Tit. i. 1—3.

prophet of God?—But ſuch expreſſions as Paul an apoſtle, John an apoſtle, &c. are not prefixed to all the epiſtles, ſtill leſs to the Goſpels.—I grant it, and draw in that caſe no proof of inſpiration from the title; but at the ſame time no inference can be made of the contrary, ſince the abſence of thoſe expreſſions is no more an argument againſt the inſpiration of a book of the New Teſtament, than againſt the inſpiration of the hiſtorical and moral books of the Old Teſtament, particularly the Pſalms, which are ſo often quoted in the New Teſtament as divine.

If we conſider Chriſt's more immediate promiſes of inſpiration to the Apoſtles, we ſhall find, that he has given them in the moſt proper ſenſe of the word, at three ſeveral periods, 1ſt, when he ſent the Apoſtles to preach the Goſpel[y], 2dly, in holding a public diſcourſe relating to the Goſpel, at which were preſent a conſiderable multitude[z], 3dly, in his prophecy of the deſtruction of Jeruſalem[a]. Now, whoever reads theſe paſſages muſt be convinced that they relate not to ordinary gifts, or the uſual endowments of Providence, for the Holy Ghoſt, or divine inſpiration, is particularly mentioned, '*it is not ye that ſpeak, but the Holy Ghoſt*,' and again, '*it is not ye that ſpeak, but the ſpirit of your Father which ſpeaketh in you*,' for which reaſon it was forbidden them to take thought before hand, what they ſhould ſpeak; and this promiſe was not confined to the matter, which ſhould be ſuggeſted to them, but was extended to the very manner, in which they ſhould utter it. It is true that, when we argue from their inſpiration on theſe occaſions to the inſpiration of their writings, we draw a concluſion a minore ad majus, but it is a concluſion to which no rational objection can be made: for, if they were to expect inſpiration for thoſe ſpeeches and anſwers, which were only temporary, and in which they appeared rather as advocates than teachers, how much more reaſon had they to

[y] Matth. x. 19, 20. [z] Luke xii. 11, 12.

[a] Mark xiii. 11. Luke xxi. 14, 15.

to expect inſpiration in thoſe writings, which were to ſerve as a ſtandard of faith to poſterity! To the future writings of the Apoſtles Chriſt undoubtedly alluded when he ſaid to Peter, 'Thou art Peter (i. e. a Rock), *and upon this rock I will build my church, and the gates of Hell ſhall not prevail againſt it.*' The word Rock can refer only to Peter[13], on whoſe evidence for Chriſt and his Goſpel the faith of the church was to be founded, not only of that church, which heard him preach, but of the future church even to the lateſt ages, ſince its duration is deſcribed as unlimited, and never to be ſubdued by the powers of darkneſs. But on what evidence of Peter ſhall the preſent church, or even that of the third and fourth century, ground its faith as on a rock? Surely not on the verbal teſtimony of the Apoſtle, which may happen to be preſerved by oral tradition, a vehicle that ever adds more falſehood, than it finds original truth. This would be a very unſtable rock: but unfortunately we are here forſaken by tradition, for of the doctrines, which Peter verbally delivered, we have hardly any fragments remaining, and even in the fourth century when the learned Euſebius collected all that it was poſſible to find, the collection was as ſcanty as at preſent. The Apoſtle then could by no other means become the Rock, on which the future church ſhould build its faith, and againſt which the gates of Hell ſhould not prevail, than by leaving written and laſting evidence of the truth of Chriſtianity[14]. This written evidence is contained in his epiſtles, and perhaps in the Goſpel of St. Mark, which was written under his direction.

Another promiſe, which was firſt given to Peter, and afterwards extended to all the Apoſtles, was that *what they forbad on earth ſhould be forbidden in Heaven, and what they permitted on earth permitted in Heaven*[b]. This is more than can be aſcribed to any prophet of the Old Teſtament, who were not at all times inſpired[15], and what they commanded or forbad could then only be conſidered

[b] Matth. xvi. 19. xviii. 18. Δεω correſponds to אסר, which ſignifies 'to bind,' and metaphorically 'to forbid.'

ſidered as the command, or prohibition of the Deity, when they expreſsly declared that they ſpoke from inſpiration. If then this authority was given to the Apoſtles without reſerve, it is manifeſt that, as often as they appeared as teachers of the Goſpel, they were attended by a conſtant inſpiration, and of courſe when they committed the precepts of Chriſtianity to writing: or we muſt have recourſe to the hypotheſis, that the Deity permitted errors to intrude themſelves into the morality of the Goſpel, which will therefore not be laid to our charge at the general retribution. This indeed is highly improbable, but, whichſoever hypotheſis we adopt, we ſhall come to this concluſion, that the moral precepts, which are contained in the writings of the Apoſtles, are for us commands of the Deity.

The promiſes, which were given by Chriſt in the night preceding his death, of the continual aſſiſtance of the Holy Ghoſt, deſerve particular attention: and, what renders them of more importance on the preſent queſtion is, that they are recorded in the Goſpel of St. John [c], who wrote with a particular view to ſupport the authority of the Apoſtles againſt the Gnoſtics. In the fourteenth chapter [d] Chriſt aſſures the Apoſtles, that he will ſend them after his departure a teacher or reminder [e], that he may abide with them for ever, 'even the Spirit of truth,' and adds, 'for he dwelleth with you, and ſhall be in you.' A proof, that no alluſion is made in the preſent inſtance to what is called in the ſyſtem of Dogmatic Theology ordinary gifts, without which no man can be a Chriſtian, and which therefore the Apoſtles muſt have long poſſeſſed, but to thoſe extraordinary gifts, which were imparted on the day of Pentecoſt, is not to be expected here, becauſe it belongs to another province [17]. But I beg my readers to be attentive to thoſe paſſages which

[c] Ch. xiv. xv. xvi. [d] v. 16, 17.

[e] παρακλητος, which is improperly tranſlated 'Comforter.' I was firſt led to this explanation [16] by a paſſage in Philo de mundi opificio, εδειν δε παρακλητω (τις γαρ ην ετερος;) χρησαμενος ο Θεος

Philonis Opera, Tom. I. p. 3. ed. Mangey.

which are printed in Italics, and to examine if they do not imply a conſtant inſpiration whenever the Apoſtles aſſume their office of Preachers of the Goſpel. They were to teſtify of Chriſt, becauſe they had been with him from the beginning, and knew all that he had taught and done [18]: the promiſed Teacher was to teſtify through them, and to convince the world [f]. They had the aſſurance then, that, whenever they proclaimed the truth of the Goſpel, they ſhould be aſſiſted by the Holy Ghoſt [g], an aſſiſtance which they had not during the life of Chriſt, or before the miraculous gifts were imparted on the day of Pentecoſt. It conſiſted therefore not in the ordinary gifts, as they are called, but in real and proper inſpiration. Now can we ſuppoſe, that the Apoſtles enjoyed this inſpiration, when they preached the Goſpel in harangues heard only by a few, and that it ceaſed, whenever they commenced the more important taſk of delivering the Chriſtian precepts in writings, which were to ſerve as the baſis of faith and knowledge to all mankind? And where is it ſaid, among all the above-mentioned paſſages, that this aſſiſtance ſhould be confined to verbal teſtimony, and that the Apoſtles dared not deliver written evidence, without forfeiting all pretenſions to the promiſed aid? The Holy Ghoſt was to aſſiſt them, not only in thoſe ſubjects, in which they had not [h] been inſtructed by Chriſt, but likewiſe in matters to the knowledge of which they might have attained by human means. By the natural powers of memory alone they might have recorded thoſe ſpeeches of Chriſt, which they themſelves had heard, though expoſed to the danger of having falſely underſtood, not accurately remembering, or of omitting doctrines, which were neceſſary to be known. For theſe reaſons Chriſt aſſures them, that the Holy Ghoſt ſhall bring all things to their remembrance, whatever he had ſaid unto them [i]. When the Apoſtles therefore, St. Matthew and St. John, relate thoſe precepts of Chriſt, which they themſelves had heard, they write

f John xv. 26, 27. xvi. 7—11.
g John xvi. 7.
h John xvi. 12—15.
i John xiv. 26.

write indeed from their own memory, but under the protection of the Spirit, who ſecures them from the danger of miſtake: and we muſt of courſe conclude that their Goſpels are inſpired.

Let us now examine what the Apoſtles themſelves ſay of their own inſpiration. St. Paul aſſerts that he had his Goſpel not of men, nor even of other Apoſtles, but from the immediate revelation of Chriſt[k] himſelf. Even an outward ceremony, the celebration of the ſacrament, he ſays that he has received from the Lord[l]: it is no wonder then that God revealed unto him by his Spirit truths which lie beyond the reach of human philoſophy[m]. St. Peter likewiſe ſays of the Apoſtles, that they preached the Goſpel with the Holy Ghoſt ſent down from Heaven[n]. From theſe paſſages it appears that the Apoſtles were Prophets, and that in an higher ſenſe than the Prophets of the Old Teſtament, though it does not immediately follow that their writings were inſpired. But even this ceaſes to be a queſtion, when we read what St. Paul has written on another occaſion, who in anſwer to the complaints of the Corinthians, that his harangues were devoid of the graces of oratory, replies in the following manner: '*We ſpeak not in the words, which man's wiſdom teacheth, but which the Holy Ghoſt teacheth, comparing ſpiritual things with ſpiritual*[o].' Now it is impoſſible, that this can be confined to ſpeeches which laſt for an inſtant, and be excluded from writings that will remain for ever; nor do the words of the Apoſtle in the leaſt degree imply ſo narrow a conſtruction.

He appeals in the firſt epiſtle to the Corinthians[p], not only to the community in general, but to thoſe who were prophets or ſpiritual, to acknowledge, that the things that he wrote unto them were the commandment of the Lord. In the ſeventh chapter of the ſame Epiſtle he makes a diſtinction between that, which he writes as the command

[k] Gal. i. 11, 12 19.
[l] 1 Cor. xi. 23 30.
[m] 1 Cor. ii. 10.
[n] 1 Pet. i. 12.
[o] 1 Cor. ii. 13 15.
[p] Ch. xiv. 37, 38.

command of God, and that which he writes as his own private advice; and with reſpect to certain queſtions, that had been propoſed to him, ſays "I have no commandment of the Lord, yet I give my judgement as one that hath obtained mercy of the Lord to be faithful." It is a matter of ſurpriſe, that an argument has been drawn from this paſſage againſt the inſpiration of his epiſtles, and of ſtill greater ſurpriſe, that the objection ſhould appear ſo important that the commentators have attempted to defend the inſpiration of theſe very paſſages, by referring to the fortieth verſe of the ſeventh chapter, in which St. Paul, after having delivered his own opinion, adds 'I think alſo I have the Spirit of God.' But thoſe counſels, which St. Paul gives as of his own authority, and in which he himſelf proteſts againſt inſpiration, it is agreeable to common ſenſe to ſuppoſe were not inſpired[22]: and there can be no reaſon, when the Corinthians aſk his advice on points, on which he has no inſpiration, why he ſhould not give it according to the dictates of human reaſon only, when he himſelf expreſsly declares it. On the contrary, this very argument is a proof of the inſpiration of his epiſtles in general, ſince no exception can be made till a rule has been eſtabliſhed.

If the ſecond epiſtle of Peter be genuine, which I really believe, it contains a paſſage[q], which, though generally overlooked, is of great importance to the preſent queſtion. He had ſpoken of the epiſtles of St. Paul, in which, or in the ſubjects of which he treated, (for here is a variation[r]) 'there were ſome things hard to be underſtood, which they, that were unlearned and unſtable, wreſted as they did alſo the other ſcriptures (τας ΛΟΙΠΑΣ γραφας) unto their own deſtruction.' Here it is certain that τας γραφας is uſed for the ſacred writings κατ' εξοχην in the ſame ſenſe, as the Jews applied it to the Old Teſtament, and the words τας ΛΟΙΠΑΣ ſet the epiſtles of St. Paul, at

[q] Ch. iii. 16.

[r] εν οις and εν αις; the former, which is the uſual reading, referring to the ſubjects; the latter, which ſeems to be the beſt reading, to the epiſtles themſelves.

at leaſt as many as exiſted at that time, on the ſame level with the Old Teſtament, and refer to them as a part of thoſe writings, which ſecundum excellentiam are ſtyled αι γραφαι, or, as we ſhould expreſs it, the Bible.

SECT. III.

Of thoſe writings of the New Teſtament, which were not written by Apoſtles, but by aſſiſtants of the Apoſtles.

BESIDE thoſe books of the New Teſtament, which we have ſhewn to be inſpired as having been written by Apoſtles, there are three which were written by their aſſiſtants, viz. the Goſpels of St. Mark and of St. Luke and the Acts of the Apoſtles. The queſtion is, what are the grounds for placing theſe likewiſe in the canon?

I muſt confeſs, that I am unable to find a ſatisfactory proof of their inſpiration, and the more I inveſtigate the ſubject, and the oftener I compare their writings with thoſe of St. Matthew and St. John, the greater are my doubts. In the third edition of this work, I delivered the arguments for and againſt their inſpiration with a degree of uncertainty, which ſide of the queſtion I ſhould prefer, though rather inclined to the affirmative; at preſent, though I ſhall deliver my ſentiments in the ſame cautious uncertainty as before, I am ſtrongly inclined to the negative. That theſe books were written by aſſiſtants of the Apoſtles affords no proof of their inſpiration, even could it be ſhewn, what is not grounded on hiſtorical evidence, but merely on probable conjecture, that St. Mark and St. Luke were endowed with the extraordinary gifts of the Holy Ghoſt, as appears to have been the caſe with St. Paul's aſſiſtant Timothy[s], and the deacons mentioned in the Acts of the Apoſtles[t]. For a diſciple might poſſeſs the gift of miracles, be able to reſtore the ſick, to ſpeak languages which he had never learnt, and even be endowed with the ſpirit of prophecy, though his

[s] 2 Tim. i. 6. [t] Acts vi. 3—8.

his writings were not inſpired[u]: a quality which we have no reaſon to aſcribe to the works of a prophet, except, when he declares as ſuch, that what he writes is inſpired, and that he in thoſe inſtances aſſumes that character. But this neither St. Mark nor St. Luke have declared in any part of their writings.

It has been objected to thoſe, who have grounded their arguments for inſpiration on the character of an Apoſtle's aſſiſtant, that according to thoſe principles we muſt receive the genuine epiſtle of Clemens Romanus, and thoſe of the other apoſtolic fathers as divine. Now this objection is carried too far, ſince there is a manifeſt difference between perſons, who were ſimply contemporaries of the Apoſtles, and thoſe who were their conſtant friends and companions. Yet it would be difficult to ſhew the juſtice of this concluſion, 'a diſciple accompanied an apoſtle on his journies, therefore his writings are inſpired.'

Another proof which has been given is much ſtronger than the former, viz. that the Apoſtles themſelves have recommended theſe books as canonical. If that be true, all doubt of their canonical authority is removed. But which of the Apoſtles has given this recommendation or teſtimony, and where is it recorded? In their epiſtles, at leaſt in reſpect to St. Luke, no trace is to be found. For thoſe paſſages, in which St. Paul ſays, 'my Goſpel,' have no reference to the Goſpel of St. Luke, as I ſhall ſhew in the ſecond part of this work. We cannot therefore alledge, in favour of St. Luke's Goſpel, what Euſebius[w], without taking it upon himſelf, relates in the name of others, 'they ſay (φασι) that St. Paul alludes to the Goſpel of St. Luke when he ſpeaks of his own Goſpel, 'Agreeable to my Goſpel.' St. John likewiſe, who outlived all the Apoſtles, and to whoſe evidence appeal has been made for the arrangement of the canon, or at leaſt for the authority of the three firſt Goſpels, writes not a ſyllable on that ſubject either in his Goſpel, or his Epiſtles.

When it is ſaid, that the Apoſtles have verbally recommended to the Chriſtians the reading this, or that parti-

[u] 1 Cor. xii. 8—11. 28, 29. [w] Hiſt. Eccleſ. Lib. III. c. 4.

particular Goſpel, the queſtions which naturally ariſe are 1ſt, What have they ſaid, and have they declared them to be inſpired? 2dly, How do we know that they have given this advice? They might have commended a book as containing genuine hiſtorical accounts, without vouching for its inſpiration; and, when even this commendation is grounded not on the evidence of thoſe, who heard it from the Apoſtles themſelves, but on the uncertain accounts of later writers, the argument has little weight. Euſebius is the oldeſt, indeed the only collector of accounts, from whom we can derive information; an author, by no means prejudiced againſt St. Luke, for he expreſsly declares his writings to be inſpired. He ſays that St. Luke has given proofs of a more ſpiritual, and ſublime medical knowledge, which he had received from the Apoſtles in two books divinely inſpired (εν δυσι θεοπνευστοις βιβλιοις). But what teſtimonies of the Apoſtles is he able to produce in ſupport of this aſſertion? Except the inſtance already mentioned, which appeared even to him to be an uncertain tradition, the whole evidence reſts on the two following examples. In the twenty-fourth chapter of the third book he writes as follows, 'they ſay (φασι) that St. John, who had till that time preached only by word, was induced to write a Goſpel by the following motive. The three firſt Goſpels, which were at that time univerſally known, he had, as is reported, accepted as genuine, and teſtified their truth (αποδεξασθαι μεν φασιν αληθειαν αυτοις επιμαρτυρησαντα); but found in them no account of the firſt years of Chriſt's miniſtry,' &c. It appears then that Euſebius did not take upon himſelf to vouch for the truth of this aſſertion, but relates merely the report of others: and even if no objection could be made to this paſſage on other grounds, the uſe of that ſuſpicious word φασι is ſufficient to render the evidence highly uncertain. For the reports of perſons unknown, without argument and without authority, can decide nothing on a ſubject of ſuch conſequence. Beſides, the motive here alledged to induce St. John to write his Goſpel is quite different from that, which is

uſually given, as will appear from the ſecond part of this work. But, if we admit the whole relation to be certain, what inference is to be drawn from it? Not that thoſe writings were inſpired, but only that they were upon the whole hiſtorically true [1].

The other inſtance is in the eighth chapter of the fifth book, where he makes the following quotation from Irenæus, 'after the death of Peter and Paul, Mark committed to writing what Peter had verbally taught, and Luke the companion of Paul compoſed a book of the Goſpel which he had preached.' (Και Λευκας δε, ο ακολουθος Παυλου, το υπ' εκεινου κηρυσσομενον ευαγγελιον εν βιβλιῳ κατεθετο).' But this teſtimony amounts to nothing. To compoſe a Goſpel from what had been preached by an Apoſtle, is not the ſame as being inſpired by the Deity. Beſides, the relation of Irenæus is manifeſtly erroneous, for the Goſpel of St. Luke muſt have been written during the life of St. Paul, ſince the Acts of the Apoſtles, which are a continuation of the Goſpel, were finiſhed before the death of the Apoſtle [2]: and we may remark of Irenæus in general that, though he is a very antient evidence, he is not always to be relied on, becauſe his works contain many exceptionable paſſages. The obſervation of Tertullian [3], which Lardner adds [3] to corroborate the above, 'nam et Lucæ digeſtum Paulo adſcribere ſolent; capit magiſtrorum videri, quæ diſcipuli promulgarint,' affords as little or rather leſs ſatisfaction than the former inſtance [4], eſpecially when we conſider that he makes a diſtinction between Apoſtles, and Apoſtolic men [5], calling thoſe properly Goſpels which were written by the former, viz. St. Matthew and St. John, and leſs valuing that, which alone was accepted by Marcion, the Goſpel written by St. Luke.

The circumſtances relating to the Goſpel of St. Mark appear to be ſomewhat different. It will appear from the ſecond part of this work, that according to a very antient tradition [6], St. Peter having been informed that St. Mark had begun to write a Goſpel at the requeſt of the Roman

[3] Adv. Marcionem, Lib iv. c. 5.

Roman Chriſtians, expreſſed at the inſtigation of the Holy Ghoſt; his approbation of their zeal and thirſt for knowledge, and commanded the Goſpel of St. Mark to be read in the churches. I will go even a ſtep further than others have done [7], and ſhew that a paſſage in the ſecond epiſtle [7] of St. Peter (an epiſtle indeed not included in the ομολογεμενα) refers to the Goſpel of St. Mark, which St. Peter promoted, and furniſhed the author with materials. St. Mark wrote then with the approbation and under the protection of an Apoſtle [8], and ſo far he may be ſaid to have written by divine authority. If inſpiration can be aſcribed to an author who by the mediate or immediate command of the Deity compoſes a work by the aid of his own natural abilities, in the ſame manner, as an hiſtoriographer is commiſſioned by his ſovereign to write a hiſtory, St. Mark was undoubtedly inſpired [9]; but from ſuch inſpiration it does not follow that he was infallible, and in ſome immaterial inſtances he ſeems to have erred. Inſpiration in the uſual ſenſe of the word conveys a much higher notion, and implies not only a divine command to write, but immediate aſſiſtance from the Deity in writing, ſo as to ſecure the author from the danger of miſtake: and in this literal and ſublime meaning it is uſed by thoſe, who with the utmoſt difficulty, and not ſeldom by unnatural explanations attempt to reconcile St. Mark with St. Matthew, or to ſhew that he is no where corrected by St. John. This peculiar inſpiration, this ſupernatural aid and infallibility, is not to be inferred from the approbation or encouragement of St. Peter. Even if that opinion be juſt, (which I advanced the firſt, and by which I ſtill abide, without knowing how many have acceded to it ſince the ſecond edition of this work) that St. Peter alludes in his ſecond epiſtle * to the Goſpel of St. Mark, no inference can be made in regard to its divine inſpiration, but only to its general credibility and excellence, as being promoted and patronized by an

[7] Ch. i. 15.

* Ch. i. 15. Σπουδασω δε εκαστοτε εχειν υμας μετα την εμην εξοδον, την τουτων μνημην ποιεισθαι.

an Apoſtle. If a prophet, or an Apoſtle, ſhould encourage me to write a hiſtory, for which I had already collected materials, and promiſed at the ſame time to aſſiſt and furniſh me with accounts which he could atteſt as eye-witneſs, he would not by ſo doing communicate to me, and to my writings, his divine inſpiration. A communication of that nature is ſo extraordinary a fact, as to be inadmiſſible without the ſtrongeſt evidence.

If my explanation of the paſſage be rejected, and we abide by the teſtimony of the antients, i. e. oral tradition, a century or two after the death of the Apoſtles, the evidence for St. Mark's inſpiration is ſtill leſs ſatisfactory. St. Peter is informed, that St. Mark writes a Goſpel at the requeſt of the Romans: he was therefore according to that account not the perſon, who firſt promoted the work; but at the inſtigation of the Holy Ghoſt, (a circumſtance which we learn from writers who lived one or two hundred years[10] after the event), he teſtified his approbation: Of what? of the Goſpel of St. Mark? By no means: he applauds only the zeal of the Roman converts. But he commands the Goſpel to be read in the churches. This part of the tradition appears to be ſuſpicious, and it remains a queſtion whether the writings of the New Teſtament, which were at that time not collected into a volume, were publicly read in the churches, and formed a part of the Sunday ſervice. But, if we admit it to be true, it is no argument of inſpiration, and proves only that the Goſpel of St. Mark, was hiſtorically exact, and of general utility. We read in our own churches the Apocrypha, and the Liturgy, without ſuppoſing them to be inſpired.

For the deciſion of this point then, we muſt have recourſe at laſt, Proteſtants as well as Catholics, to the teſtimony of the antient church, which from the earlieſt ages has received the Goſpels of St. Mark and St. Luke as canonical. This it probably would not have done, as it is contended, if the Apoſtles, Paul, Peter, and John, who were alive at their publication, had not declared them to be divine.

To

To do juſtice to this argument, we muſt take notice, that it reſts the divinity of theſe writings not on the judgement of the church, but on the teſtimony of a fact. We are obliged daily to rely on the evidence of others in matters of fact, but to depend on the opinion of another, without examining the grounds of that opinion, would be a præjudicium auctoritatis; and we can have no reaſon to believe any church whatſoever, whether antient or modern, our own or a foreign one, to be infallible. To this muſt be added the difficulty of determining what is the church, for not every ſect of Chriſtians has received the Goſpels of St. Mark and St. Luke; as the Nazarenes and Ebionites, for inſtance, adopted only the Hebrew Goſpel of St. Matthew. If we reply, that we do not acknowledge that church to be the true one, we fall again into the circle, that was mentioned in the former ſection.

But this argument is founded not on the opinion of the church, but on its evidence of a fact, and that fact is, the actual declaration, which the Apoſtles muſt have made of the authority of theſe writings: and this evidence is not the evidence of a modern church, which cannot bear witneſs to the actions of the Apoſtles, but that of the antient contemporary church. If this church, it is contended, had not heard from the Apoſtles, that the writings of their aſſiſtants were divine, thoſe writings would not have been received in the ſacred canon, and if they had not been in the canon at the end of the firſt century, they would not have been received in the ſecond and following centuries ſo generally, and without contradiction.

But here we have no evidence of a fact, that was actually ſeen or heard, or ever delivered on record, but only a concluſion from other facts, and is, what is called in law, an artificial proof. Beſides, other objections might be made to the validity of this argument. Admitting the Apoſtles to have recommended theſe writings, it is no proof of their inſpiration: and is it not poſſible, that the primitive church accepted them as works indiſpenſable to a Chriſtian, on account of the importance of their contents, and that by inſenſible degrees they acquired the character

character of being inſpired? This queſtion is indeed no argument, but in the total abſence of hiſtorical accounts, it is ſufficient to weaken the force of an argument founded on evidence merely negative; ſince not a ſyllable can be quoted to this purpoſe from the antient church, and our authorities are taken from that of a later period.

Two circumſtances muſt be added with reſpect to the Goſpel of St. Luke, the one in its favour, the other in its diſfavour.

1. Marcion, who lived in the firſt part, or toward the middle of the ſecond century, and therefore about ſeventy or eighty years after the time when St. Paul and St. Luke were at Rome, rejects the other Goſpels, and adopts only that of St. Luke. Marcion himſelf had been at Rome, and was able to derive the beſt information of what St. Paul had declared of that Goſpel. Now the queſtion is, whether it was the force of teſtimony, that induced him to give this Goſpel ſo decided a preference? This we may certainly decide in the negative: for we know that Marcion paid no attention to the evidence and tradition of the church, and he adopted the Goſpel of St. Luke, not becauſe he believed it to be inſpired, but becauſe he believed it to be genuine, and leſs corrupted than the other Goſpels. He rejected in the New Teſtament whatever was contrary to his own principles, and he preferred the Goſpel of St. Luke, becauſe, with ſome few alterations, it contained the feweſt contradictions to his own tenets. This circumſtance therefore is of no weight.

2. The beginning of St. Luke's Goſpel[z] has been very frequently alledged as an argument againſt its inſpiration. Now it does not appear to me that a diligent inquiry on the part of an author himſelf neceſſarily precludes inſpiration, the object of which is not to reveal to a writer of an hiſtorical work facts totally unknown, but only to ſecure him from error; otherwiſe he would forfeit all pretenſions to credibility unleſs he were believed to be inſpired. Even Moſes has compoſed the greateſt part of the book of Geneſis from antient documents; the hiſtory of his own time he has written, not by a revela-

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[z] Ch. i. 1—4.

tion of things before unknown, but as eye-witneſs to the facts which he relates, and even quotes a war-ſong of the Amorites [a], in proof of a particular event. But on the other hand St. Luke himſelf makes no pretenſion to inſpiration [11], and whoever reads his Goſpel without prejudice will conſider it as a human production. That expreſſion in the preface, v. 3, εδοξε καμοι, affords no evidence of his having written by divine command, or even at the inſtigation of an Apoſtle. And this expreſſion is ſo remarkable, that in order to cover the defect, the Gothic, and the old Latin tranſlation in the Codex Veronenſis of Blanchini, have added the words Holy Ghoſt, placuit mihi et ſpiritui ſancto. To an hiſtorian then who writes in this manner we have no reaſon to aſcribe, from the uncertain tradition of a later period, a ſupernatural endowment, which can only be believed on the ſureſt authority.

Another objection which may be made to St. Mark, and in a ſtill higher degree to St. Luke, are the contradictions found in their Goſpels to the relations of St. Matthew and St. John, Apoſtles who were eye-witneſſes of the facts, which they record. They differ indeed leſs frequently from the latter than from the former Apoſtle, becauſe they have but little matter in common with his Goſpel. Now, though it is true that the greateſt part are only apparent contradictions, there are others again where ſo much art and fineſſe are diſplayed, to make the accounts coincide, that there is no room for any other concluſion, than that one of the Evangeliſts is miſtaken. As we can hardly attribute an error to St. Matthew or St. John, we ſhall be obliged to allow, that the other Evangeliſts were capable of miſtake, and I have found examples where St. John appears in a delicate manner to have corrected the faults of his predeceſſors. This laſt obſervation I ſhall have occaſion to apply in the ſecond part of this work, when I treat of the Harmony of the Goſpels, and I have ſpoken of it at large in my Hiſtory of the Reſurrection, as well in the preface, as in the book itſelf. Should I live to publiſh my Tranſlation of the

[a] Numbers xxi. 27.

the New Teſtament, which is now ready for the preſs, a ſtill greater number of examples will be given in the notes to the four Evangeliſts. If the word inſpiration therefore be taken in ſuch a ſenſe as to include infallibility, we can ſcarcely believe, that St. Mark and St. Luke were inſpired. The violent methods which have been uſed to reconcile their accounts with thoſe of the other Evangeliſts, and the inſuperable difficulty, which has hitherto attended the harmony of the Goſpels, have caſt a dark ſhade on our religion, and the truth and ſimplicity of its hiſtory have been almoſt buried under the weight of explanations. No one has applied this objection with ſo much force, and ſo much danger to the Chriſtian religion, as the anonymous author of the Wolfenbüttel Fragments publiſhed by Leſſing, eſpecially with reſpect to the Reſurrection. But the greateſt part of theſe objections are deprived of their force, if we allow the fallibility of theſe two Evangeliſts, nor reſolve to defend with obſtinacy a poſt, that is hardly to be maintained.

This conceſſion is no diſadvantage either to ourſelves or the two Evangeliſts; the ſpeeches which they have recorded of Chriſt and his Apoſtles make a part of their Hiſtory, and we conſider their contents, not as the ſentiments of thoſe who relate, but of thoſe who delivered them. Though their Goſpels were not inſpired, they would retain their real excellence, and remain indiſpenſable to every Chriſtian. If St. Luke had not recorded events, which are unnoticed by the other Evangeliſts, we ſhould have been ignorant of many important articles in the hiſtory of Chriſt, and that of John the Baptiſt. Even the commencement of his miniſtry, and the year of his death, could without the Goſpel of St. Luke be determined with no preciſion. His Acts of the Apoſtles is one of the beſt written hiſtorical books, either of the Old or New Teſtament; and if we had been deprived of this document, we ſhould not only have remained without knowledge of the riſe and progreſs of the primitive church, a matter of great conſequence in determining

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the truth of our religion, but without the means of explaining the epiſtles of St. Paul, on which the Acts of the Apoſtles throw the cleareſt light. Could therefore any one demonſtrate, that St. Luke wrote without inſpiration, and ſimply as a careful hiſtorian, according to the plan which he propoſes in his preface, I ſhould ſtill read his Goſpel, and Acts of the Apoſtles, with the ſame attention as at preſent: and we ſhould have the particular advantage of being freed from difficulties, which are almoſt inſurmountable. The chief hiſtorical objections which are drawn from profane authors have reſpect to St. Luke: and if we can reſolve to abandon the inſpiration of his writings, as well as thoſe of St. Mark, we ſhall eſſentially ſerve the cauſe of our religion, and diſarm our adverſaries at once, by depriving them of that pretext, to deny the truth of Chriſtianity, which they derive from contradictions not wholly to be removed [12].

CHAP. IV.

OF THE LANGUAGE OF THE NEW TESTAMENT [1].

SECT. I.

The greateſt part of the New Teſtament was written in Greek. Reaſon of its being written in that language.

THE books of the New Teſtament in general were written originally in Greek, except the Goſpel of St. Matthew, and the epiſtle to the Hebrews. The reaſon for excepting theſe books, which I believe to be tranſlations from the Hebrew, will be given in the ſecond part of this work, and may be found in the preface to my expoſition of the epiſtle to the Hebrews.

It is obvious, that not any holineſs, or peculiar prerogative of the Greek language, could have determined the Deity a priori to give it the preference, and that the canonical authority of a book of the New Teſtament has

no relation to the language in which it was written. This indeed has ſometimes been aſſerted, and it has been argued on that ground, that the original of St. Matthew's Goſpel, and of the epiſtle to the Hebrews, could not have been Hebrew. But where is that poſition to be found in the Bible, that every canonical book of the New Teſtament muſt have been written originally in Greek, or how can it be ſhewn from the nature of the thing itſelf? It is true, that whoever is perſuaded, that the Goſpel of St. Matthew, and the epiſtle to the Hebrews, exiſt not in a tranſlation, but in the original, may contend that all the books of the New Teſtament were written in Greek: but this would be only an hiſtorical poſition, and could not be applied to theſe two excepted books, without arguing in a circle. This falſe concluſion has probably been occaſioned in proteſtant countries by the following cauſe. In the public lectures[2] on dogmatical, and polemical Theology, it is aſſumed as a characteriſtic mark of the canonicity of a book of the Old Teſtament, that it be written in Hebrew or Chaldee. Now for the authority of the Old Teſtament we rely on the teſtimony of Chriſt and his Apoſtles, who have confirmed the canon of the Jews, of which all the books are written in thoſe languages. This principle, the baſis of which has been falſely underſtood, is transferred from the Old to the New Teſtament, which, as well as the former, has been ſuppoſed to have its canonical language: and hence has ariſen that poſition received in dogmatical Theology, that every canonical book in the New Teſtament was written originally in Greek.

It is difficult to comprehend in what reſpect the language of the New Teſtament is related to its Divinity. The univerſal church, or, to uſe an expreſſion of the Bible, the whole people of God, conſiſted not merely of perſons who ſpoke Greek, but of nations who ſpoke a great variety of languages: the body of the church, into which the numerous heathen converts were engraſted, conſiſted of Jews, among whom were many thouſands, who ſpoke not Greek, but Hebrew or Chaldee; perhaps

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the greateſt part of thoſe who at the time of the deſtruction of Jeruſalem fled to Pella, and other neighbouring cities of Syria. To argue therefore a priori (though arguments of that nature when applied to the Deity are generally without foundation) it ſeems becoming the wiſdom of Providence to have permitted at leaſt a part of the inſpired writings to be written in the language, which was ſpoken by the mother church. But it is to no purpoſe to examine in what language the New Teſtament might have been written, and the only queſtion of importance is, in what language it actually was written.

The ſuppoſition, that God has choſen in his wiſdom the Greek language, as a vehicle of revelation, becauſe it was at that time the language moſt generally known, is as little to the purpoſe, as the former argument. No language is ſo widely extended, as to be underſtood by a tenth part of the inhabitants of the globe; whatever then the Deity had adopted as a ſource of religious information, the greater part of mankind muſt have derived their knowledge from tranſlations, and we know that the Chriſtians of the Eaſt read the New Teſtament at a very early period in the Syriac, and thoſe of Africa and the Weſtern part of Europe in the Latin verſion. Beſides, the duration of a language is itſelf limited, and that, which is at preſent the moſt general in Europe, may in a thouſand years have ceaſed to be a living language: even the Greek, which was underſtood in Italy and Gaul, which in conſequence of Alexander's victories was introduced into Egypt, and ſpread throughout the Eaſt, has been confined ſince the ſeventh century within a very narrow compaſs. Almoſt all Europe has loſt the advantage of receiving it as the language of literature, and not only in the ages of ignorance, but even in the eighteenth century, we may complain of the neglect of Grecian learning. It might ſeem then not unworthy the wiſdom of Providence to have choſen the Latin language, as the mean of revelation; and Hardouin has actually endeavoured to prove that the New Teſtament was writ-

ten originally in that language. Another critic might for the ſame reaſon propoſe the Arabic, which ſince the ſeventh century has been ſpoken in a greater extent of country, than the Greek in its moſt flouriſhing period. But in this chain of reaſoning a circumſtance has been uſually omitted, which entirely alters the nature of the argument. The language of the New Teſtament is ſo intermixed with Hebraiſms, that many native Greeks might have found it difficult to underſtand it, or have been deterred from the attempt by the nature of the ſtyle. This at leaſt is certain, that if Plutarch, and the philoſophic Tacitus, who likewiſe was acquainted with the Greek, had been able to read the hiſtorical books of the Old Teſtament in the Greek tranſlation, they would never have committed ſuch groſs, and ſometimes ridiculous miſtakes, relating to the Jewiſh nation; and, as that tranſlation exiſted long before that period, it is highly probable that the ſtyle of the Septuagint, which is ſimilar to that of the New Teſtament, was the cauſe of it's not being read by the Greeks and Romans. It could hardly then be the intention of Providence in the choice of a language, to adopt any one in particular, becauſe it was moſt generally known; ſince the divine Will not only might have been, but actually has been communicated to the greateſt part of mankind through the medium of tranſlations. We muſt conſider it however as a bleſſing of Providence, that a language was adopted, which was intelligible to ſo many, and for the underſtanding of which ſo many critical helps are ſtill remaining; though theſe are rather conſequences of the New Teſtament's being written in Greek, ſince a divine revelation naturally induced mankind to cultivate the language in which it was delivered.

The true reaſon, why the greateſt part of the New Teſtament was written in Greek, is ſimply this, that it was the language beſt underſtood both by writers, and readers. Had St. Paul written to a community in the Roman province of Africa, he might have written perhaps in Latin; but epiſtles to the inhabitants of Corinth,

Galatia[3], Epheſus, Philippi, and Theſſalonica, to Timothy, Titus, and Philemon, from a native of Tarſus, could hardly be expected in any other language than Greek. The ſame may be ſaid of the epiſtles of St. Peter, which are addreſſed to the Chriſtians of different countries, who had no other language in common than the Greek; and likewiſe of the epiſtles of St. James, who wrote to Jews, that lived at a diſtance from Paleſtine, and were ignorant of Hebrew[4]. The native language of St. Luke, as well as of Theophilus, to whom he addreſſed his Goſpel, and Acts of the Apoſtles, appears to have been Greek; and that St. John wrote his Goſpel in that language, and not in Hebrew, is by no means a matter of ſurpriſe, ſince he wrote at Epheſus.

With reſpect to the epiſtle to the Romans, it may be aſked indeed why St. Paul did not write in Latin? Now, whoever propoſes this queſtion muſt preſuppoſe, that St. Paul was maſter of the Latin language in ſuch a degree, as to find no difficulty in writing it, a matter which remains to be proved. I make no doubt, that St. Paul was acquainted with the Latin; but between underſtanding a language, and being able to write it, is a very material difference. As St. Paul was a native of Tarſus, his native language was Greek; he had travelled during ſeveral years through countries, in which no other language was ſpoken, and when he addreſſed the Roman centurion at Jeruſalem, he ſpoke not Latin, but Greek. Is it extraordinary then, that in writing to the inhabitants of Rome he ſhould have uſed a language, which was there ſo generally underſtood? It has been long remarked, that Greek was at that time as well known in Rome, as French in any court of modern Europe: that according to Juvenal[a] even the female ſex made uſe of Greek as the language of familiarity and paſſion; and that in letters of friendſhip, Greek words and phraſes were introduced with greater freedom, than French expreſſions in German letters, as appears from Cicero's epiſtles to Atticus, and from thoſe of Auguſtus preſerved in the works

[a] Sat. VI. v. 185—191.

works of Suetonius [b]. To this muſt be added a material circumſtance, that a great part of the Roman Chriſtians conſiſted of native Jews, who were better acquainted with Greek, than with Latin, as either they themſelves, or their anceſtors, had come from Greece, Aſia Minor, or Egypt, in which Greek was the language of the country. At leaſt they read the Bible in that language [5], as no Latin tranſlation of the Old Teſtament at that time exiſted; and, the Chriſtian church at that period conſiſting chiefly of Jews, the heathen converts in Rome were of courſe under the neceſſity of accuſtoming themſelves to the Greek language. In ſhort, St. Paul in his epiſtle to the Romans made uſe of a language, in which alone thoſe who were ignorant of Hebrew, could read the Bible. What has been here advanced reſpecting the epiſtle to the Romans is equally applicable to the Greek of St. Mark, on the ſuppoſition that it was written at Rome.

To the above arguments may be added the example of Joſephus, who, as well as the Apoſtles, was by birth a Jew. He even lived in Rome, which is more than can be ſaid of St. Paul and St. Mark, who reſided there only a certain time: he was likewiſe younger than either: he came to Italy at an age, which is highly ſuitable to the learning of a language, and previous to that period had ſpent ſeveral years in the Roman camp. The Jewiſh Antiquities, the Hiſtory of the Jewiſh War, and the account of his own life, he wrote undoubtedly with a view of their being read by the Romans; and yet he compoſed all theſe writings in Greek. He expreſſes his motive for writing his Greek account of the Jewiſh war in the following terms [c]: "that having written in his native language (i. e. the Hebrew dialect at that time ſpoken) a hiſtory of the war, in order that Parthians, Babylonians, Arabians, Adiabenes, and the Jews beyond the Euphrates might be informed of thoſe events, he was now reſolved to write for the Greeks and Romans, who had

[b] Suetonius in Vita Claudii, cap. iv.

[c] Bell. Jud. Procemium, ſect. 2.

had not been engaged in the campaigns, a more certain account than had hitherto been given." The motives which induced Joſephus to write in Greek, are full as applicable to St. Paul and St. Mark, and his example alone is ſufficient to refute the objections of Hardouin, which ſhall be conſidered in the following ſection.

SECT. II.

Hardouin's extraordinary hypotheſis of a Latin Original.

THIS very learned, but at the ſame time whimſical critic, aſſerted in his commentary on the New Teſtament, that what we call the Latin tranſlation is in fact the original, and that the Greek Teſtament is nothing more than an inſignificant tranſlation by an unknown hand. The late Baumgarten has written againſt this incredible ſuppoſition a treatiſe publiſhed in 1742, and entitled Vindiciæ Textus Græci Novi Teſtamenti contra Harduinum.

The opinion of Hardouin, which he himſelf has delivered in a confuſed, and ſometimes contradictory manner, is, that all the writings of the Apoſtles were compoſed in Latin. He allows, that they might have written certain parts in the Greek language (nonnulla Græce etiam fortaſſis), and thinks it probable that the Goſpel of St. Matthew, and perhaps even the other Goſpels, with the Revelation of St. John, were written in Hebrew, in which caſe the Latin would be only a tranſlation, which an amanuenſis made in the preſence of an Apoſtle, and which the Apoſtle himſelf corrected. In another paſſage he is of opinion that St. Paul, during the time of his impriſonment in Rome, tranſlated into Latin his own epiſtles, which he had written originally in Greek. But, as the Greek and Hebrew originals, as written by the Apoſtles, are entirely loſt, we have no other dependence than on the Latin Text, as the preſent Greek Teſtament is only an imperfect tranſlation from the Latin by ſome

unknown author. He ſuppoſes likewiſe, that St. Paul had a Greek amanuenſis, who wrote in Greek what the Apoſtle dictated in Latin, and this amanuenſis he believes to have been Titus; yet he afterwards abandons this opinion, ſays that Titus could not have been the amanuenſis, as he had a Roman name, and that this extemporary tranſlation could not be the text which we have at preſent. He makes a ſingle exception to the epiſtle of Philemon, which he believes to have been written in Greek, but the original muſt have been accompanied with a Latin tranſlation, as the epiſtle was addreſſed not only to Philemon, but alſo to his wife, who was named Appia, and therefore of Roman origin: but our preſent Greek epiſtle to Philemon is only a tranſlation of the genuine Latin verſion, which was made by St. Paul himſelf.

To relate theſe opinions is at the ſame time to refute them. They contain a ſeries of aſſertions, that are not only groundleſs, but contradictory to all antiquity; to the accurate, and authentic accounts of Jerom, who having corrected the Latin verſion, publiſhed it as we have it at preſent; and even to the catholic church, which it was the object of Hardouin to ſerve. Beſides, the hypotheſis itſelf is of ſo extraordinary a nature, that it would find difficulty to procure belief, though atteſted by the moſt credible witneſſes. That Latin had become the current language at Corinth and Philippi, becauſe Roman colonies had been planted there, and that in ſuch a degree, as to make it neceſſary to write in Latin to the Corinthian and Philippian communities, is highly improbable; but that Latin epiſtles were written to the inhabitants of Theſſalonica, Epheſus, Coloſſæ, Pontus, Galatia, Cappadocia, Aſia, and Bithynia[d], exceeds the bounds of belief. A Greek epiſtle to Philemon, accompanied with a Latin tranſlation for his wife, muſt really excite a ſmile, as it naturally ſuggeſts the queſtion, whether the married couple, of which the huſband ſpoke no Latin, and the wife no Greek, were not obliged to conduct

[d] 1 Pet. i. 1.

duct their familiar converſation by the means of an interpreter? How extraordinary is the relation of two amanuenſes, to which St. Paul dictated at the ſame time, of which the one wrote the language delivered by St. Paul, the other an extemporary tranſlation; and how incredible to every one accuſtomed to the ſingular ſtyle of the Apoſtle! On a verſion made in this manner, no reliance could be placed, and if Hardouin means the preſent Vulgate, he degrades it to a much lower degree than ſeems to have been his real intention, ſince a verſion of this nature could never be put in competition with that, which we receive as the Vulgate, a tranſlation on which time and attention was beſtowed, and which afterwards, by order of Pope Damaſus, was reviſed and corrected by Jerom. And what increaſes the difficulty is St. Paul's ſingular, and characteriſtic mode of writing, whoſe periods devoid of art, with long and numerous parentheſes, betray a mind ſo full of its ſubject, that the ſtyle is often neglected, and ſometimes replete with obſcurity. A language delivered in this manner to tranſlate inſtantly, and with accuracy, was ſurely beyond the power of any amanuenſis, to whom a great part of the periods muſt have appeared unintelligible, before they were finiſhed. But Hardouin has not been able to produce a ſingle inſtance of an author, who was thus dictated to two amanuenſes at the ſame inſtant: and the more we direct our attention to the times of the Apoſtles, the more incredible this aſſertion muſt appear, as no writer, who compoſed in Greek, could even think of a Latin tranſlation, ſince the original itſelf was intelligible to Romans, as well as Greeks.

It is indeed difficult to determine with any degree of accuracy, what particular verſion is ſuppoſed by Hardouin to be the original text of the Apoſtles; and whichſoever we believe him to have meant, the hypotheſis is attended in them all with equal difficulty. Catholic readers underſtand probably the Vulgate, which after being reviſed by the popes Pius the fourth and fifth, Sixtus the fifth, and Clement the eighth, was pronounced by the church, though

though in a ſenſe quite different from that of Hardouin, to be authentic. But this ſuppoſition involves too great an abſurdity, as the Vulgate has been univerſally received as a tranſlation from the Greek, and Jerom himſelf relates, in what manner he reviſed and corrected it. If he means the old Latin verſion, which exiſted before the time of Jerom, the point remains ſtill undetermined, as that learned father ſpeaks not only of copies which differed in various readings from each other, but of great numbers of even totally diſtinct tranſlations. If this really be the meaning of Hardouin, he attacks the church of Rome in a more ſevere and immediate manner than was ever done even by a Proteſtant, and argues againſt the authority of at leaſt ſix popes, and the deciſions of the council of Trent. If an antient Latin text in the poſſeſſion of the church before the time of Jerom was the original work of the Apoſtles, and the Greek Teſtament only an inſignificant tranſlation, it was the higheſt pitch of folly to ſet aſide the genuine original, to take meaſures for procuring a faithful tranſlation, and in order to render this tranſlation as correct as poſſible, to compare it carefully with the Greek, which was itſelf only a verſion of no value. The object, which Hardouin had in view in compoſing his commentary, is likewiſe a matter of uncertainty, and, as it appeared not till after his death, ſuſpicions have been entertained by many that he was a ſecret enemy to the Chriſtian religion. But without further inquiring into his motives, let us examine the arguments alledged in ſupport of his hypotheſis.

1. "The Latin language was better underſtood in all the provinces of the Roman empire than the Greek; it was underſtood even at Jeruſalem, ſince an inſcription was written in Latin on the Croſs of Chriſt."

But Hardouin cannot deny that Greek was ſpoken in Greece and Aſia Minor, and that the Roman coloniſts who ſettled at Philippi and Corinth were obliged, in order to converſe with the natives, to learn their language. No one will deny that Latin was underſtood by many perſons in Jeruſalem, but Hardouin weakens the force of

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his own argument by adding that the Latin inſcription was written on the croſs on account of the foreigners who came from Italy [e]. The Latin uſed in a provincial court of juſtice, eſpecially in paſſing ſentence, was a mark of ſubjection to the Romans, but no proof that Latin was underſtood by the province at large. This argument is therefore inapplicable to all the epiſtles of St. Paul and to moſt of the other books of the New Teſtament. The province of Egypt had not long been reduced under Roman authority, and Greek ſtill continued to be ſpoken, though the country was ſubject to Rome. If St. Luke therefore wrote his Goſpel in that country, it was reaſonable to ſuppoſe that he would write in Greek, and equally ſo whether he wrote in Aſia Minor, Paleſtine, or Greece. The Jews in general, who lived ſcattered in the different parts of the Roman empire, ſpoke that language: the epiſtle therefore of St. James cannot be ranked amongſt thoſe writings which might be ſuppoſed to have been originally in Latin; and as the main body of the Chriſtian communities, not excepting thoſe in Rome, conſiſted of Jews, the argument of Hardouin loſes all its weight, even when applied to the Goſpel of St. Mark, and the epiſtle to the Romans.

2. "The Deity muſt have foreſeen that the Latin language would in after ages become more general, and it is therefore reaſonable to believe that he inſpired the New Teſtament in that language."

Now this is to apply a weak dogmatical argument to a queſtion that is merely hiſtorical; no reaſoning a priori can determine what actually has or has not happened, and our knowledge is much too confined to draw the preſumptive concluſion that thoſe meaſures which appear to us the beſt, are the meaſures adopted by the Deity. The queſtion ſtill remains to be decided, whether Latin, on the whole, and taking each century into the account, has been more general than Greek. For a more particular anſwer to his argument, I refer my readers to the treatiſe of Baumgarten, who very properly obſerves that Hardouin,

[e] Acts ii. 10.

Hardouin has taken not the leaſt notice of the Greek church.

3. "St. Paul dictated his epiſtle to the Romans to a perſon whoſe name was Tertius[f]: now this is a Roman name, and the Tertii were a family of great diſtinction in Rome: conſequently the epiſtle muſt have been written in Latin. And St. Paul mentions the name of the writer with that very deſign, that the Romans might not be ſurpriſed that a Jew who was a native of Tarſus had written in Latin, and not, as might have been expected, in Hebrew or Greek."

No concluſion can be drawn from a name, eſpecially in thoſe ages, when foreigners adopted Roman names in honour of their patrons, and no one will ſuppoſe that Joſephus was a Roman becauſe he had the prænomen Flavius. Yet I readily grant that Tertius was a Roman, and it is not improbable that St. Paul choſe him for his amanuenſis on the very account that his perſon and his writing were known to the Romans. But does it follow that Tertius was unable to write the Greek which the Apoſtle dictated? Still more extraordinary is Hardouin's own confeſſion that the Romans might have been reaſonably ſurpriſed if they had received a Latin epiſtle, and that it was natural to ſuppoſe St. Paul would write Greek. He ſeems even to doubt whether the Apoſtle could have written a Latin epiſtle at that time without aſſiſtance: in which caſe, it was more reaſonable to believe that he wrote in Greek.

4. "The epiſtle to the Romans was written at Corinth, a Roman colony, on whoſe very coins may be ſeen the Latin inſcription Col. Cor. He wrote likewiſe in the houſe of Caius[g], whoſe name is Latin, and conſequently the epiſtle to the Romans muſt have been written in that language."

Now it neither follows, that Latin was ſpoken in the houſe of Caius, becauſe he had a Roman name, nor that Latin was the language of the city, becauſe the coins had a Latin inſcription, as this circumſtance was only a token that

[f] Rom. xvi. 22. [g] Rom. xvi. 23.

that Corinth enjoyed the privileges of a Roman colony. But admitting that Latin was the language ſpoken by Caius, we cannot ſuppoſe that St. Paul preferred that language merely out of compliment to his hoſt. This argument is a contradiction to the preceding, ſince if St. Paul was unable to write Latin without aſſiſtance, he would have hardly attempted it for ſo trifling a reaſon.

5. "The ſtyle of the Latin Teſtament is ſmooth and elegant, whereas that of the Greek Teſtament is rough and impure: conſequently the latter is the tranſlation, and not the former."

This is the firſt inſtance of a critic's pronouncing the ſtyle of the Vulgate, eſpecially before it was corrected by Jerom, to be ſmooth and elegant. But in the Greek Teſtament there are ſeveral books, eſpecially the Acts of the Apoſtles, that are written, with exception to certain Hebraiſms, in a very tolerable ſtyle, and the language of St. Paul's epiſtles is not only fluent, but if I may continue the metaphor, even rapid and violent. This weak argument of Hardouin has given riſe to a remark of the late Baumgarten, which ought not to be omitted. The ſtyle of the Vulgate in every book of the New Teſtament is preciſely the ſame, whereas in the Greek the peculiar manner of each writer is diſtinctly viſible; the uniformity therefore of the Vulgate ſhews it to be a tranſlation, and the characteriſtic modes of writing prove the Greek Teſtament an original.

6. "The Greek Teſtament contradicts in ſeveral inſtances the catholic church, and the Heretics have conſtantly appealed to it in proof of their doctrines, whereas the Vulgate is purely catholic."

7. "It was more eaſy to collect the Latin books of the New Teſtament in the ſingle city of Rome, than Greek books diſperſed in diſtant provinces."

The collection of theſe writings has no connexion with the preſent queſtion, which relates ſimply to the origin of the ſeveral parts. But we may obſerve in reply to Hardouin, that Greek writings could as eaſily be collected at Epheſus by St. John, who outlived the reſt of the

the Apoſtles, as Latin writings could have been collected at Rome.

8. "The Greek manuſcripts differ very materially from each other, whereas no difference can be found in the editions of the Vulgate."

It is really inconceivable how Hardouin could make ſo extraordinary an aſſertion. We ſhall find in the ſequel that St. Jerom deſcribes the Latin manuſcripts which exiſted in that period as differing ſo materially from each other, that the variations could hardly be explained on the principle of different readings, but were rather the reſult of diſtinct tranſlations, the number of which St. Jerom reckoned to be upwards of ſeventy. But, after the ſovereign Pontiff had ordered the manuſcripts to be collated, and a correct edition to be publiſhed, with a ſtrict command that no other ſhould be uſed, that the ſubſequent copies of the Vulgate were ſimilar to each other, may be explained without aſſuming the hypotheſis of the Vulgate being the original; which was never believed by Pope Damaſus himſelf. Yet this authorized Vulgate ſtands by no means in perfect harmony either with the different manuſcripts, or the ſtill older Latin verſions which have been publiſhed by Blanchini.

The arguments of Hardouin, which have been hitherto mentioned, have not even the ſhadow of probability, but the following has at leaſt the appearance of a foundation.

9. "St. Paul in the epiſtle to Philemon, makes alluſions to the names of Philemon and Oneſimus, which can be expreſſed only in Greek: if the preſent epiſtle therefore were the original, the words moſt proper for expreſſing the alluſions would have been retained. For inſtance, v. 1. Φιλημονι τῳ φιλητῳ, and v. 10, 11. Ονησιμον τον ποτε σοι ανονησιμον, νυνι δε σοι και εμοι ονησιμον. But in the preſent caſe we find Φιλημονι τῷ αγαπητῳ, and Ονησιμον τον ποτε σοι αχρηστον, where the paronomaſia is totally loſt: we muſt therefore conclude that the epiſtle contained in our canon is nothing more than a tranſlation from the Latin, in which theſe alluſions could not be expreſſed."

This objection is not devoid of ingenuity; but the text,

text, as deſcribed by Hardouin, would convey rather the language of a punſter, than that of a refined writer, who always avoids a ſimilarity of ſounds that might be offenſive to a delicate ear. And it ſtill remains a matter of very great doubt, whether St. Paul by the word αγαπητος intended to make alluſion to the name of Philemon.

SECT. III.

The ſtyle of the New Teſtament is Hebraic Greek like that of the Septuagint.

EVERY man acquainted with the Greek language, who had never heard of the New Teſtament, muſt immediately perceive, on reading only a few lines, that the ſtyle is widely different from that of the claſſic authors. The diſputes, which have been conducted with ſo much warmth in modern times concerning its purity, have ariſen either from a want of ſufficient knowledge of the Greek, the prejudices of pedantry and ſchool-orthodoxy, or the injudicious cuſtom of chooſing the Greek Teſtament as the firſt book to be read by learners of that language, by which means they are ſo accuſtomed to its ſingular ſtyle, that in a more advanced age they are incapable of perceiving its deviation from the language of the claſſics.

The New Teſtament was written in a language at that time cuſtomary among the Jews, which may be named Hebraic Greek, the firſt traces of which we find in the tranſlation of the Seventy [1], which might be more properly called the Alexandrine [2] verſion. We find this character in all the books of the New Teſtament in a greater or leſs degree, but we muſt not therefore conclude that they poſſeſs an uniformity of ſtyle. The harſheſt Hebraiſms, which extend even to grammatical errors in the government of caſes, are the diſtinguiſhing marks of the book of Revelation; but they are accompanied with tokens of genius and poetical enthuſiaſm, of which

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every reader muſt be ſenſible who has taſte and feeling; there is no tranſlation of it, which is not read with pleaſure even in the days of childhood, and the very faults of grammar are ſo happily placed, as to produce an agreeable effect. The Goſpels of St. Matthew and St. Mark have ſtrong marks of this Hebraic ſtyle; the former has harſher Hebraiſms than the latter, the fault of which may be aſcribed to the Greek tranſlator, who has made too literal a verſion[h], and yet the Goſpel of St. Mark is written in worſe language, and in a manner that is leſs agreeable. The epiſtles of St. James and St. Jude are ſomewhat better, but even theſe are full of Hebraiſms, and betray in other reſpects a certain Hebrew tone. St. Luke has in ſeveral paſſages written pure and claſſic Greek, of which the four firſt verſes of his Goſpel may be given as an inſtance: in the ſequel, where he deſcribes the actions of Chriſt, he has very harſh Hebraiſms, yet the ſtyle is more agreeable than that of St. Matthew or St. Mark: in the Acts of the Apoſtles he is not free from Hebraiſms, which he ſeems to have never ſtudiouſly avoided, but his periods are more claſſically turned, and ſometimes poſſeſs beauty devoid of art. St. John has numerous, though not uncouth, Hebraiſms both in his Goſpel and Epiſtles, but he has written in a ſmooth and flowing language, and ſurpaſſes all the Jewiſh writers in the excellence of narrative. St. Paul again is entirely different from them all; his ſtyle is indeed neglected, and full of Hebraiſms, but he has avoided the conciſe and verſe-like conſtruction of the Hebrew language, and has upon the whole a conſiderable ſhare of the roundneſs of Grecian compoſition. It is evident that he was as perfectly acquainted with the Greek manner of expreſſion as with the Hebrew, and he has introduced them alternately, as either the one or the other ſuggeſted itſelf the firſt, or was the beſt approved.

In the ſame manner, and for the ſame reaſon, the ſtyle of the Septuagint is different in different books of the Old Teſtament[i]: in ſome of the hiſtorical writings, in the prophets and the Pſalms the language is the worſt:

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[h] For inſtance, ch. lxviii. 1.

it is much better in the books of Moſes, the tranſlator of which abides indeed religiouſly by the Hebrew letter, but ſeems to have been maſter of the Greek, and has introduced in various inſtances the moſt ſuitable, and beſt choſen expreſſions; but of all the books of the Septuagint the ſtyle of the Proverbs is the beſt, where the tranſlator has clothed the moſt ingenious thoughts in as neat and elegant language, as was ever uſed by a Pythagorean ſage, to expreſs his philoſophic maxims[1]. But even this book is very far from being deſtitute of Hebraiſms, though the ſtructure of the Hebrew verſes approaches much nearer to the Grecian manner, than any other part of the Bible, for the Proverbs of Solomon have in all reſpects a ſtrong analogy to the Pythagorean ſentences.

It is eaſy to account for the introduction and uſe of this Helleniſtic dialect, as it is ſometimes called, among the Jews, and it was very natural that thoſe, who by living among Greeks acquired their language, ſhould ſpeak it with a mixture of Hebraiſms. Every man, who learns a foreign language merely by practice, retains of courſe the idioms of his native language, and even thoſe, who have learned by the rules of grammar, find it difficult to ſpeak with ſuch accuracy, as never to betray their origin. And what ſtill contributed to the retaining of the Hebrew idiom among the Jews was their living not ſcattered ſingly, but in large communities, among the Greek nations. Syrian and Egyptian kings, as we are informed by Joſephus, invited conſiderable colonies to ſettle in different cities, employing them ſometimes even as a ſort of garriſon, when they ſuſpected the fidelity of the natives, and at Alexandria the number of the Jews exceeded all deſcription. Now, when a large body of men live together in a foreign country, they neceſſarily introduce more of their own language into that, which they have learnt from the natives, than thoſe, who living ſingly in the midſt of foreigners hear their language alone, and are more expoſed to ridicule, if they make miſtakes. The Old Teſtament was tranſlated into Greek by the Jews of Alex-

[1] See my Programma on the Septuagint, p. 47 4.

Alexandria, and tranſlations give in numberleſs inſtances occaſion of transferring the idiom of the tranſlated language to that of the tranſlator, even where he has no deſign to make a literal verſion. Many of the expreſſions, which are at preſent current in Germany, were many years ago unknown, having been introduced and incorporated into the language in conſequence of the numerous tranſlations from the Engliſh and the French: foreign idioms are ſtill obſerved even in thoſe which we continue to make, and in the very political papers it is eaſy to diſcover, whether an article was taken from an Engliſh, a French, or a Swediſh original. If this happens then to thoſe, who tranſlate into their own language, it muſt have happened in a much higher degree to native Jews, who tranſlated into Greek, eſpecially when ſo ſacred and ſo important a book as the Bible was the ſubject, where they held themſelves bound to adhere with more than neceſſary exactneſs to the words of the original. The ſtructure therefore of the Hebrew verſes, which deviates ſo widely from the roundneſs of the Greek periods, remained unaltered, and hence aroſe a ſpecies of Greek, which differed both from the ſtyle of the natives, and from that which perhaps the Jews themſelves would have uſed, had they been original writers. The continual reading of this verſion contributed to confirm the Jews in the uſe of the Helleniſtic dialect, which had been already introduced: the writers of the New Teſtament, if we except St. Luke, were all of them Jews, and of theſe St. Paul was the only Apoſtle who was not a native of Paleſtine; yet he was educated in the ſchool of Gamaliel, and lived many years in Jeruſalem. Is it wonderful therefore that we find in the New Teſtament the ſame kind of language? Finally, the Goſpel of St. Matthew was tranſlated from the Hebrew, and the ſpeeches of Chriſt, which are recorded by the Evangeliſts, were, unleſs we contradict the certain accounts of hiſtory, delivered in the Hebrew, or Aramæan [5] dialect.

Yet with all their ſimilarity, the Greek of the New Teſtament, and that of the Septuagint are not perfectly

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the ſame. The language had undergone, between the periods in which thoſe books were written, ſeveral alterations, which chiefly affected the unclaſſical expreſſions in common uſe among the Jews; many words, which are either not to be found in the Septuagint, or are there uſed in a different meaning, became afterwards general; to the antient Hebraiſms were added various Syriaſms, as Syriac was the language of Galilee, and the Greek language itſelf had undergone a change under the Roman government, which introduced many Latin words, and Latin expreſſions [k].

The Jews of Germany, Poland, and ſome other countries, have long been in poſſeſſion of a language that is called the Jewiſh German [7], which differs from the uſual German in a higher degree, than the Greek of the New Teſtament from that of the claſſic authors. This example may ſerve to account for the origin of the Helleniſtic dialect, which may with equal propriety be entitled Jewiſh Greek, though the difference between Jewiſh and Claſſic Greek is leſs ſenſible than between Jewiſh and Claſſic German. In the antient Latin verſions of the New Teſtament we find examples of Jewiſh Latin, or rather Syriac Latin, which exceed in harſhneſs the moſt ſtriking inſtances of Jewiſh Greek in the New Teſtament. Laſtly, if we reflect on the Latin compoſitions, which are often made not only in the grammar ſchools, but even by the learned, or peruſe the French writings of thoſe, who are ſtrangers to France, we ſhall ceaſe to wonder that the Jews in writing Greek retained the peculiarity of the Hebrew.

[k] See the examples σκανδαλιζεσθαι and συνειδησις in my Programma on the Septuagint, p. 19—22. This ſubject will be examined at large in a following ſection 6.

SECT. IV.

Whether the peculiar ſtyle of the New Teſtament is ſuch a fault, as militates againſt its divine inſpiration. Diſputes concerning the purity of the ſtyle of the New Teſtament.

THE peculiar ſtyle of the New Teſtament has given riſe to many and ſerious diſputes, which ſeem by degrees to have ſubſided, and theſe diſputes have been extended even to the very name of a fact which cannot be denied; whether that which I have entitled Jewiſh Greek is properly a ſeparate dialect, whether this dialect ſhould be called Helleniſtic, becauſe the Grecian Jews were called ελληνισται in oppoſition to thoſe who uſed the Hebrew, or to ſpeak more properly, the Aramæan language, and whether there is not a ſort of impropriety in the uſe of the name itſelf. Diſputes relative to words, which every man may uſe at pleaſure, if he properly defines them, I have neither inclination to relate nor to determine.

The conteſt has been conducted with reſpect to the fact itſelf with all poſſible ſerioufneſs, and many, who have contended that the Greek of the New Teſtament is as purely claſſical as that of the Attic writers, have condemned as impious heretics thoſe, who have dared to diſſent. It has been aſſerted that the contrary implied an imperfection inconſiſtent with divine inſpiration, and that men capable of ſuch a doctrine [1] were not only impious, but even guilty of the ſin againſt the Holy Ghoſt. But the advocates for this divine purity [2] have not only betrayed their ignorance of the Greek language, but a high degree of pedantry in eſtimating the accuracy of language beyond its proper value. This laſt miſtake has happened not only to the warm and partial friends, but likewiſe to the enemies of Chriſtianity, who from the time of Celſus to the eighteenth century have maintained that a book written in ſuch language is neither divinely inſpired, nor deſerving attention and reſpect.

Both parties have carried their zeal and their ſentiments to

to too great a length, and they would hardly conſider an abſolute purity of ſtyle, and a total abſence of foreign words of ſuch importance, as to make the contrary a crime, if they would condeſcend to quit the language of the ſchools for the language of common life, or turn their attention from the language of the claſſics to thoſe, which are in modern uſe. The German in the beginning of this century abounded in ſuch a manner with foreign words, which were introduced more eſpecially from the French, that apprehenſions were juſtly entertained that the language might be totally disfigured. The accuracy of the learned Gottſched endeavoured to ſet bounds to this popular current, and the German has in a great meaſure been reſtored to its native purity: yet no one can deny that numbers of foreign words are ſtill retained, which it would ſavour of affectation to baniſh. The Latin which is written by the modern Literati, even by thoſe who are able to write with claſſic elegance, does and muſt contain various words and turns of expreſſion, which would be ſtriking to Cicero and Cæſar. Nay in certain inſtances it is neceſſary to ſpeak bad Latin, if we would be underſtood by our hearers, as in Poland for inſtance, where the language of the claſſics is unknown. Modern languages have almoſt all of them a mixture of foreign expreſſions, and the learned words, which have been conſecrated to terms of art, it would occaſion the greateſt obſcurity to remove. In countries where the Roman civil law has been received, the technical terms, which were uſed by the Roman lawyers, have been neceſſarily admitted into the courts of juſtice, and hence aroſe a dialect, which may be termed the language of the law. Now the Jews had a language of religion, and as time and cuſtom had conſecrated the expreſſions, which are uſed in the Septuagint, it is no wonder that a ſimilar mode of writing was retained in the New Teſtament.

Nor muſt the perſons be forgotten, for whom the New Teſtament was more immediately written. The body of the church conſiſted of Jews, and the heathens were only

branches, as St. Paul expreſſes it[l], which were engrafted on the tree. St. Paul himſelf, the Apoſtle of the Gentiles, was accuſtomed to preach the Goſpel in places frequented by the Jews, and he introduced by their means the Chriſtian religion among the Gentiles. Another conſiderable part of the Chriſtian communities conſiſted of ſuch, as were neither native nor circumciſed Jews, but were pious perſons and proſelytes to the doctrine of Moſes. The number of theſe pious perſons, as they were termed, of the female ſex was very great, and we find σεβομεναι γυναικες mentioned in the Acts of the Apoſtles both in a good and bad ſenſe. The Lydia mentioned in the Acts of the Apoſtles[m] was not a Jeweſs but a proſelyte, and when the Jews at Antioch in Piſidia reſolved to raiſe a perſecution againſt Paul and Barnabas, the firſt meaſure they took was to bring over the devout and honourable women to their party, παρωτρυναν τας σεβομενας γυναικας και τας ευσχημονας, και τους πρωτους της πολεως[n]. In this ſentence thoſe of the female ſex are mentioned the firſt in order, it is therefore probable that they were the wives of the chief magiſtrates and leading men in the city. With this correſpond the accounts given by Joſephus, who ſpeaking of the great numbers of Jews that reſided in Damaſcus ſays that almoſt all the women, even thoſe who had Gentile huſbands, were Jewiſh proſelytes[o]. The firſt Chriſtian communities conſiſted in a very great meaſure of ſuch proſelytes, who by continual intercourſe with native Jews, and the conſtant reading of the Septuagint, were accuſtomed to Jewiſh Greek. It would be difficult to determine what proportion the number of heathen converts bore to the community at large; but it is certain that by far the greater part conſiſted of Jews and Jewiſh proſelytes at the time the New Teſtament was written, though the Gentiles in a ſomewhat later period flocked in greater numbers to the religion

[l] Rom. xi. 24. [m] Ch. xvi. 14. [n] Acts xiii. 50.

[o] Joſephus de Bell. Jud. Lib. II. cap. xx. § 2. See alſo Antiquit. Lib. XX. cap. ii. § 4, 5, where he gives an account of the converſion of Izates king of Adiabene, at the perſuaſion of his mother Helena.

gion of Chriſt. Even in Italy the chief part of the Chriſtian converts in the firſt century were perſons of this deſcription, as appears from the earlieſt Latin verſions of the New Teſtament which are ſo full of Hebraiſms and Syriaſms, that, among all the tranſlators of the New Teſtament in that period, no one could have been a Roman by birth, or by education.

If writings therefore were compoſed for communities of this nature, or epiſtles immediately addreſſed to them, could it be conſidered as a fault to uſe the language, which they beſt underſtood, and was it neceſſary for the writer to avoid ſuch Hebraiſms as naturally occurred? Would it not have been ridiculous in St. Paul, who was probably well acquainted with the claſſic Greek, to have uſed, in writing to ſuch perſons, the ſame language as he would have ſpoken before an Athenian audience? It is affectation, and in ſome meaſure an affront to the reader to ſeem aſhamed of a language, which he ſpeaks in common with the writer: and it is highly probable that, if the New Teſtament had been written with Attic purity, it would have been unintelligible to many of its earlieſt readers, who had never read the doctrines of religion in any other than Jewiſh Greek.

But I am far from intending to aſſert that the Hebraiſms of the New Teſtament are in no caſe to be conſidered as defects. Several harſh idioms of this nature, eſpecially in the tranſlated Goſpel of St. Matthew, have occaſioned obſcurity, and ſometimes miſtakes[p], and the Jewiſh readers of the New Teſtament would have been no loſers if the ſtyle had been every where the ſame as in the Acts of the Apoſtles, and in the epiſtle to the Hebrews. Admitting even that not only a few ſingle inſtances, but that the Hebraiſms in general were blemiſhes in the New Teſtament, and that what I have advanced above is of no weight, yet no inference can be thence deduced againſt divine inſpiration. A ſeries of repeated miracles would have been neceſſary, if Apoſtles born and educated in Judæa had written without Hebraiſms, and theſe

[p] Matth. xii. 36. ῥημα αργον.

theſe miracles would have produced an uſeleſs, and even prejudicial effect. Had the New Teſtament been written with claſſic purity, it muſt have excited ſuſpicion of a forgery, and I candidly confeſs that I ſhould be put to a very ſevere trial, if I found in theſe writings the language of Xenophon or Plutarch, and were ſtill bound to believe them genuine. The ſingularity of their ſtyle has been uſed in a preceding chapter as a proof of their authenticity, and the argument was ſtrengthened by the circumſtance, that the Apoſtles and Evangeliſts have each retained their own peculiar mode of writing. The ſame remark may be extended to the authors of the Old Teſtament, where we find that Divine Inſpiration has left each writer in poſſeſſion of his particular ſtyle and even faults of language. Ezra wrote in a manner different from that of Iſaiah, and Iſaiah from that of Moſes, or the author of the beautiful and inimitable book of Job. The prophecies of Iſaiah, ſo important to the Chriſtian religion, were manifeſtly written in the ſilver age of the Hebrew language, and his very ſtyle affords ſufficient proof that they belong not to the brazen age, in which were compoſed the writings of Ezra, Nehemiah, Haggai, Zachariah, and Malachi. That the book of Job is not to be referred to the brazen or iron age, every critic in the Hebrew muſt perceive at once from the language, which naturally leads us to ſuppoſe that Moſes was the author. The ſame effect then, which inſpiration produced in the Old Teſtament, might of courſe be expected in the New, and it is reaſonable to ſuppoſe that each writer would retain thoſe peculiarities of language, to which he was the moſt accuſtomed.

In ſhort, a claſſical or unclaſſical ſtyle has no more influence on the Divinity of the New Teſtament, than the elegance or inelegance of the hand in which it is written, and the accuracy or inaccuracy of the pronunciation with which it is uttered. Whoever is accuſtomed to write a bad hand would certainly not improve it by inſpiration, but admitting the fact, it would have this unfortunate conſequence, that no one accuſtomed to the hand would

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in its improved ſtate believe it to be genuine. There is no reaſon to believe that inſpiration would amend a faulty pronunciation, and the writers of the different parts of the Bible have undoubtedly ſpoken in the ſame manner, both before and after the effuſions of the Holy Ghoſt. If theſe failings then are conſiſtent with ſupernatural endowments, I can ſee no reaſon for drawing an argument againſt the Divinity of the New Teſtament from its Hebraiſms, or even from its grammatical errors.

The mode of reaſoning, which is uſed in Georgii Vindiciæ N. T. ab Hebraiſmis, is ſo extremely weak, that moſt readers would readily diſpenſe with a refutation; I will refer therefore to a note what in the former editions of this Introduction had been placed in the text[q]. Yet the arguments, which this critic has produced, are as good as any that can be given, with exception perhaps to that, which has been already confuted, that what is inſpired by God muſt have every ſpecies of perfection, and conſequently purity of language.

A circumſtantial account of the controverſy which has been carried on relative to this ſubject belongs rather to the province of Literary Hiſtory[r], and it may be ſufficient

[q] St. Paul, 1 Cor. xiv. 11. condemns unmeaning and barbarous language: conſequently it could not be admitted into the Holy Scriptures.

Anſwer. Βαρβαρος ſignifies in that paſſage a man who ſpeaks in a foreign language.

2. The Apoſtles addreſſed thoſe foreigners who came to Jeruſalem on the feaſt of Pentecoſt ιδια διαλεκτῳ.

Anſwer. Conſequently they ſpoke to the Grecian Jews not pure but Jewiſh Greek.

3. The books of the Old Teſtament are pure Hebrew, therefore thoſe of the New Teſtament are pure Greek.

Anſwer. All the books of the O. T. are not written in pure Hebrew: the later writings abound with Chaldaiſms, and the books of Moſes are not free from Egyptian words.

4. God is the author of the diſtinction of languages, and being a God of order cannot be ſuppoſed to confound them.

Anſwer. The Deity has permitted the human faculties to take their natural courſe; man therefore is the author of language, unleſs we ſuppoſe a needleſs multiplication of miracles.

cient here to mention a work, in which are contained the writings of the chief authors, who have engaged in this diſpute. J. Rhenferd publiſhed at Leuwarden in 1702 a treatiſe under the following title: Diſſertationum philologico-theologicarum de ſtilo Novi Teſtamenti ſyntagma, quo continentur Jo. Olearii, Jo. Henr. Bœcleri, Seb. Pfochenii, Jo. Cocceii, Batth. Bebelii, Moſis Solani, Mart. Petr. Cheitomæi, Jo. Henr. Hottingeri, Jo. Leuſdeni, Jo. Vorſtii, Andr. Keſteri, et Jo. Jungii de hoc genere libelli. Of this collection there have been ſince publiſhed ſeparately, Olearius de ſtilo N. T. Bœclerus de lingua N. T. originali in 1721, with the remarks of the late Schwartz, and Leuſdenus de dialectis N. T. ſingulatim de ejus Hebraiſmis, in 1754, with notes by Fiſcher. To theſe may be added C. G. Georgii Libri tres vindiciarum N. T. ab Hebraiſmis, 1732, and his Hierocriticon N. T. ſive libri tres de ſtilo N. T. quibus dialectus N. T. Attica vindicatur, 1733.

But of all the writers, who have attempted to vindicate the purity of the Greek Teſtament, no one has more diſtinguiſhed himſelf for Grecian literature than Palairet, a French miniſter at Dornyk, who publiſhed at Leyden in 1752, obſervationes philologico-criticæ in ſacros novi fœderis libros. His object, as he himſelf expreſſes it in the preface, was to reſcue the clear and certain precepts of Chriſt from the thick darkneſs of Hebraiſms, Syriaſms, Chaldaiſms, Solœciſms, and Barbariſms, in which, according to various critics, they were enveloped. But inſtead of anſwering his end, he has fallen into that error, which has been the uſual lot of thoſe, who have defended the queſtion. And many of the examples which he has taken from the claſſic authors, and applied to paſſages in the New Teſtament, in order to free them from the charge of Hebraiſms, ſtand themſelves in need of demonſtration, ſince the common acceptation of the words in diſpute may often ſerve to explain the collated inſtances both in the New Teſtament and the claſſic writers. Yet he has made many excellent remarks from the Greek authors, for the more laudable and uſeful purpoſe of explaining

plaining the New Teſtament itſelf, and he deſerves therefore in this reſpect an honourable rank among the beſt commentators.

SECT. V.

Hebraiſms, Rabbiniſms, Syriaſms, Chaldaiſms, Arabiſms.

EVERY man who has read the Greek Teſtament, knows that it contains a variety of Hebrew words, ſuch as αμην, αλληλουια, but ſingle words [r] are trifles in compariſon with ſentences. The whole arrangement of the periods is regulated according to the Hebrew verſes, (not thoſe in Hebrew poetry, but ſuch as are found in the hiſtorical books, and are always cloſed with Silluk cum Soph Paſuk) which are conſtructed in a manner directly oppoſite to the roundneſs of Grecian language, and, for want of variety, have an endleſs repetition of the ſame particles. In caſes where a native Greek, would have introduced, as the connexion required, perhaps ſeveral particles, the writers of the New Teſtament are obliged to ſupply their place with the ſingle conjunction και, which they repeat as often as the Hebrew writers their Vau præfixum, that gives the ſtructure of their periods a tedious uniformity [r]. For the ſame reaſon we find

[r] Huic oratorum et eloquentiæ defectui tribuendum exiſtimem, quod periodorum conformatione et artificio univerſa lingua Hebraica caret, quod ita peculiare Hebræis eſt, ut Hebraica quantumvis pure et eleganter Græce reddita; barbarum tamen quid Græcis auribus ſonent, niſi totus orationis habitus mutetur. Faciamus periculum in verſione LXX virorum; pro Hebraiſmis, locutionibuſque Alexandrinis, verba optima et exquiſitiſſima ſubſtituamus: vereor tamen ut vel tum ſatis Græca futura ſit oratio. Unde qui Græcis probari legique cupiebat, Joſepho alia tenenda ratio, ac licet ex ſolis ſe hiſtoriam antiquam hauſiſſe ſacris literis profiteretur, alio prorſus ſcribendi genere utendum fuit: nec forte tam ignari rerum Judaicarum fuiſſent exteri, quæ Græce ea in verſione Alexandrina habebant, niſi hæc ipſa verſionis barbaries aures Græcas magis etiam quam noſtras lædens a legendo deteruiſſet. Prolixiores enim

find that ἰδὲ occurs ſo frequently, though many with pious ſimplicity have diſcovered in that expreſſion an emphaſis ſuggeſted by the Holy Ghoſt. But if this were its real deſtination, it is uſed in numberleſs examples, where it ought to have been omitted, and omitted where it ought to have been uſed. The origin of this term, which is falſely conſidered as emphatical, is obvious to every man acquainted with the Oriental languages. Every language has ſuperfluous particles, which, though not devoid of force at their firſt introduction, yet by abuſe and an uſeleſs repetition have gradually loſt all meaning, but are ſtill retained, as they ſometimes give a kind of harmony to the period, and the ear once accuſtomed to the ſounds would ſenſibly perceive their abſence. Of this nature is the Hebrew word הִנֵּה[3], which in imitation of the Septuagint is generally tranſlated 'Behold,' though every man acquainted with the Hebrew grammar knows that it cannot be the imperative of הנה Vidit. It correſponds to the Arabic particle هُنَّا Ibi, which expreſſes the ſame meaning as if we exclaimed 'there!' and at the ſame time pointed with the finger: but هنا is uſed ſeldom by the Arabs, whereas the הִנֵּה of the Hebrews is continually introduced, and is in reality a pleonaſm. This term can be more eaſily rendered in the German language than in the Greek, and הִנֵּה הִנֵּנִי may be given with literal[5] accuracy without being offenſive to modern ears; yet as a too frequent repetition would

enim periodos, cum concinnitate et perſpicuitate ſonoras, earumque miram et numeri et reliquæ diſtributionis varietatem, quæ ſatietati non tam legentium quam audientium occurrit, oratoribus debuiſſe Græcia, ejuſque imitatrix Roma videtur; cujus concinnitatis ſi multum in Europæas linguas tranſfuſum eſt, meminerimus has omnes olim Latinæ tanquam dicendi ſcribendique magiſtra uti. At Hebraica lingua breves amat periodos, non magna varietate, utpote quæ in tanta particularum egeſtate vix teneri poſſit; numeri aut nullam omnino curam ſuſcipit, aut in poeſi noſtro quidem carmine ſolutiorem, perbrevem tamen et conciſum amat.

[5] Michaelis Præfat. in Lowth Prælect. de poeſi Hebr. p. 53. See alſo Michaelis Arabic Grammar, p. 235.

would be diſagreeable, and ſavour too much of the Hebrew idiom, it is as pardonable in a tranſlator to omit it, as the pleonaſtic quidem of the Latins, and I have actually availed myſelf of this indulgence in my tranſlation of the Bible. But the Seventy either conſidering it as an expreſſion of Emphaſis, or unable to diſengage themſelves of a word, to which they were accuſtomed in the Hebrew, have preſerved the uſe of it with too religious fidelity, and having no word in Greek which properly correſponded had recourſe to the imperative ιδε, a term, that being once introduced formed by degrees a neceſſary part of Jewiſh Greek, and was of courſe employed by the writers of the New Teſtament, eſpecially where ſpeeches are related that were originally Hebrew. Such is the influence of cuſtom, that even in modern times thoſe, who are daily converſant with the Bible, inſenſibly adopt its expreſſions, and ſpeak frequently in a language that is never heard from a courtier.

Admitting therefore that the ſingle words, and detached phraſes which have been uſually taken for Hebraiſms, could by the application of examples from the Greek authors be ſhewn to be truly claſſic, yet no man can attempt to prove that the ſtructure of the periods, and the uſe of the particles, are any other than Hebrew.

But the New Teſtament has fewer Hebrew grammatical conſtructions than the Septuagint, except in the book of Revelation, where we often find a Nominative [a] when another caſe ſhould have been uſed, in imitation of the Hebrew, which is without caſes. This ſubject I ſhall treat more fully in the ſequel, when I examine the book of Revelation in particular. The Seventy have tranſlated אשר with the Suffix of the following word with too literal exactneſs, and they were ſo attached to that term of expreſſion, that they have ſometimes uſed it in examples where אשר is omitted in the Hebrew, e. g. Ου αραϛ το ϛομα αυτω γεμει και πικριας, Pſal. x. 7. Inſtances of this ſort are leſs frequent in the New Teſtament, and St. Paul in quoting this paſſage of the Pſalms has rejected the ſecond ſuperfluous pronoun, ων το ϛομα

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αρας και πικριας γεμει, Rom. iii. 14. The following are examples of the uſe of it in the New Teſtament: Matth. iii. 12. Luke iii. 17. Ου το πτυον εν τη χειρι αυτε (אשר בידו) Matth. viii. 1. 5. 23. 28.

In tranſlating a word, that admits of a two-fold ſenſe in our native language, it is not unuſual to commit the miſtake of taking the foreign word, which correſponds to it, in the ſame extent of meaning. Hence ariſe a great number of the Angliciſms, and Germaniſms obſervable in the Latin and French of the Engliſh and Germans; and for the very ſame reaſon the Latin tranſlator of the Old Teſtament has uſed the Latin word teſtamentum in the ſame latitude [8] as διαθηκη is uſed by the Greeks [9]. But a ſtill more ſtriking example I once heard from the mouth of an Engliſhman who returned with me many years ago from England to Hamburg: he deſired the landlord of the inn, to whom he ſpoke in German, to bring him a looking-glaſs, with which requeſt the landlord literally complied: this gave riſe to an explanation, on which it appeared that the gentleman meant a piece of furniture that has no ſimilarity to a mirror, the miſtake having been occaſioned by applying to the German word for looking-glaſs a ſenſe, which is applicable only in Engliſh. Examples of a ſimilar nature are very frequently to be found in the Septuagint and the New Teſtament. In Hebrew נצח has the following different ſenſes, 'that which is pure and genuine,' 'the truth,' 'victory,' 'eternity.' This is not the place for examining the reaſon, or the connexion of the different ſenſes, but thoſe who wiſh to have critical information may refer to the Arabic word نضح pure, genuine, true; or conſult the remark of Schultens on Prov. xxi. 28. The Seventy tranſlate it by νικος, victory; and hence the reaſon that νικος in the New Teſtament, as well as in the Septuagint, ſignifies alſo Truth, and Eternity [9]. The Greek tranſlator of St. Matthew has the following expreſſion, Ch. xii. 20. εως αν εκβαλη εις νικος την κρισιν, 'till he paſſed ſentence agreeably to truth.' The paſſage in Iſaiah [10], Ch. xlii. 3. is לאמת יוציא משפט, which the Seventy, avoiding the harſh Hebraiſm,

[8] See Ch. I. of this Introduction.

braiſm, had tranſlated εις αληθειαν εξοισει κρισιν [11]. But the Greek tranſlator of St. Matthew, who perhaps read this paſſage of Iſaiah as it ſtands in Habbakuk i. 4. לנצח יוצא כמשפט [12], or thought in Hebrew at the time he wrote Greek [13] has uſed νικος in the ſenſe of truth, becauſe נצח admits that ſenſe in Hebrew [14]. Even St. Paul has uſed as harſh a Hebraiſm, 1 Cor. xv. 54. κατεποθη θανατος εις νικος; which cannot be tranſlated 'death is ſwallowed up in victory,' for thoſe are words without meaning: εις νικος ſignifies here 'to eternity [15],' and the paſſage muſt be tranſlated 'death is ſwallowed up for ever.' שכב, to lie, whence is derived משכב, a bed, ſignifies properly like the Arabic سكب fundere, effundere, and therefore the Hebrews uſed שכבת זרע to ſignify effuſio ſeminis, or ſemen effuſum, and ſometimes ſimply שכבה. This is tranſlated by the Seventy κοιτη, becauſe the Hebrew word, according to its derivation, might ſignify a bed, for inſtance Levit. xv. 16, 17, 18. 32. (εαν εξελθη εξ αυτου κοιτη σπερματος) xviii. 20. 23. xix. 20. xxii. 4. Numb. v. 13. in all which paſſages no other meaning is intended to be conveyed than that of emiſſion of ſeed. Hence the word κοιτη has acquired the ſignification of 'ſeed,' in which ſenſe it is uſed by St. Paul, Rom. ix. 10. εξ ενος κοιτην εχουσα [16]. The verb αποκρινομαι, which occurs ſo frequently in the Septuagint and in the New Teſtament in caſes, where no anſwer is intended, may be explained on the ſame principles. The Hebrew word ענה ſignifies to addreſs, as well as to anſwer, for no rational being ſpeaking in his own language would ſay 'he anſwered' if no one had before ſpoken, and is a kind of introductory verb to the following word 'ſpake,' which in other languages than the Hebrew is ſuperfluous. The reaſon of this may be explained from the firſt and proper meaning of ענה, which ſignifies 'to look at,' and עין the eye ſeems to be derived from it in the ſame manner as Moſes [t] derives קין from קנה [17]. It being natural to look at the perſon with whom we ſpeak, as well in anſwering as in addreſſing, the words ויען ויאמר, which properly ſignify 'he looked at him and ſpake,' may be rendered 'he

[t] Gen. iv. 1.

'he addreſſed him and ſpake,' with the ſame propriety as 'he anſwered him and ſpake.' The Greek language having no ſuch general expreſſion, the Seventy ſubſtituted αποκρινομαι, which gradually acquired the extenſive meaning of ענה, and was applied to perſons who did not anſwer, but began the diſcourſe. Even a perfectly falſe tranſlation may give riſe to a new expreſſion. כן ſignifies 'thus' and alſo 'rightly,' therefore כן דברת is an affirmation [t]. But as the Hebrew had ceaſed to be a living language at the time the Greek verſion was made, the Seventy have neglected the more remote ſenſe, and admitted the uſual one even into the tranſlation [w], rendering theſe words, Exod. x. 29. by ειρηκας [18]. In Jewiſh Greek therefore ειρηκας, or συ ειπας, or συ λεγεις acquired the ſenſe of an affirmation [19], which is uſed Matth. xxvi. 25. xxvii. 64. Mark xiv. 59. John xix. 37. where Chriſt perhaps anſwered כן דברת [x]. I will mention another example, which I give not as deciſive, but merely as an attempt to explain the difficult paſſages, Matth. v. 17. Rom. xv. 19. Luke vii. 1. in which the meaning of πληροω ſeems to be 'to teach.' We find, 1 Matt. iv. 19. ετι πληρουτος [y] Ιωδε ταυτα, which in this place evidently ſignifies, 'while Judah was ſpeaking theſe things.' Joſephus has taken the words of the Hebrew text in this ſenſe which he has given by ετι δε αυτω διαλεγομενω ταυτα. Antiquit. xii. 7. 4. and the Syriac tranſlator, who as well as Joſephus tranſlated from the original Hebrew, has rendered the paſſage صطلا صحب صص 'while Juda was

[t] Thou haſt rightly ſpoken.

[w] That is, though they conſidered the Hebrew expreſſion as an affirmation, they took כן in the firſt and uſual ſenſe.

[x] In the Catechiſm of the Druſes the ſame expreſſion is uſed for an affirmation انت قلت وعلي نفسك شهدت 'thou haſt ſaid it, and teſtified againſt thyſelf [20].' See Eichhorn's Repertorium, Vol. XII. p. 186. But the phraſe is perhaps not originally Arabic, being borrowed from the Arabic verſion of the Goſpels, which are acknowledged as divine by the Druſes [21], though they have perverted their meaning.

[y] The reading λαλουτος is a correction [22] from the Vulgate. See this paſſage in my Expoſition of the firſt Book of the Maccabees [23].

was ſpeaking this.' It is probable that מלל ſtood in the original, as well as in the Syriac verſion, that the tranſlator miſtook it for מלא, and ſuppoſed it to ſignify emphatically plena voce dicere: for this reaſon he rendered it by πληρου, which by theſe means acquired a new ſignification that was afterwards not unuſual in the Jewiſh Greek [24]. But another explanation may be given, for which I refer my readers to the article מלא in my Supplementa ad Lexica Hebraica.

On the return of the Jews from the Babyloniſh captivity, the antient and genuine Hebrew[z], or to ſpeak more properly the South Canaanitic dialect which had been ſpoken by the Iſraelites, and in which the books of the Old Teſtament are written, was gradually [25] fallen into diſuſe; and during ſome ages before the time, in which the New Teſtament was written, the dialect of the Jews in Paleſtine, as well as in the Eaſtern part of Aſia, was the Aramæan, of which I ſhall ſpeak more fully in the ſequel. But the language of the learned, and that uſed in the ſervice of the ſynagogue was Hebrew, which was become a dead language appropriated to the purpoſes of literature, and bore nearly the ſame analogy to the antient Hebrew as the ſchool Latin of divines and philoſophers in the middle and modern ages to the Latin of the antient Romans. New words, new ſentences, and new expreſſions were introduced, eſpecially terms of ſcience, which Moſes or Iſaiah would have as little underſtood, as Cicero or Cæſar a Syſtem of Philoſophy or Theology compoſed in the language of the ſchools This new Hebrew language is called Talmudical or Rabbinical from the writings, in which it is uſed. It is true that all theſe writings are of a much later date than the New Teſtament, but it appears from the coincidence of expreſſions that, even in the time of Chriſt, this was the learned language

[z] The name Hebrew is given by Philo and the writers of the New Teſtament to what we call Chaldee, for Hebrew ſignifies properly the language ſpoken beyond the Euphrates, עבר הנהר. What we term Hebrew is called in the Old Teſtament itſelf Jewiſh, or Canaanitic.

guage of the Rabbins. In the New Teſtament we find a conſiderable mixture of this Rabbinical language, eſpecially in paſſages, where matters of learning are the ſubjects of diſcourſe: and, though the aſſiſtance which it affords in explaining the Hebrew of the Old Teſtament is very uncertain, as we cannot argue from the modern uſe of a dead language to its ancient uſe among the claſſic writers, it is yet abſolutely neceſſary for explaining the New Teſtament. The Sermon on the Mount, the converſation of Chriſt with Nicodemus, and the epiſtle to the Romans are very imperfectly underſtood by thoſe, who are unacquainted with the Rabbinical language, and Rabbinical doctrines. The Sermon on the Mount, and the epiſtle to the Romans, contain a refutation of Rabbinical errors, and in the converſation with Nicodemus, where Chriſt ſpeaks of regeneration, he ſays expreſsly that he is treating a ſubject, that muſt be well known to a Rabbi. In the third chapter of St. John therefore we may reaſonably expect expreſſions, which may not improperly be termed Rabbiniſms, where a man acquainted only with Greek may gueſs at their meaning, whereas he who underſtands the Talmud and the works of the Rabbins, will immediately and fully comprehend them. Much has been diſputed on the meaning of κατα αληθειαν, Rom. ii. 2. in which paſſage [a], without a knowledge of the Rabbinical language and maxims, St. Paul may indeed be underſtood to have meant that the judgement of God is agreeable to the truth, and that conformity to the truth conveys the ſame ſenſe as impartiality. But the Talmudical expreſſion דין אמת 'the tribunal of truth,' is a kind of ſchool-term appropriated to the impartiality of the judgements of God, and the beginning of the above-mentioned chapter may be compared with the following paſſage of the Talmud. 'Rabbi Abija ſays, in the name of Rabbi Aſa, ſon of Rabbi Chanina, "when the Holy One and high-prized enters into judgement with the ten tribes, they will not be able to open their mouths;

[a] See Raphel, Palairet, and Carpzov on this paſſage, who explain it in a different manner.

mouths[b]; for behold I have made it known among the tribes that the tribunal of God is a tribunal of truth[c]. Thou wilt find that the ten tribes were led into miſery, and that Judah and Benjamin were not led with them. Then anſwered the ten tribes, he permitted not Juda and Benjamin to be led captive, becauſe they were thoſe who ſerved in his temple, here was reſpect to perſons[d]. God forbid, with God is no reſpect to perſons; their meaſure was not yet full, but when their ſins were as great, they alſo were led into captivity. Then wondered the ten tribes, and were unable to anſwer[e]. Behold God, behold the ſtrong one, who has no reſpect to perſons even towards the children of his houſhold, and ſo that is confirmed, which was ſpoken by the prophet Hoſea[f], I have made known among the tribes of Iſrael the judgement of truth[20]."

The following Rabbiniſm is a proverb, which they perhaps borrowed from the Arabs. Rabbins as well as Arabs were accuſtomed, in deſcribing an impoſſibility or a high degree of improbability, to ſay, it will not happen before a camel or an elephant has crept through the eye of a needle. I quote no inſtances in ſupport of this proverb, as they may be ſeen in Wetſtein[g], and Buxtorf's Lexicon, p. 2002. The proverb is likewiſe uſed by the Eaſt Indians[h], but whether it is originally Indian, or only borrowed from the Arabs, I leave to others to determine.

But

[b] Ινα παν στομα φραγη, Rom. iii. 19. This is expreſſed in the Talmud, לא יהוה להם פתחון פה

[c] שהדין דין אמרת

[d] Rom. ii. 11.

[e] The words of the Talmud are מאין מענה בפיהם thoſe uſed by St. Paul αναπολογητος ει, Rom. ii. 1.

[f] Ch. v. 9.

[g] Among the various readings to Matth. xix. 24. The paſſage in the Koran, to which he alludes, is in Hinkelmann's Edition, Sura vii. 38.

[h] 'An elephant goes through a little door,' or 'An elephant goes through the eye of a needle.' See the 50th Continuation of the Accounts of the Eaſt India Miſſionaries [27], p. 252.

But where this proverb is introduced in the New Teſtament, ſeveral Greek tranſcribers, through ignorance of the Rabbinical language, have imagined that καμελος, as it ſtands in the original, was a miſtake, and have altered it to καμιλος, a cable. More may be found on this paſſage in Wetſtein.

But there are inſtances where the underſtanding the Rabbiniſms is of ſtill greater importance. Regeneration παλιγγενεσια, admits in the Greek of ſeveral ſignifications, viz. 1. The Pythagorean tranſmigration of a ſoul into a new body, which, in the proper ſenſe of the word, is a new birth. 2. The reſurrection of the dead. 3. A revolution, ſuch as took place at the deluge, when a new race of men aroſe. 4. The reſtoration of a ruined ſtate. The word is uſed in one of theſe ſenſes, Matth. xix. 28. but not one of them is applicable to Tit. iii. 5. or the converſation of Chriſt with Nicodemus in the third chapter of St. John, who has uſed, inſtead of the ſubſtantive, the verb γεννηθηναι ανωθεν. In both theſe paſſages the regeneration is aſcribed to water, which circumſtance alone might have led a commentator, acquainted with the language of the Rabbins, to the right explanation; eſpecially as Chriſt himſelf implies, by his anſwer to Nicodemus, Ch. iii. 10. that he is ſpeaking of a regeneration, that might be expected to be underſtood by a Rabbi. Various have been the conjectures on the meaning of this expreſſion, and opinions have been formed on ſo important a ſubject and ſo unuſual an expreſſion, without knowledge of the language of the Rabbins, or a due regard to the connexion. It has been imagined that Chriſt intended to expreſs a total alteration of religious ſentiments and moral feeling, that was to be effected by the influence of the Holy Ghoſt and of Baptiſm. But how could Nicodemus ſuppoſe that this was the meaning? by what motive could Chriſt have been induced to have uſed a term not only figurative, but even taken in a new ſenſe to expreſs what he might have clearly explained in a literal and ſimple manner? and with what juſtice could he cenſure Nicodemus for his ignorance on

a ſubject, of which, according to this explanation, he could never have heard [28]. It would occaſion a long and tedious inquiry [29] to enter into a minute detail of the various explanations of this paſſage, and it will be ſufficient to mention that which naturally follows from a knowledge of the Rabbinical doctrines. In the language of the Rabbins, 'to be born again,' ſignifies 'to be accepted by God as a ſon of Abraham, and by following the example of his faith to become worthy of that title.' In this ſenſe the connexion is clear, the language is ſuch as might be expected towards a maſter in Iſrael, and the water, to which Chriſt alludes, is that uſed in the baptiſm of a proſelyte, to which the Rabbins aſcribed a ſpiritual regeneration. For a more particular account of this paſſage, ſee my Dogmatic Theology [30], ſect. 185. and the remark on 1 Tit. iii. 3. To the above inſtance we may add the following. To aſk the Father in the name of Chriſt (εν ονοματι Χριστε) John xvi. 23. can hardly ſignify to petition the Deity through faith in the merits of Chriſt, and in fact it expreſſes only, according to the Rabbinical ſenſe, to aſk in the cauſe of Chriſt, or to pray for the extenſion of his ſpiritual kingdom. See Buxtorf's Rabbinical Lexicon, p. 2431, under the articles לשם and על שם [31].

Even the mode of quoting the books of the Old Teſtament is ſometimes ſo Rabbinical, that a critic acquainted only with Greek, cannot poſſibly underſtand it. How many uſeleſs diſputes have been waſted on Mark ii. 26. πως εισηλθεν εις τον οικον τε Θεε επι Αβιαθαρ τε αρχιερεως, in order to explain a fact which happened not, as this paſſage was ſuppoſed to imply, during the prieſthood of Abiathar, but during that of his father Abimelech. But the whole obſcurity and contradiction vaniſhes, as ſoon as we know the manner in which the Rabbins quoted the books of the Old Teſtament. They ſelect ſome principal word out of each ſection, and apply that name to the ſection itſelf, in the ſame manner as Muhammedans diſtinguiſh the Suras of their Koran, ſaying, in Eli, in Solomon, when they intend to ſignify the ſections

where thoſe names are mentioned. For inſtance, Raſhi in his remarks on Hoſea ix. 9. ſays, "ſome are of opinion that this is Gibeon of Benjamin in the Concubine, זה גבעון בנימין בפילגש, that is, mentioned in the chapter of the Concubine, or Judges xix[32]. The ſame Rabbi obſerves on Pſalm ii. 7. כמו שנאמר באבנר כה אמר יהיה ביד דויד אושיע ישראל 'as is ſaid in Abner, the Lord ſpake, through David I will deliver Iſrael." Abeneſra on Hoſea iv. 8. ſays באומר סמוך עלי 'as is ſaid near Eli.' In this manner quotations are ſometimes made in the New Teſtament. Mark xii. 26. ουκ ανέγνωτε εν τη βιβλῳ Μωσεως επι της βατου; Rom. xi. 2. η ουκ οιδατε εν Ηλια τι λεγει η γραφη; and the above-mentioned paſſage in St. Mark, which has been thought to contain a contradiction, may be explained 'in the chapter of Abiathar,' or in that part of the books of Samuel, where the hiſtory of Abiathar is related[33]. Yet admitting this explanation to be erroneous, the Rabbiniſm in the two other examples is not to be denied.

Before I quit the ſubject of Rabbiniſms, let it be permitted to make the following remark. The Rabbins betray frequently in their proverbial and figurative expreſſions, a low, and ſometimes indecent taſte, whereas the ſimilar and correſpondent expreſſions of Chriſt maintain every where an air of dignity, even where they approach ſo near to the language of the Rabbins, that they cannot eaſily be explained without it. As a proof of this aſſertion, we need only compare the two following paſſages, the firſt from R. Tarphon[1], the ſecond from St. Matthew. Qui manum ad membrum (virile ſcil.) adhibet, abſcindatur manus ejus ad umbilicum ejus. Dixit quidam, Quid ſi ſpina infixa ſit ventri ejus, annon tollet eam? Reſpondetur, Non. Inſtat alter. At venter ipſus finditur; Reſpondetur. Satius eſt ut findatur venter ejus quam ut deſcendat in puteum corruptionis. Nidda fol. 13. 2. Ει δε ο οφθαλμος σου ο δεξιος σκανδαλιζει σε εξελε αυτον, και βαλε απο σου, συμφερει γαρ σοι ινα απολητα εν των μελων σου, και μη ολον το σωμα σου βληθη εις γεενναν, Matth. v. 29.

The

[1] See Buxtorf's Lex. Talm. p. 112, 113.

The language ſpoken in common life by the Jews of Paleſtine was that, which may very properly be called the Aramæan, thoſe of Jeruſalem and Judæa ſpeaking the Eaſt-Aramæan or Chaldee, and thoſe of Galilee the Weſt-Aramæan or Syriac, two dialects that differed rather in pronunciation than in words, in proof of which aſſertion I refer my readers to my treatiſe on the Syriac language[34]. It was therefore natural that numerous Chaldaiſms and Syriaſms ſhould be intermixed with the Greek of the New Teſtament; and even ſuch, as are not to be found in the Septuagint. Were the New Teſtament free from theſe idioms, we might naturally conclude that it was not written either by men of Galilee or Judæa, and therefore ſpurious: for, as certainly as the ſpeech of Peter betrayed him to be a Galilæan, when Chriſt ſtood before the Jewiſh tribunal, ſo certainly muſt the written language of a man born, educated, and grown old in Galilee, diſcover marks of his native idiom, unleſs we aſſume the abſurd hypotheſis, that God hath interpoſed a miracle, which would have deprived the New Teſtament of one of its ſtrongeſt proofs of authenticity. Single Chaldee words, ſuch as ραχα, Matth. v. 22. μαμωνα, Matth. vi. 24. μαραν αθα, 1 Cor. xvi. 22. can hardly be called Chaldaiſms, as even the pureſt claſſic author[35] might introduce a foreign word if occaſion required; we may only obſerve that they are written according to the dialect of Jeruſalem, not according to the Weſt-Aramæan. Syriac phraſes and turns of expreſſion are of much greater conſequence; three remarkable inſtances, Γευσεσθαι θανατου, Εδοθη μοι σκολοψ τη σαρκι, αγγελος Σαταν ινα με κολαφιζη, and Σκανδαλιζεσθαι, which I beg my readers to conſult[36]: and not to quote from my own writings, I will add other examples, though they are of leſs importance than the three above-mentioned.

Verbs of confeſſing and denying are conſtrued in Syriac[k] with the prefix ב, e. g. Acts xxiii. 8. ...

[k] The ſame conſtruction is uſed in Arabic; but as the writers of the New Teſtament ſpake the Aramæan, and not the Arabic language, I refer it rather to the claſs of Syriaſms.

ܕܚܕܐ. 1 Joh. i. 9. ܕܡܫܪܝܐ ܥܠ ܟܠ ܐܢܫܐ. In the ſame manner we find in the New Teſtament, Matth. x. 32. ὃς ὁμολογησει ἐν ἐμοι, and a ſimilar conſtruction in many other paſſages.

גבורות 'power,' ſignifies in Chaldee likewiſe a 'miracle[37],' in which twofold ſenſe δυναμις is uſed in the Greek Teſtament.

ܫܪܐ 'to cover or overſhadow,' ſignifies likewiſe in Syriac 'to inhabit,' e. g. Joh. i. 14. ܘܫܪܐ ܒܝܢܢ 'and dwelt among us.' The Chaldee word טלל has the ſame ſenſe in Pael, and is applied in particular to the Holy Spirit[38], whence we may explain Luke i. 36. Και δυναμις ὑψιστου ἐπισκιασει σοι. If this explanation appears unſatisfactory, and it is thought neceſſary to retain the idea of a nuptial bed, the expreſſion is ſtill far from being genuine Greek, and it is an actual Syriaſm, for a nuptial bed ſignifies in Syriac ܚܘܬܢܐ ܕܡܐ[39], Pſalm xix. 6.

The Syrian, as well as Chaldæan Jew, called a week, a ſabbath, שבתא becauſe it contained a ſabbath, and reckoned the days of the week in the following manner:

1. Sunday, ܒܫܒܐ ܚܕܐ the one, or the firſt of the ſabbath or week. It muſt be remembered that in the Oriental languages the cardinal numbers are likewiſe uſed as ordinals, which is often imitated by the Seventy. Exod. xl. 2. ἐν ἡμερᾳ μιᾳ του μηνος του πρωτου.

2. Monday, ܫܒܐ ܬܪܝܢ, two, or the ſecond in the week.

3. Tueſday, ܫܒܐ ܬܠܬܐ, the third in the week.

4. Wedneſday, ܫܒܐ ܐܪܒܥܐ, the fourth in the week.

5. Thurſday, ܫܒܐ ܚܡܫܐ, the fifth in the week.

6. Friday, ܥܪܘܒܬܐ, the preceding evening, or the evening before the ſabbath.

7. Saturday, ܫܒܐ the Sabbath.

It is therefore by no means extraordinary that μια σαββατων, Matth. xxviii. 1. Mark xvi. 2. Luke xxiv. 1. John xx. 19. Acts xx. 7. 1 Cor. xvi. 2. ſhould be uſed for Sunday, or that Friday ſhould be expreſſed in Jewiſh Greek by παρασκευη, a word which appears to have been adopted

adopted even by Auguſtus in the Roman law [1]. The following Syriaſm is ſtill more ſtriking, Matth. xxviii. 1. ὀψε σαββατων τη επιφωσκουση εις μιαν σαββατων, which I ſhould have conſidered as a miſtake of the Greek tranſlator, if the ſame expreſſion had not been uſed by St. Luke, ch. xxiii. 54. και ημερα ην παρασκευη, και σαββατον επεφωσκε. Much uſeleſs time has been ſpent in explaining theſe paſſages: ſome have ſuppoſed that alluſion was made to the candles, which the Jews lighted the evening preceding the ſabbath, an alluſion which is not applicable to St. Matthew; others have imagined that the break of day was intended to be expreſſed, an explanation which on the other hand cannot be applied to St. Luke. The whole paſſage is a very uſual Syriaſm, and conſidered as ſuch is attended with no difficulty. In Syriac ;ܦܬܚ [41] is applied to the night preceding any particular day, e. g. ܒܠܝܐ ;ܦܬܚ ;ܒܬ ;ܫܢܝ ;ܒܠܝܐ ‘in the night of the ſecond day of the week, that lighted in the morning of the great faſt *.’ Another example may be taken from Aſſeman's Bibliotheca Orientalis, Tom. I. p. 212. On Saturday at the eleventh hour, (i. e. at five in the afternoon), ;ܒܬ ;ܦܬܚ [43], i. e. literally, ‘when the firſt day of the week ſhone in.’ And Tom. III. P. II. p. 111. ܒܠܝܐ ;ܦܬܚ ;ܬܠܬ ‘in the night that lighted in the third day of the week.’ The Syriac words are here tranſlated in as bald a manner [44] as St. Matthew's Goſpel has been tranſlated into Greek, and it may be naturally aſked, how the Syriac language could admit ſo extraordinary an expreſſion? Now ;ܦܬܚ ſignifies properly ‘to open,’ as appears from the Arabic Chreſtomathy [45]; p. 97. and this ſenſe may be applied in ſeveral inſtances to explain the Hebrew Bible: hence the Syrians and Chaldæans derived the figurative ſenſe, becauſe the rays of light break

[1] See Joſephi Antiq. XVI. 6. 2. where he has recorded an edict of Auguſtus relating to the Jews, in which is the following clauſe: εν σαββασιν, η τη προ ταυτης παρασκευη απο ωρας ενατης.

See alſo my Hiſtory of the Reſurrection, p. 8—18.

* See p. 94 of the Syriac Chreſtomathy [42].

break through openings [46]. The two Syriac passages [47] should be therefore translated 'in the night of Tuesday which opens the great fast day,' i. e. on which the great fast begins, the day being reckoned from sun-set among the Eastern nations [48]: and 'Saturday afternoon at five o'clock [49], when Sunday was opened,' i. e. began. In the two passages from the New Testament above-mentioned, the translator of St. Matthew's Gospel, and St. Luke, have used therefore a Syriasm of the same nature, as I have before observed in this section, applying to the Greek word the same extent of meaning as ܢܗܪ admits in Syriac [50]. The expression has been received into the church Latin of the Palestine Christians, and Adler [m] has quoted an inscription made at Cæsarea in the year 587, in which are the following words: 'medium noctis die dominica inlucescente [51]. Ζιζανια (ܙܝܙܢܐ [n]) Matth. xiii. 25. is a word peculiar to the Syriac, and totally unknown to the Greek writers: it is used by both the Syriac translators, but it is not to be found in any other Oriental language, for the Arabic زوان and the Rabbinic זונין are words distinct from the Syriac, though their meaning is the same [53]. There remains another species of Chaldaisms to be mentioned, which have been hitherto unnoticed: many Greek words have been adopted in the Chaldee, and have there received either a more extensive or different signification, which words have been used by the writers of the New Testament in the Chaldee sense. Αριστον is a pure Greek word, and signifies Dinner [54]; it has been adopted by the Chaldæans, written ארסמון and used for a meal in general, and often for Supper in particular *. In this sense it is used by St. Matthew, chap. xxii. 4. where not only the great preparations, as well as manners of the country and the times, lead naturally to the supposition of an evening meal, but likewise the circumstance that the person who was expelled from the chamber for coming without a marriage garment

m Enuntiatio Matthæi ex lingua Syriaca illustrata, p. 16.

n From زوزية parvus [52].

* See Buxtorf's Lex. Ch. Talm. Rabbin. p. 227.

garment was led into darkneſs, which clearly implies that it happened in the evening, and that the eating room was lighted. Κρασπεδον ſignifies in Claſſic Greek the border or train of a garment: the Chaldæans who have adopted this word write it כרוספדין [55], and apply it to expreſs the taſſels which hung at the four corners of the mantle, which the Jews wore over their uſual dreſs [56]; and in this ſenſe it is uſed Matth. xxiii. 5. Μαργαριτης has been received both into the Chaldee and the Syriac, מרגליתא, ܡܪܓܢܝܬܐ [57], but among the eaſtern nations the word Pearl is uſed likewiſe for Precious Stones in general, e. g. جوهر [58]. In this ſenſe we muſt take μαργαριται, Matt. vii. 6. xiii. 46. And Rev. xxi. 21. it ſeems incapable of any other meaning, ſince gates of pearl, which every acid could diſſolve, would hardly enter into the imagination.

Several expreſſions of the New Teſtament receive great light from the Arabic. I will not immediately call ſuch paſſages Arabiſms, though many of the ſermons of Chriſt were held on the eaſtern or Arabian ſide of the Jordan, where John the Baptiſt chiefly reſided, and many other opportunities might have introduced Arabic expreſſions into the language of Paleſtine. The Oriental languages have a ſtriking affinity with each other; but as we know infinitely more of the Arabic, than of either Hebrew, Chaldee, or Syriac, it is not ſurpriſing that many paſſages of the New Teſtament can be explained from that language alone.

It is a common proverb among the Arabs, 'He bears the burden of another,' when guilt is imputed to an innocent perſon inſtead of the culprit. See Rev. ii. 24. Gal. vi. 2, 5. with my remarks on thoſe paſſages, and Rom. xv. 1 [59]. صلّي على 'to pray for,' ſignifies likewiſe to bleſs [60]; in which ſenſe προσευχομαι is uſed, Matth. xix. 13. Κατανυξις, Rom. xi. 8. ſignifies not remorſe, but ſlumber; in the text quoted from Iſaiah xxix. 10. we find תרדמה which the Seventy have expreſſed by a word ſignifying compunctio [61]; in alluſion to the Arabic

phraſe, "Sleep ſews the eyes together." Supplementa ad Lex. Hebr. p. 449[62]. Idle words الباطل ſignify lies [63], and בטיל in Chaldee has the ſame meaning; hence we may explain the meaning of Chriſt, Matth. xii. 36. that the falſehoods, which the Jews have uttered againſt him, ſhould be laid to their charge at the day of judgement. A path ſignifies frequently in Arabic 'Religion;' and 'to come to a man with ſomething,' ſignifies 'to bring ſomething for him.' The paſſage therefore, Matth. xxi. 32. ſhould be tranſlated, 'John brought you the true religion, but ye believed him not[64].' The common tranſlation is harſh and difficult; for though we may eaſily conceive what is meant by walking in the way of righteouſneſs, yet to come to any one in the path of righteouſneſs, has ſuch a want of accuracy as to be almoſt unintelligible[65].

The principal Jews with whom Chriſt diſcourſed (John v. 25.) ſaying, 'Ye were willing for a ſeaſon to rejoice in his light,' had probably never had the ſmalleſt ſatisfaction from the preaching of John. Now in Arabic 'to rejoice at a prophet' ſignifies to make merry at the expence of the prophet, or turn him into ridicule (Koran, chap. xl. 83.); Chriſt therefore meant to ſay, ye were willing for a ſeaſon to turn his light into ridicule[66]. It muſt at the ſame time be obſerved that the Arabs uſed this expreſſion likewiſe in a good ſenſe. Sura xxiii. 55. يسارع [67] is applied to ſpeeches and exhortations in general; in this ſenſe σπαργελιζω is uſed Acts xiv. 15.

SECT. VI.

Two-fold error into which critics have fallen in reſpect to the Hebraiſms.

WITH regard to theſe foreign expreſſions, which I will include under the general name of Hebraiſms, the learned have carried their aſſertions too far on both ſides of the queſtion. Some have aſcribed this title

to

to every phraſe that was admiſſible among the Hebrew writers, even though it were uſed by the pureſt of the claſſic authors, forgetting that the ſame expreſſions may be common to a variety of languages, ſince man, the inventor of language, retains the ſame nature in all climates, and all ages. A ſimilarity has been obſerved between a number of Greek and Oriental phraſes[o], nor is it improbable that a portion of the Oriental genius ſhould have been tranſmitted to the Greeks, who received their cultivation from the Phœnicians, and carried on a conſiderable commerce with that nation. From the time of Alexander Greece borrowed from the Eaſt in a ſtill higher degree, to which the Jewiſh Greeks in a great meaſure contributed, and by theſe means numerous expreſſions, that were originally Hebrew, became naturalized in the Greek language. A want of ſufficient knowledge of the Greek has often excited a ſuſpicion of Hebraiſms, for the ſame reaſon that our modern Latin is ſometimes charged with Germaniſms, for want of knowing that thoſe very terms of language were likewiſe uſed by the antient Romans.

The moſt eminent among the learned have fallen into miſtakes on this topic. Grotius has produced many inſtances of Hebraiſms, which on a more accurate examination have been found to be purely Greek; but this is an error to which the deepeſt critics are expoſed. In reading Rom. ix. 29. Ει μη Κυριος Σαβαωθ εγκατελιπεν ημιν σπερμα, it is natural to ſuppoſe that σπερμα is a Hebraiſm; and yet it certainly is not. No inſtance can be given in the Hebrew language where ſeed is uſed in the ſenſe of remnant: even in the quoted paſſage of Iſaiah, ch. i. 9. we find no word expreſſive of ſeed, but שָׂרִיד which ſignifies 'a refugee,' a term which the Seventy in this text, as well as Deut. iii. 3. have tranſlated by σπερμα. The reaſon of this tranſlation, which is purely Greek, may be ſeen in the Supplementa ad Lex. Heb. and the appli-

[o] Erneſti de veſtigiis linguæ Hebraicæ in lingua Græca: Lipſiæ 1753. Dr. Erneſti conjectures even that the Greek language is derived from the Hebrew.

application is extremely eaſy, as it is natural, when the inhabitants of a town or country have been moſtly deſtroyed, to conſider the remnant as the ſeed that muſt propagate, and reſtore the human race. Examples have been collected by Wetſtein[p] from Plato and Joſephus[q]. It is extraordinary that thoſe very perſons, who are leaſt acquainted with the Hebrew, are the moſt inclined to diſcover Hebraiſms, and it has been as faſhionable as it is convenient to aſcribe the difficulty of every obſcure paſſage in the New Teſtament to an Oriental idiom.

On the other hand, the advocates for the perfect purity of the Greek Teſtament are equally miſtaken, and their miſtake has been occaſioned by various cauſes. In ſupport of opinions they quote paſſages from the later Greeks, who by the conſtant uſe of the Greek Teſtament, and the works of the Chriſtian writers, had inſenſibly adopted its modes of expreſſion. And in caſes, where they attempt to ſhew the purity of a word by pointing out an inſtance where it is uſed by a claſſic, they forget to examine whether the ſenſe is unaltered, or whether its application does not favour of a foreign idiom. At other times they produce a ſingle inſtance from a claſſic, which they have diſcovered with the utmoſt difficulty, in order to qualify an expreſſion that is in conſtant uſe among the writers of the New Teſtament. But this is no argument againſt an Hebraiſm, for the peculiarity of a language frequently conſiſts in the repeated uſe of particular phraſes. Laſtly, they forget the ſtructure of the periods, and that the conciſeneſs of Oriental compoſition is the reverſe of the roundneſs of Grecian eloquence. Divines, whoſe paſtoral engagements prevent them from applying to the ſtudy of languages, muſt of courſe be as little able to decide on this ſubject, as a monk of the middle ages on the purity of Latin. And thoſe, whoſe learning might have enabled them to determine, have been prevented from diſcovering the truth, either by the injudicious practice of ſtudying the Greek language from the New Teſtament, whence we are ſo accuſtomed to its ſtyle as to be inſenſible

[p] In his note to Rom. ix. 29.

ſible of its peculiarities, or by a miſtaken zeal for the honour of the Greek Teſtament itſelf, and a dread that every deviation from claſſic purity might be a charge againſt its inſpiration.

Yet the diſpute has not been entirely without advantage, for many paſſages produced from the Greek authors, though they anſwer not the purpoſe for which they were quoted, have contributed to the ſolution of doubts of a ſtill more important nature.

SECT. VII.

The language of the New Teſtament has a tincture of the Alexandrine idiom.

OUR native language affords an inſtance that many great cities, and almoſt every province, have certain peculiar expreſſions, which are either uncommon or unknown in other parts of the empire, and are generally termed provincial. The caſe was exactly the ſame among the Greeks, not only with regard to the four principal dialects, but alſo in reſpect to the numerous colonies eſtabliſhed in Aſia and Africa, eſpecially after the conqueſts of Alexander. The word κρατιστος, which is uſed in three different places in the writings of St. Luke merely as a title of honour, was in this ſenſe more familiar at leaſt to the Aſiatic than the European Greeks, and was adopted in the Palmyrene Syriac, as appears from the 8th, 9th, and 10th Palmyrene Inſcriptions[q], in each of which a certain Septimius, who had diſcharged the office of Eutropius and Ducenarius, is ſtyled קרטסטם אפיטרפא.

We may apply this remark in particular to the inhabitants of Alexandria, whoſe Greek was probably not free from a certain mixture of Egyptian, of which προφητης[r], αγγελος

[q] See Swinton's Explication of the Inſcriptions in the Palmyrene Language [1], and the Abbe Barthelemy's Reflections ſur l'Alphabet de Palmyre [2]. More will be ſaid on this ſubject in the introduction to St. Luke's Goſpel.

[r] Wetſtein on Matth. i. 22. and Jablonſki's Prolegomena to his Pantheon Ægypti, § 39 [3].

αγγελος as uſed in the biblical ſenſe[4], and αρχαγγελος are examples.

The Seventy have made uſe of words which are unknown to a claſſic author, ſuch as διβις[5], αχι, the latter of which is undoubtedly[6] Egyptian. Alexandria was in many reſpects the metropolis of the countries inhabited by Grecian Jews, and the verſion of the Seventy, as it is commonly called, was made at Alexandria; it is therefore no wonder if Alexandrine idioms[7] are found in the New Teſtament. And it is a circumſtance which deſerves attention, that many of the advocates for the purity of the Greek Teſtament have in many inſtances quoted merely or chiefly Alexandrine authors. Εξαπινα, which is uſed in the Goſpel of St. Mark, and in the Septuagint*, and of which Thomas Magiſter ſays, that it is abſolutely no Greek word, and perfectly ſpurious, has been found by Kypke[8] in Jamblichus †. To this may be added ſeveral words that are indeed genuine Greek, and admiſſible by the beſt authors, but which were more frequently and particularly uſed in Egypt, ſuch as πτερυγιον τε ιερε, Matth. iv. 5. Luke iv. 9. for even Strabo thought it neceſſary to explain what was ſignified by πτερα, when applied to the Egyptian temples, Lib. XVII. p. 1159. and this paſſage of Strabo, which has been overlooked by the commentators, is of more value than all the other examples which have been collected together[9].

In reply to theſe obſervations it has been objected, that many words ſuppoſed to be Alexandrine are not to be found in Philo ‡. But this affords no poſitive evidence, ſince an author may induſtriouſly avoid what he knows to be peculiar to his country or province. No part of Germany, not excepting Leipzig or Halle, is free from provincialiſms, and yet a good German writer will never diſcover by his language the place of his birth or education.

* Mark ix. 8. Lev. xxi. 4. Num. iv. 20. vi. 9. Joſhua xi. 7. Iſaiah xlviii. 3. Pſalm lxiv. 4. lxxiii. 19. 2 Chron. xxix. 36.

† Protrept. c. xx. p. 125.

‡ See Carpzov's note to Heb. iii. 7 [10].

tion. And, as we know that Philo took particular pains to write in an elegant ſtyle, it is no wonder that he avoided every expreſſion that appeared to be provincial.

Beſide the language, which is uſually admitted into the works of men of learning and genius, every great city has its peculiar and faſhionable expreſſions in common life, and applies to certain words ſignifications, which they have not received in other parts. This appears to have been the caſe at Alexandria, eſpecially among the Jews, whoſe numbers in that city were almoſt incredible; and different ſenſes and expreſſions being once admitted into the Septuagint, they were eaſily transferred to the writings of the New Teſtament. Several words have been diſcovered in both, which are neither uſual among the claſſic authors, nor on the other hand to be explained as Hebraiſms. Πορνεια is ſo ſeldom found in the Greek writers, that in ſeveral lexicons it has been entirely omitted, yet in the Septuagint and in the New Teſtament its uſe is extremely frequent; but the ſenſe, which is uſually applied to the different texts, in which it is uſed, is totally inadmiſſible in a very important paſſage, viz. Acts xv. 20. 29. See ſect. 14. of this chapter.

Γαμος ſignifies among the Greeks "a wedding, matrimony," &c. but in the common language of Alexandria, or at leaſt among the Jews of that city, it ſeems to have ſignified an entertainment or feſtival in general, in the ſame manner as the German word for wedding, according to its etymology, may ſignify any time of general rejoicing: and in this ſenſe it is uſed by the Seventy. The example taken from Geneſis xxix. 22. where the Hebrew משתה a feſtival is tranſlated γαμος, affords indeed a dubious argument, becauſe the notion of a wedding[11] is there intended to be expreſſed; but Eſther ix. 22. Και τον μηνα—αγειν αυτας ημερας γαμων και ευφροσυνης, where משתה is again tranſlated by γαμος, and where no alluſion can poſſibly be made to a wedding[12], puts the matter out of doubt: and in ſome of the manuſcripts, inſtead of ποτε, Eſther i. 5. we find γαμε[13]. In the ſame ſenſe we find γαμος uſed in the New Teſtament, Matth.

xxii. 1. where a king made γαμους for his ſon, and yet in the whole parable not a ſingle alluſion is made to a bride, nay it is even difficult to conceive how that notion can be admitted in any part of the relation. Γαμοι can ſignify therefore in this paſſage nothing more than a public feſtival inſtituted by the king in honour of his ſon, perhaps on the public occaſion of declaring him the heir of his kingdom[14]: this hypotheſis at leaſt throws a light on the whole parable, and may ſerve to explain the reaſon why many of thoſe who were invited refuſed to come, and why one perſon in particular offered an affront to the maſter of the feaſt, by appearing in a dreſs unſuitable to the ſolemn occaſion. See alſo Luke xiv. 8.

It is manifeſt that רשע does not ſignify 'ungodly,' but 'that perſon in a proceſs of law on whoſe ſide the injuſtice lay,' or the contrary to צדיק, of which more may be ſeen in the Supplem. ad Lex. Hebr. But the Seventy tranſlate it in general by ασεβης, ασεβεια, ασεβειν, and whoever wiſhes to ſee the different paſſages may conſult Trommii Concordantiæ. Nor do they appear to have uſed this tranſlation through ignorance of the Hebrew word, which they have in ſeveral inſtances very properly tranſlated by αδικος, αδικειν, αδικων[15]. Exod. ii. 13. xxiii. 1. 1 Kings viii. 47. 2 Chron. vi. 37. Iſaiah lvii. 20. lviii. 6. Ezek. xxi. 3. Pſalm cvi. 6. Proverbs xvii. 15. Job xvi. 11. Daniel ix. 15. or ενοχος, Numb. xxxv. 31. In many inſtances the tranſlation 'ungodly' is totally inadmiſſible, and it is evident that ασεβης in the dialect of the Alexandrine tranſlators had a ſenſe different from that, which was given it by the claſſic authors. We need only refer to the following paſſages, Exod. xxiii. 7. Αθωον και δικαιον ουκ αποκτενεις, και ου δικαιωσεις τον ασεβη ενεκεν δωρων, and Deut. xxv. 1. Εαν γενηται αντιλογια αναμεσον ανθρωπων, και προσελθωσιν εις κρισιν, και κρινωσι και δικαιωσωσι τον δικαιον, και καταγνωσωσι τον ασεβη. What has been hitherto advanced brings the matter not only to an high degree of probability, but it brings it to a certainty, when we add that ασεβης and ασεβεια are uſed by the Seventy for חמס, violence,

[14] See Or. Bibl. 15, Vol. vi. p. 153.

violence, or injuſtice[17]. Jeremiah vi. 7. xxii. 3. Ezek. xii. 19. Obad. 10. Micah vi. 12. Hab. i. 3. ii. 8. 17. Zeph. i. 9. iii. 4. Mal. ii. 16. Pſalm lxxiii. 6. Prov. viii. 36. and on the other hand ευσεβης for צדיק[18], Iſaiah xxiv. 16. xxvi. 7. And ευσεβης in this ſenſe was ſo intelligible to the Arabic tranſlator, that he rendered it in the laſt of theſe paſſages by الصديقين, though he had never ſeen the Hebrew text of Iſaiah, and tranſlated ſimply from the Alexandrine verſion[19]. We find traces of this deviation from the claſſic ſenſe in the hiſtory of the heretics: ευσεβεια ſignified among the Manichæans 'alms'[t], and this is nothing more than a tranſlation of צדקה and זכו which Chaldæans and Syrians uſed in that ſenſe[20], Syriac being the language ſpoken by the earlieſt adherents to that ſect. In the ſame manner we find it uſed in the New Teſtament, and even in places where it has been falſely underſtood, viz. Rom. iv. 5. Abraham believes επι τον δικαιουντα τον ασεβη, i. e. not on him that juſtifies the ungodly, but on him that diſcharged the accuſed, it being an expreſſion of the very ſame kind as that quoted from Exod. xxiii. 7. Deut. xxv. 1. and Rom. v. 6. where ασεβης is evidently put in oppoſition to δικαιω in the following verſe[21].

Ελεος is ſometimes uſed by St. Luke in paſſages where the connexion ſeems to require a different ſenſe, than that of 'pity,' or 'mercy.' We may very properly ſay, the Lord has ſhewn a great favour or kindneſs to Elizabeth; but the expreſſions 'he hath ſhewn mercy upon her,' or 'he hath remembered the mercy promiſed to Abraham and his ſeed for ever,' ſeem unſuitable in the preſent inſtance, becauſe pity implies misfortune[22]. But as ſoon as ελεος, Luke i. 50. 54. 58. 72. is taken in the ſenſe of חסד, paternal affection, kindneſs, or what the Greeks expreſs by στοργη[u], and we compare thoſe verſes with Exod. xx. 6. Deut.

[t] Beauſobre Hiſt. des Manicheens, Tom. II. p. 777. Epiphanius, in the 28th ſection of his Hereſy againſt the Manichæans, uſes ευσεβεια in the ſenſe of alms.

[u] See my Treatiſe on the Laws of Moſes, which forbid the marriage of near relations, Sect. XIX. p. 62, 63.

Deut. vii. 9. the whole becomes eaſy. Καθως ηλεηθημεν is expreſſive of St. Paul's being intruſted with the office of an Apoſtle, it refers therefore to the kindneſs, not the mercy of God. This uſe of ελεος in the New Teſtament is taken from the Alexandrine verſion, and in Trommii Concordantiæ are enumerated above an hundred and fifty examples where the Seventy have tranſlated חסד by ελεος, and that in caſes where the notion of pity would be ridiculous. For inſtance the ſervant of Abraham *, who with ten camels loaded with preſents goes in queſt of a wife for Iſaac, the ſon of a rich and warlike Emir, and enters into a family which appears to have had a very moderate ſhare of wealth [w], would hardly mean to requeſt that Rebecca would marry his maſter, through pity [23]. Even חמודות deliciæ Dei is tranſlated by ελεεινος [24], Dan. ix. 23. The word ελεος then muſt have been uſed by the Alexandrine Jews in a ſenſe different from that received among the claſſic authors: and as this ſignification cannot be explained on the principle of a Hebraiſm, becauſe חסד never ſignifies pity [25], we may naturally conſider it as an idiom of Alexandria.

Ασθενειν is uſed by the Seventy in a ſenſe unknown in pure Greek, ſignifying 'to fall,' and this ſignification is ſometimes applied with a degree of emphaſis. It is put nearly forty times for כשל [26], or its derivatives. Proverbs xxiv. 16. Επτακις πεσειται ο δικαιος και αναςησεται, οι δε ασεβεις ασθενησουσι (יכשלו) εν κακοις. Hoſ. iv. 5. Ασθενησει ημερας, και ασθενησει ο προφητης μετα σου. Jerem. xlvi. 12. Μαχητης προς μαχητην ησθενησαν. Mal. ii. 8. Υμεις εξεκλινατε εκ της οδου, και ησθενησατε πολλους εν τω νομω. It ſeems likewiſe to have been uſed in this ſenſe in certain inſtances by the writers of the New Teſtament. Rom. v. 6. ασθενων οντων ημων I would rather tranſlate 'while we were in a fallen ſtate [27],' than while we were without ſtrength, as the latter might afford an excuſe ſubverſive of St. Paul's deſign [28]. This appears to be the meaning of ασθενειν in the whole of the fourteenth chapter of the epiſtle to the Romans, eſpecially in the twenty-firſt verſe, where

* Gen. xxiv. 49. [w] See Gen. xxx. 30.

where the arrangement is εν ω ο αλελφος σε προσκοπτει, η σκανδαλιζεται, η ασθενει [29]. And to this acceptation the words uſed in the fourth verſe σηκει η πιπτει, σαθησεται, σησαι are much better adapted [30].

SECT. VIII.

Of the Ciliciſms diſcovered in the writings of St. Paul, and of the ſtyle of St. Paul in general.

IT is evident that St. Paul, who ſeems to have been acquainted with the beſt Greek writers, and to have had it in his power to write better Greek, if purity and elegance of language had been objects of his attention, has made very frequent uſe of certain words in a particular ſenſe, which is either ſeldom or never to be found in the Septuagint or in the claſſic authors. Καταργειν is a very unuſual word, and in thoſe few inſtances where it is uſed, it retains the primitive ſenſe of ceſſare facio ab opere, which it derives from αργος. In this ſenſe alone it is given by Julius Pollux [1], Lib. III. § 123. Suidas has entirely omitted it, and in the very compleat indexes to Herodotus, Thucydides, Diodorus Siculus, as well as in the index to Lucian, publiſhed by Reitz, that contains every word [2] of the author, no inſtance can be diſcovered of καταργειν [3]. In the Septuagint it is uſed four times, but ſimply in its proper ſenſe of בטל; Ezra iv. 21. 23. v. 5. vi. 8. Except in the epiſtles of St. Paul, it is uſed only once in all the remaining books of the New Teſtament, viz. Luke xiii. 7. where it is likewiſe uſed in its primitive ſenſe, ſince the Greeks applied the epithet αργος to a barren country. But in the epiſtles of St. Paul alone this unuſual word is introduced not leſs than twenty-ſix times [4], and taken in the different ſenſes of 'remove, deſtroy,

[2] It is uſed by Juſtin Martyr in his firſt Apology, p. 25. where ſpeaking of Exorciſts, he ſays καταργουντες και εκδιωκοντες τους δαιμονας [3]. But Juſtin probably borrowed it from St. Paul.

stroy, kill, make free;' and it frequently occasions obscurity, as it is often difficult to determine which of these meanings the Apostle intended to attribute to an expression, which is almost peculiar to himself. Ευδοκια in the sense of 'wish' or 'desire,' Rom, x. 1. is no where to be found, not even in the Septuagint[5], and its usual meaning of approbation is inapplicable to that passage. Προσαγωγη 'free access,' is used by St. Paul, Rom. v. 2. Ephes. ii. 18. iii. 12. but it is used in this sense by no other writer[6]. It is found in Diodorus Siculus, but in only one single instance, Lib. XVIII. 48. and it is there taken in a totally different sense[7]. Προσαγω is used three times by St. Luke, and once by St. Peter, we likewise find προσαγωγευς, but προσαγωγη is used by St. Paul alone[8], and it is not improbable that St. Luke had borrowed the other expression from his friend and companion. Εκκακειν is used five times by St. Paul, 2 Cor. iv. 1. 16. Galat. vi. 9. Ephes. iii. 13. 2 Thess. iii. 13.; it is used once by St. Luke, but in no other instance, not even in the Septuagint; and the single example which is quoted from Polybius[9] is a totally distinct verb. These examples I have purposely selected, because they have never been mentioned in the controversy relating to the purity of St. Paul's language, though they naturally lead to the supposition, that either the words themselves, or the senses applied to them, were more usual in the country of St. Paul than in Greece,

St. Paul was born at Tarsus in Cilicia, where Greek, and even good Greek, was the language of the natives; but it must not therefore be concluded that it was absolutely free from Provincialisms. Jerom expressly asserts that the Cilicians had their provincial terms, of which he says that several are to be found in the epistles of St. Paul, and that these idioms were used in Cilicia even in the age in which he lived. Multa sunt verba, quibus juxta morem urbis et provinciæ suæ, familiarius apostolus utitur, e quibus exempli gratia pauca ponenda sunt. 'Mihi autem parum est judicari ab humano die,' απ' ανθρωπινης ημερας[10]. Et, 'ȣ κατεναρκησα υμας[11], hoc est, non

non gravavi vos. Et quod nunc [y] dicitur ‘μηδεις υμας καταβραβευετω,’ id eſt, nullus bravium [12] accipiat adverſus vos: quibus, et aliis multis verbis uſque hodie utuntur Cilices. Nec hoc miremur in apoſtolo, ſi utatur ejus linguæ conſuetudine, in qua natus eſt et nutritus, cum Virgilius, alter Homerus apud nos, patriæ ſuæ ſequens conſuetudinem, Sceleratum frigus appellet. Ad Algaſiam queſt. 10. Tom. IV. p. 204. Ed. Martianay. The firſt example ημερα, in the ſenſe of ‘court day, or court of juſtice,’ has more the appearance of an Hebraiſm or a Latiniſm [13], though it is poſſible that the expreſſion is Cilician. With reſpect to the other examples, three paſſages have been produced from Demoſthenes, Polybius, and Plutarch, in which καταβραβευω is uſed [14], and though no inſtance whatſoever can be found of καταναρκαω [15], it has been contended that its derivation is ſtrictly analogical from ναρκη, which is genuine Greek. But this argument is of no weight, ſince the queſtion, whether a word be provincial or not, muſt be determined not by analogy, but by uſage: for many of our provincial words in Germany are derived from primitives in general uſe, and that according to the trueſt analogy. Καταναρκειν, which is to be found in no other writer than St. Paul, is uſed 2 Cor. xi. 8. xii. 13, 14. and if it was common in Cilicia at the time of Jerom, it muſt naturally be termed a Ciliciſm. The three paſſages in which καταβραβευω is found are likewiſe indeciſive; for the provinciality of a word may conſiſt in its frequent and repeated uſe [16] by an author born in a particular province, whereas a pure writer would introduce it but ſeldom. No reaſon therefore can be aſſigned for rejecting the authority of Jerom, eſpecially as we have no means of immediately determining for ourſelves. It is certain that St. Paul has many words peculiar to himſelf; equally certain that the Cilicians had their particular idiom; is it reaſonable then to ſuppoſe that St. Paul, who paid no regard to the ornaments of language, who ſtyles himſelf ιδιωτης τω λογω, ſhould retain no traces of the

[y] Jerom is here ſpeaking of Col. ii. 18.

the idiom of his country? It is extremely difficult for thoſe, who induſtriouſly avoid the peculiarities of their country, to help betraying in particular examples ſome tokens of their origin: and if this is the caſe with St. Paul, inſtead of being uſed as an argument againſt the New Teſtament, it is an argument in its favour [z], at leaſt of the authenticity of St. Paul's epiſtles.

Balthaſar Stolberg, who in oppoſition to the account of Jerom has written a particular treatiſe de Ciliciſmis a Paulo uſurpatis, printed with his Exercitationes linguæ græcæ, has drawn an argument [a] from this circumſtance, that the Tarſenſes, according to Strabo [b], applied ſo diligently to philoſophy and general literature, that they were not inferior to the Athenians and Alexandrines, and that Tarſus was the birth-place of ſeveral excellent writers, particularly Hermogenes the rhetorician. Now a city may be the ſeat of learning, and yet have its provincial expreſſions; and it is poſſible that works of learning and genius might be the produce of a city, where even a vitious dialect was uſed; ſince men of education endeavour at all times to obtain a purity of expreſſion. Stolberg was of opinion, that what Jerom wrote on the Ciliciſms of St. Paul, he had taken from Origen: but in that caſe the authority is ſtill better, as Origen had a more profound knowledge of Greek than Jerom.

It may not be improper at preſent to make a few obſervations on the ſtyle of St. Paul in general. As he was born at Tarſus [c], it is certain that Greek was his native language; but he being a Jew, and accuſtomed from his childhood to read the verſion of the Seventy, it was natural to ſuppoſe, what we find to be a fact, that his language would be tinctured with Hebraiſms. Yet he appears to have read many of the beſt Greek authors, though Grecian literature, in the proper ſenſe of the word, is hardly to be aſcribed to him; nor is it any where to be

[z] See c. ii. ſ. 10. of this Introduction.

[a] Cap. xxv. § 8. [b] Lib. XIV. p. 991.

[c] Acts xxi. 37—39.

be diſcovered in his epiſtles[d]. All that we can poſitively affirm is, that he was not ignorant of the Greek productions of genius, but we have no grounds for aſſerting that he had been initiated in the philoſophy of the celebrated ſchools at Tarſus. In the few writings which remain of this Apoſtle are quotations from the Greek poets [17] in three different places [e], in each of which paſſages he has introduced them with propriety and judgement, a circumſtance that implies intimacy with the Greek poets, for ſuperficial readers, who quote merely to ſhew their learning, are ſeldom happy in their application: and St. Paul has perfectly freed himſelf from the charge of ſtudied affectation, in deviating too much into the oppoſite extreme of neglect. One of theſe quotations, τȣ̃ καὶ γένος ἐσμεν, he introduced in an extemporary ſpeech, and it appears from his own obſervation that he had read it in ſeveral poets. In the midſt of Hebraiſms, and words peculiar to himſelf, which we may call Ciliciſms till a more ſuitable expreſſion can be found, he introduces the beſt and pureſt phraſes, which are uſed only by the claſſic authors of the firſt rank. Several of theſe well choſen expreſſions were uſed by the Greek tranſlator of the Pentateuch, and the Proverbs of Solomon; which, though leſs frequently introduced than in the writings of St. Paul, afford ſufficient preſumption that the tranſlator of theſe parts of the Hebrew Bible was a better maſter of Greek, than thoſe who tranſlated the remainder. St. Paul has all the appearance of a Jew, whoſe natural ſtyle was unclaſſic Greek, but who from reading the beſt authors had inſenſibly adopted many of the beſt expreſſions.

[d] Many have ſuppoſed that St. Paul was endowed with a great ſhare of profane learning, and have aſcribed to him a knowledge of all thoſe ſciences, which might have been learnt in the ſchools of Tarſus. But this opinion ſeems totally ungrounded; and I ſubſcribe, on the whole, to the ſentiments of Dr. Thalemann, in his treatiſe De eruditione Pauli Apoſtoli Judaica non Græca, Lipſiæ 1769.

[e] Acts xvii. 28. 1 Cor. xv. 33. Tit. i. 12. The firſt and laſt of theſe examples are admirably ſuited to the occaſions on which they were introduced.

expreſſions. If it be argued that theſe words he might have learned from the intercourſe of common life, there ſtill remain philoſophic, and even Platonic expreſſions, which are the property of the learned alone: and the author of the ſixth, and the two following chapters of the epiſtle to the Romans, can hardly be ſuppoſed to have been ignorant of Plato, or the writings of the Platoniſts. It is true, that many divines have taken the words νους, εσω ανθρωπος, εγω, &c. in a ſenſe unknown to a Grecian philoſopher, and have aſcribed to them a myſtical theological meanng: but it would be extremely difficult to ſhew that theſe explanations were grounded, and ſtill more difficult to conceive how the Romans, on this hypotheſis, could have underſtood the epiſtle. But as ſoon as theſe expreſſions are taken in the uſual philoſophical ſenſe, and we except thoſe Platonic errors which St. Paul expreſsly contradicts, the chapter above-mentioned becomes perfectly clear. The ſame obſervation may be applied to σκηνη, 2 Cor. v. 1. which, though in the language of the pulpit it conveys a kind of myſterious notion, is nothing more than the Pythagorean term for the human body, conſidered as a caſe or covering for the ſoul. It would be foreign to the preſent deſign to introduce a diſſertation on the philoſophical words in St. Paul's epiſtles, but whoever is inclined to the undertaking will be at no loſs for materials.

Though the ſtyle of St. Paul poſſeſſes not the turns or graces of Athenian eloquence, yet he had the language at his command, even for the purpoſes of delicate irony, and refined ſatire: but he ſeems to have conſidered an accurate ſtructure of periods as undeſerving his attention, and to have taken the expreſſion that firſt occurred. It was his uſual cuſtom to dictate his epiſtles, perhaps with a mind full of his apoſtolic engagements, and from this circumſtance alone more freedom of language might be admitted, than in ſtudied compoſitions. His mode of arguing correſponds to the Jewiſh conciſeneſs, where in the chain of reaſoning many links muſt be ſupplied by the reader,

reader[f], a manner obſervable in the Talmud, and which St. Paul had probably learnt in the ſchool of Gamaliel. He has never ſtudied to avoid the air of a Jew or a Cilician, and indeed the half of his readers would have thought it a token of contempt if he had rejected a language, which he ſpake in common with themſelves. We need only recollect the example of Joſephus, whoſe love for Grecian eloquence was no recommendation to his Jewiſh countrymen. Yet the Hebraiſms of St. Paul are not ſo numerous as thoſe in the Septuagint and other books of the New Teſtament; his periods, though devoid of art, are drawn out to a greater length; the parentheſes, ſo frequent in the writings of this Apoſtle, have no tincture of the Oriental idiom, and Grecian purity appears in numberleſs examples.

If the ſpeeches[g], which St. Paul made at Athens, and before the Roman governors of Judea, have been tranſmitted to us with fidelity, and are not the compoſition of the hiſtorian, he muſt have been able to ſpeak better Greek, than we find in his epiſtles and harangues before a Jewiſh aſſembly. It is true, that the language which he uſed in addreſſing an heathen audience was not entirely devoid of Hebraiſms[h], but it differed in a ſtriking manner from his common ſtyle. This ſubject will be more fully treated in the Introduction to the Acts of the Apoſtles, where it will be ſhewn that St. Luke has recorded the ſpeeches of St. Paul with accuracy and truth. Now, if St. Paul had a purer language at his command, than he generally adopted, independent of the warmth of his character, and the flow of thoughts with which his mind was conſtantly filled, he muſt have had other motives for neglecting elegance of ſtyle. The fear of giving offence to the Jews, to whom he wiſely accommodated, whenever

[f] For inſtance, in the ninth chap. of the epiſt. of the Romans.

[g] Acts xvii. 23—31. xxiv. 10—21. xxvi. 2—29.

[h] For inſtance, προσωπον της γης [18], Acts xvii. 26. του Κυριου ιης v. 27. κρινειν εν δικαιοσυνη [20], v. 31. ελεημοσυναι [21], Acts xxiv. 17. φως καταγγελλειν τω λαω και τοις εθνεσι [22], Acts xxvi. 23.

whenever it was allowable, both his doctrine and his manner, in order to win them to his party, and the ſeeming impropriety of deviating from a language that was already conſecrated to the purpoſes of religion, might have determined him to neglect a ſtyle, that would have been more elegant, and more faſhionable, but on the ſubjects which St. Paul diſcuſſed, endued perhaps with leſs energy and preciſion. The venerable expreſſions of the Bible, and the terms of religion, which had acquired a preſcriptive right from the practice of the ſynagogue, were highly proper, and even neceſſary, in delivering the doctrines of Chriſtianity: thoſe once admitted into the dogmatical parts of his diſcourſe, an Attic elegance in the remainder of his epiſtles would have made an uſeleſs contraſt, eſpecially as the language of St. Paul, when he wrote without art or attention to ſtyle, is at all times preferable to that of the Septuagint.

He candidly confeſſes to his adverſaries at Corinth, that he makes no pretenſions to the art of oratory [i], his deſign in preaching the Goſpel being to convince the judgment, not to influence the paſſions [k]. But a moſt extraordinary inference has been deduced from an epithet, which he has himſelf aſſumed of ιδιωτης λογῳ [l], that the language of St. Paul has a tincture of vulgarity. Now the ſon of a Roman citizen, who had converſed with governors and princes, ſeems little expoſed to a charge of this nature; and Feſtus [m] would have hardly aſcribed to him a ſuperfluity of learning, if the language of St. Paul had been the language of the vulgar. There is an infinite difference between Jewiſh Greek and plebeian Greek; the former might be expected from a native Jew of the higheſt rank or beſt education, but the epiſtles of St. Paul muſt for ever relieve him from a ſuſpicion of the latter. His ſpeeches and writings diſplay at all times urbanity and refinement; and it is a remark, which naturally ſuggeſts itſelf in reading his works, that the author united a knowledge of the world with a cultivated genius.

[i] 1 Cor. i. 17. ii. 1. 13.
[k] 1 Cor. ii. 4, 5.
[l] 2 Cor. xi. 6.
[m] Acts xxvi. 24.

genius. No courtier could have given a more finely turned reply[23] than St. Paul in his anſwer to Agrippa[n]; nor was it poſſible to expreſs in a more delicate and modeſt manner his deſign of imparting ſpiritual gifts, than in the firſt chapter of his epiſtle to the Romans[o]. The warmth of his character has at times induced him to uſe expreſſions of ſeverity, but he never mentions the names of thoſe who are objects of his cenſure; and the ſatire which he has at times employed, though it wounded to the quick, yet never inſulted the failings which he laboured only to correct. The peculiarity of his ſituation obliged him ſometimes to ſpeak in his own commendation; yet, though an act of neceſſity, he ſeems to feel the impropriety of pronouncing his own panegyric.

But to return to the expreſſion from which we have departed. Ιδιωτης is properly a perſon in a private ſtation; but it is uſed not only in oppoſition to a public magiſtrate, but likewiſe as the oppoſite of a public ſpeaker; and St. Paul himſelf has uſed it, 1 Cor. xiv. 16. in the ſenſe of 'hearer.' Ιδιωτης λογῳ expreſſes therefore nothing more than 'a man who is no orator, who pays no attention to the elegance of language, but ſpeaks in the dialect of common converſation.' In oppoſition to ιδιωτης λογῳ, St. Paul adds αλλ' ε τῃ γνωσει, in which he was not ιδιωτης[p], but a Teacher, and Apoſtle. Now the word may poſſibly be applied to the deviation from claſſic purity obſervable in the ſtyle of St. Paul, which an author who attempted only to pleaſe might have cultivated with more attention: but ſetting all idioms aſide, the whole expreſſion is applicable to every man, who delivers plain truths in artleſs language. A profeſſor in a univerſity, who is attentive to the accuracy of criticiſm, but regardleſs of the graces of compoſition, is in the ſtricteſt ſenſe ιδιωτης λογῳ αλλ' ε τῃ γνωσει. We may even doubt, whether that which is conſidered as a fault in the Apoſtle,

[n] Act. xxvi. 29. [o] V. 11, 12. See alſo c. xv. 14, 15.

[p] Suidas ſays, Ιδιωτης ο αγραμματος. Δαμασκιος περι Ισιδωρε φησι, πασιν των καθ' εαυτον ιδιωταν και φιλοσοφων, εχεμυθος εις τα μαλιστα και κρυψινους ην.

Apoſtle, is not rather to be called a virtue, ſince it is at leaſt a queſtion, whether a native Jew would not have expoſed himſelf to the charge of pedantry, in attempting to imitate the Grecian taſte already on the decline. It was the great weakneſs of the Greeks to affect at all times the orator; and hence aroſe that inexcuſable folly of their beſt hiſtorians, of putting long ſpeeches into the mouths of heroes, who never had, nor ever could have ſpoken them, and which, if really ſpoken, no one preſent at the time had ever recorded. This paſſion for rhetoric increaſed with the loſs of political freedom; and when true eloquence, the daughter of liberty and civilization, was extinguiſhed, its place was ſupplied by the empty declamations of the ſchools. The adverſaries of St. Paul might aſſume the character of Sophiſts, and by a vain parade of words aſtoniſh the illiterate; but an Apoſtle of Chriſt, whoſe deſign was to inſtruct, might ſafely reject the aid of foreign ornaments.

An objection to the ſtyle of St. Paul ſtill remains to be anſwered. It has been ſaid, that, if the Apoſtle had ever read the writings of the Greeks, he muſt have inſenſibly moulded his language according to the beſt patterns, and from habit alone have contracted their manner of arranging and concluding an argument. The late Erneſti, in his Interpres Novi Teſtamenti [24], even doubted whether St. Paul, who, as ſome affirm, had read the works of Philo, was capable of underſtanding an author, whoſe ſtyle he compares with that of Plato or Demoſthenes. Now the ſpeeches of St. Paul at Athens, and before the Roman governors, are the beſt anſwers which can be given to this objection: theſe ſufficiently evince, that in caſes, where he thought it requiſite, he had the language at his command; and if claſſic purity was neglected in his epiſtles, we know there was ſufficient reaſon. But, admitting that St. Paul was unable to write like Demoſthenes or Plato, muſt we conclude therefore that he was unable to underſtand what they had written? We know from our own experience, that a facility in reading, and even judging of foreign authors, in the

earlieſt modern languages, by no means implies an ability of writing them with propriety. It is of no importance whether St. Paul had read the works of Philo or not; he certainly had it in his power: but as Philo is not the moſt agreeable author, I would rather ſuppoſe him to have read the writings of Plato.

SECT. IX.

Perſian Words.

IT is certain that the New Teſtament contains ſeveral words of Perſian origin, ſuch as αγγαρευειν, Matth. v. 40. from hangar[q], a dagger, γαζα, μαγοι, to which μεγισανες may be added on account of its termination, of which laſt word a fuller account is given by Wetſtein in his note on Mark vi. 21. But ſingle words have no influence on the general ſtyle, and theſe with ſeveral other Perſian words and phraſes had been long adopted in the Greek language[r]. It might have been expected from the long dominion of the Perſians over the Jews, that Perſian expreſſions would have been introduced into the Jewiſh language, and thence into that of the New Teſtament; but it does not appear that this mixture has ever taken place. Though the kings of Perſia exerted over the province of Judæa a royal authority, yet the Jews were immediately governed by chief magiſtrates of their own nation, the Chaldæan language was ſpoken in the weſtern parts of the empire, Jeruſalem lay at a vaſt diſtance from the metropolis, and, as appears from the book of Ezra, the Perſian edicts relating to the Jews were publiſhed in Chaldee. It is therefore to be aſcribed to accident,

q In the Perſian language خنجر ſignifies a dagger[1], worn as a mark of authority by the couriers in Perſia, who have the power of forcing the proprietors of horſes at every poſt ſtation to ſupply them as often as they have need, and to accompany them on the road. Chardin in the ſecond volume of his Travels, p. 242. of the 12mo. ed. ſays, Ces Couriers ſont fort reconnoiſſables a leur Equippage, ils portent le poignard, &c.

dent, or the influence which the Arabic has had on the Perſian ſince the time of Muhammed, that a proverbial expreſſion in the ſermon on the mount correſponds to a particular phraſe in a Perſian poem[r].

More important is the influence which the Perſian (not indeed that ſpoken at preſent, but the original language in which the religious books of the antient Perſians, the pretended works of Zoroaſter, are compoſed) ſeems to have had on ſeveral paſſages of the New Teſtament, that have more the appearance of a foreign, than of a Jewiſh original. In the firſt epiſtle of St. John, the words Light and Darkneſs, are uſed much more frequently, than in other parts of the Bible, and in a ſenſe not diſſimilar to the Perſian notions. This remark, which was firſt made in the ſecond edition of this work, I ſhall conſider more fully in the ſecond part, in treating of the firſt epiſtle of St. John in particular, and explain the difference between the common biblical meaning of theſe words, and that which is given them in this epiſtle. Expreſſions of this nature, and the words Light and Darkneſs in particular, are much in uſe among the Sabians, or St. John's Chriſtians[4]; but whether theſe have borrowed from the Perſians, this is not the proper place to examine. Nor will I undertake to determine the channel through which they have flowed into the language of the Jews and of the New Teſtament, though I cannot perſuade myſelf that they were introduced by means of the Chaldeans.

We find likewiſe in the New Teſtament ſeveral Gnoſtic terms of ſcience, eſpecially in the firſt fourteen verſes of the Goſpel of St. John, where, in refuting the errors of the Gnoſtics[5], it was neceſſary to retain their own expreſſions. It is a problem that remains unſolved, whence the Gnoſtic philoſophy has derived its origin, but we are certain that it exiſted before the time of Chriſtianity, and that Europe was not the country which gave it birth. It is poſſible that it came from Egypt, and not impoſſible from the remoter parts of the Eaſt, for it is recorded, that the philoſophers of India, a word uſed by the antients in a very

[r] See the Or. Bib. Vol. VII. p. 122, 123.

a very extenſive ſenſe, believed in the λογος, which they held to be the ſame as the Incarnate. It had probably a mixture of Perſian philoſophy, or at leaſt of Perſian phraſeology; for the Manichæan ſyſtem, which manifeſtly aroſe in Perſia, though in later ages, has a certain affinity with the Gnoſtic, and the two ſects agree in many inſtances, both in their doctrines and expreſſions.

With reſpect to the ſimilarity between certain parts of the New Teſtament and the Oriental philoſophy, that which has hitherto been ſuppoſition, is confirmed as a fact by Anquetil's Epitome of the Zoroaſtrian Religion, and tranſlation of the Zend-Aveſta [6]; which, though not the ſame with the antient book of oracles in uſe among the earlieſt Perſians, at leaſt agrees with it in its tenets, and the terms of religion. This tranſlation and epitome might be of great uſe in explaining many paſſages in the ſacred writings, in which we find the ſame expreſſions, as in the Zend-Aveſta. The term 'Word,' for inſtance, is there uſed in the ſame meaning, as by St. John and the Gnoſtics, for the name of a perſon, and determines the proper tranſlation of λογος, which we were doubtful, whether to tranſlate verbum or ratio, the Greek word admitting a double explanation, whereas the Perſian admits only the former. This ſubject will be diſcuſſed more fully in the introduction to St. John's Goſpel [7], where paſſages will be quoted from the Zend-Aveſta: and I will only mention here the rules of caution which I have preſcribed to myſelf in this inquiry, without preſuming to bias the judgement of others, who may be of a different opinion.

1. We muſt not conſider every tenet in the Zend-Aveſta as Gnoſtical. It is true the Gnoſtics borrowed from the Zoroaſtrian philoſophy many of their terms, ſuch as 'Word,' for inſtance, but they have likewiſe many of their own. They were neither Manichæans, nor the diſciples of Zoroaſter, but they were related to both. They even differed among themſelves, and were not unanimous with reſpect to the degree of ſublimity which ſhould be aſcribed to the Word.

2. We muſt not attribute to St. John the doctrines of Zoroaſter, though he uſes the ſame terms, in order to confute the Gnoſtics, and argues againſt the tenets which they had in common with the Perſian ſage, whoſe philoſophy, the parent of the Manichæan, had its errors as well as the Gnoſtic. We muſt therefore carefully examine St. John's own tenets, to know whether he confutes the miſtakes of others, or delivers original doctrines.

3. We are acquainted only with the Perſian philoſophy through the tranſlation of a book, that is not only later than the time of Zoroaſter, but written ſince the days of Muhammed[s]. If we were able to read the Zend-Aveſta in the original, I could apply it with greater certainty than I can at preſent.

Yet after all, if the Perſian terms of philoſophy may be called Perſiſms, it cannot be denied that there are Perſiſms in the New Teſtament, eſpecially in the Goſpel and firſt Epiſtle of St. John.

SECT. X.

Latiniſms.

IT has been diſputed, whether Latiniſms are to be found in the New Teſtament, a queſtion which we may ſafely anſwer in the affirmative; but they are ſuch as were admitted by the beſt writers of the age, it being impoſſible that the dominion of the Romans ſhould not have ſome influence on the Greek language. The Greek Teſtament has in this reſpect therefore nothing peculiar to itſelf, nor could it be expected, as the authors were nei-

[s] The word Shaitan occurs in the Zend-Aveſta; this is peculiar to the Arabic, for in other oriental languages it is written Satan, or Soton. The arguments advanced by profeſſor Meiners againſt the high antiquity of the book tranſlated by Anquetil, under the name of Zend-Aveſta, are too well known to need a repetition [s].

[t] See the Theſis written by Dreſig, De Latiniſmis Novi Teſtamenti [t].

neither from Italy, nor that part of Africa where Latin was the dialect of the country: it has nothing which the ſtricteſt grammarian can cenſure, unleſs it be a fault in a living language to be liable to change.

No one can be ſurpriſed that Roman names and titles ſhould be retained in the New Teſtament, as they were originally in the Latin, ſuch as κεντυριων, Mark xv. 39. 44, 45. κολωνια, Acts xvi. 12. λεγεων [u], Mark v. 9. 15. Luke viii. 30. Matth. xxvi. 53. πραιτωριον, Matth. xxvii. 27. Mark xv. 16. John xviii. 28. 33. xix. 9. Acts xxiii. 35. Philipp. i. 13. Κεντυριων might indeed have been expreſſed by a Greek word εκατονταρχος, on which occaſion we may obſerve, that St. Mark has more Latin words than the other Apoſtles and Evangeliſts: but in other caſes the uſe of the Latin word was unavoidable, as in the inſtance of legio, which expreſſed what was not in uſe among the Greeks, and for which therefore they had no name; it would be as faulty then to ſubſtitute a term of Grecian origin [v], as to render the word in a modern language by regiment inſtead of legion, ſince the former expreſſes a notion entirely diſtinct from the latter [w]. Μακελλον, 1 Cor. x. 25. the Roman name for a meat-market, is found in no Greek author [3]; but if we recollect that Corinth was at that time a Roman colony, we ſhall ceaſe to wonder, that a public place in the city was named in imitation of the Latin macellum, and that St. Paul, in writing to the Corinthians, ſhould retain the uſe of a word, which in that city had acquired the nature of a proper name.

It is ſtill leſs ſurpriſing, that the Latin phraſeology was retained in matters of law, as in all the provinces it was Roman, and Latin was the uſual language in the courts of juſtice. We find κασωδια, Matth. xxvii. 65, 66. xxviii. 11. a word which was probably uſed in the original Hebrew, for it is retained by the Syriac tranſlator, though, in conſequence

[u] This word was probably uſed by the demoniac himſelf, for it was adopted in the Rabbinic language. See Lightfoot's Note to Mark v. 9.

[w] A regiment conſiſts of cavalry alone, or infantry alone, whereas a legion included both.

ſequence of ſome erratum, as written in Syriac, it has been miſtaken for quæſtionarius[4]: τιτλος, John xix. 19. φραγελλωσας, Matth. xxvii. 26. Mark xv. 15. which St. Matthew might likewiſe have uſed in the original Hebrew, flagellum being written in Chaldee פרגול, derived from the Latin. The common expreſſion in the Roman law, remittere ad alium judicem, is literally retained, Luke xxiii. 15. The following phraſes are likewiſe taken from the Roman law, Λαβοντες το ικανον, Acts xvii. 9. καρπος, fructus in the juridical ſenſe of intereſt, or uſury, Rom. xv. 28. and perhaps επαινος, 1 Cor. iv. 5. in the juridical ſenſe of elogium. Δοκιμασαι, Luke xiv. 19. is uſed preciſely in the ſame ſenſe as probare, in the law acceptation of the word, to examine an article of merchandiſe, and pronounce it to be good or genuine. Cicero (Lib. III. c. 31. in C. Verrem, "ut probetur frumentum") has uſed it in this ſenſe, on which paſſage the remark of Grævius may be conſulted. Cap. 37. 74, 75, 76. it is introduced more frequently, and whoever wiſhes to ſee a fuller account of the juridical meaning of this word, may have recourſe to Briſſonius de verborum quæ ad jus civile pertinent ſignificatione, p. 1123. under the article probare etiam eſt adprobare. Υπεθηκαν τον τραχηλον, Rom. xvi. 4. literally 'they pledged their neck or life,' is perhaps to be conſtrued in the ſame manner as jugulum, and other ſimilar expreſſions, in the oration of Cicero pro Quintio, in which caſe it would ſignify 'they bound themſelves in a bond equivalent to their fortune[5].' In the following ages, the law Latin was introduced more frequently into the Greek, of which the Novellæ and Theophili paraphraſis Græca inſtitutionum, afford numberleſs examples: and we all know to what degree the language of the modern courts of juſtice is latinized in countries where the Roman law has been received.

And if other words[6] have been tranſmitted from the Latin to the Greek, it is no wonder that the language of the ruling nation ſhould have influence on that of the provinces. I have remarked in another place[x] that the Greek

[x] In my Programma on the Septuagint, p. 21.

Greek word συνειδησις, ſeems to have been formed in imitation of the Latin. It is entirely omitted by Julius Pollux, and in thoſe Lexicons where it is found, the paſſages which are quoted are in general from the New Teſtament. The Greeks expreſſed commonly the notion of conſcience by το συνειδος [y], ελεγχος, τε συνειδοτος ελεγχος [z], or νυς [a], and the Seventy have uſed συνειδησις only in one ſingle example, Eccleſ. x. 20. but in a different ſignification. The firſt inſtance, where it is uſed in the ſenſe of conſcience, is in an apocryphal book of later date, Wiſdom xvii. 11. but in the New Teſtament it is repeatedly introduced. It is not unreaſonable to ſuppoſe, that it was modelled after the Latin conſcientia [8], and the ſuppoſition receives a high degree of probability from the circumſtance of its being uſed by ſeveral pure Greek writers, who lived among the Romans; which is an argument at the ſame time for the goodneſs of the Latiniſm. I will quote the paſſages at full length, as they are noticed neither by the lexicographers, nor the commentators; who have attempted to explain the New Teſtament from the Greek authors. Diodorus Siculus, Lib. IV. cap. 65. Ουτος μεν ουν υστερον κατα τας τε πατρος εντολας ανειλε την μητερα, και δια την συνειδησιν τε μυσους εις μανιαν περιεστη [9]. Joſephus Antiquit. xvi. 4. 2. Κατα συνειδησιν αλοπωτεραν. Philo, Tom. II. p. 659. in a fragment, ικανος προς τιμωριαν η τε φαυλε συνειδησις.

Ικανον ποιησαι τω οχλω, Mark xv. 15. is a Latiniſm, ſatisfacere populo. It is no argument againſt its Latin origin, that it is uſed by Polybius [10], who lived in Rome, or by the later Greeks, who wrote during the time of the Roman empire; and the paſſage of Appian [b], which is quoted [11] in ſupport of the contrary opinion is a manifeſt Latiniſm. The Latin anſwer, which the Roman ſenate had given to the Carthaginian ambaſſadors, is literally tranſ-

[y] Joſeph. Antiq. I. 12. 1. II. 3. 1. Philo, Tom. I. p. 30. 190. 191. Tom. II. p. 49. 468, 469.

[z] Philo, Tom. I. p. 196. 236. Tom. II. p. 195.

[a] Philo, Tom. II. p. 236?. [b] De Bello Punico, p. 68.

tranſlated on account of its ſeverity and doubtful meaning, ει το ικανον ποιησετε Ρωμαιοις, on which the ambaſſadors demanded τι ειη το ικανον; what conditions do the Romans underſtand by ſatis?

Δος εργασιαν, Luke xii. 58. may be literally explained da operam, though an explanation might be given different from that of the commentators, without referring to a Latiniſm. On the other hand, ου οψει, Matth. xxvii. 4. though it is unuſual Greek, is no Latiniſm, but a literal tranſlation of the High Prieſt's anſwer to Judas Iſcariot [12].

SECT. XI.

Idiotiſms, bad Greek expreſſions; Attic and common Greek, poetical words.

WHEN living languages have attained a certain degree of cultivation, there ariſes a difference between the language of ordinary converſation, and that uſed in the works of authors, which we may expreſs by the terms common language, and literary language. There is a third kind, which holds the middle rank between both, that which is uſed in letter-writing, or epiſtolary language, which is the more rational, the more it approaches to the former, provided all expreſſions be avoided that are obſcure or vulgar.

Idiotiſms are ſuch words and phraſes as are uſual in common life, but not admitted into writings or public ſpeeches, being derived from ιδιωτης, taken in a ſenſe that implies the oppoſite to a public ſpeaker.

They may be reduced to ſeveral diſtinct claſſes. Some of them are not only allowable, but indiſpenſable, as it would be a fault to reject them in converſation for the more ſtudied expreſſions, that are uſed in writing. They are frequently more conciſe and emphatical than thoſe admitted into literary language, which being modelled under the rules of reſtraint has leſs compaſs, and leſs expreſſion.

preſſion. To avoid idiotiſms of this nature in epiſtolary correſpondence would be real affectation, and many authors, by a proper uſe of them in their writings, have merited the applauſe of the public. A ſecond claſs conſiſts of ſuch as are perhaps admiſſible, but which an author cannot introduce, without expoſing himſelf to the remarks of the critics, or the cenſure of the Academy. To the third claſs may be referred ſuch as appear harſh to a delicate ear, and are uſed only by perſons without education: theſe may be termed idiotiſms from ἰδιωτης, taken in the ſenſe of unlearned, and are ſubject to a higher, or lower degree of diſapprobation, in proportion to the nicety of the ear, or the refinement of the taſte. The loweſt order of idiotiſms conſiſts of ſuch, as are uſed only by the vulgar.

Now it is undeniable that the New Teſtament contains words and phraſes, which are neither foreign, nor Ciliciſms, nor to be found in the writings of the Greeks; theſe perhaps may be referred to the language of common life. The writers of the New Teſtament in general have never pretended to the beauties of literary language; and St. Paul, who was the moſt able, has uſed in the epiſtles the ſame expreſſions, as he would have uſed in common converſation. Ἐξουσια, 1 Cor. xi. 10. appears to be the name of a woman's head-dreſs, or veil, in faſhion at that time in Corinth [1], and that no claſſic writer has uſed it in this ſenſe, is no more a matter of ſurpriſe, than that many of the modern ornaments of female dreſs are found neither in any author, nor even in a dictionary of the language. And St. Paul having occaſion to ſpeak on that ſubject, would have been blameable in avoiding the uſe of a term which cuſtom had eſtabliſhed; for he wrote not with the accuracy of an author who deſigns to publiſh, but merely with a view of being intelligible to thoſe, with whom he immediately correſponded.

The Greek grammarians have laid it down as a rule, that οιος ει, without τε, ſignifies 'thou wilt,' and οιος τε ει 'thou canſt,' though this diſtinction has not been al-

ways obſerved by the Greek authors[c]; but ουχ' οιον, in the ſenſe of nequaquam, ſays Phrynicus[d], is totally inadmiſſible, becauſe it is bad Greek, and has beſides a diſagreeable ſound. Yet I would ſtill tranſlate the paſſage Rom. ix. 6. Ουχ οιον δε, οτι εκπεπτωκεν ο λογος Θεου, in the following manner, 'but by no means (do I ſpeak thus), becauſe the word of God hath taken none effect[e]:' for though, according to the opinion of Phrynicus, the expreſſion was unclaſſical, it was ſtill in uſe, and that chiefly, as he himſelf confeſſes, in his own country, that is, either in Aſia Minor in general, of which St. Paul was a native, or in Bithynia in particular, a province which had been likewiſe viſited by the Apoſtle.

An inaccurate uſe of particles is a fault to which we are moſt ſubject in writing a foreign language, which we have not learnt by the rules of grammar. Of all the writers of the New Teſtament St. Mark has written the worſt Greek, and it is therefore not incredible that he actually wrote ωως for καθως, Ch. ix. 12. and that καθως, which is in many of the manuſcripts, is the correction[f] of a tranſcriber who underſtood the difference of the two particles[f].

The cenſure of the grammarians has been frequently unjuſt, who have not ſeldom condemned, on etymological principles (the moſt common, yet the moſt uncertain criterion in determining the legitimacy of a word) expreſſions, which have been ſince diſcovered in the beſt authors. Critics, who have ſtudied to explain the New Teſtament by paſſages from the claſſics, have made theſe remarks

[c] See the examples which Wetſtein in his note to Rom. ix. 6. has quoted from Ariſtotle, and Joſephi Antiquit. I. 12. 1. where φθειρειν οιος τε ην ſignifies 'he wiſhed to ſeduce her.'

[d] P. 162. of Pauw's edition. Ουχ ριον οριζομαι, κιβδηλον ισχατως. Μαλιστα αμαρτανεται δε εν τη ημεδαπην ουχ οιον και μη οιον λεγοντων, οπερ ου ῥᾳον τω αδοκιμω αποβλητον, αλλα και τω ηχω απειδες. Λεγειν δε χρη, ου δηπου, και μη δηπου.

[e] See Palairet's note to this paſſage [2].

[f] See Kypke's note to this paſſage 4.

remarks of the antient grammarians a particular ſubject of attention; and Wetſtein, who is by far the moſt valuable writer on this ſubject, has the ſingular merit of having quoted literally their cenſures, and of ſubjoining, as often as he was able, authorities from the beſt authors in ſupport of the words in queſtion. The beautiful edition of Thomas Magiſter, cum Notis variorum, publiſhed by Bernard, at Leyden, 1757, may be likewiſe conſulted with advantage, as many of the words of the New Teſtament, which Thomas Magiſter had condemned with immoderate ſeverity, are there defended by quotations from the claſſic writers.

The above-mentioned obſervations on the idiotiſms muſt not be confounded with the remarks of grammarians on the difference between Atticiſms, and ſimple Greciſms, as Mœris for inſtance ſays, Κοινος, Ατθικως, αγροικικος, Ελληνικως. In theſe caſes likewiſe Wetſtein has uſed in his notes the ſame accuracy, as in the former. Now it is ſelf-evident that the authors of the Greek Teſtament never pretended to write Attic Greek, but were ſatisfied with the language of Greece in general. Yet examples may be produced, where the commentators have met with difficulty in explaining a paſſage that is a real Atticiſm. St. Paul has uſed αι διαθηκαι, Rom. ix. 4. in the plural, for which various reaſons have been aſſigned by the critics; but, in fact, the Apoſtle in this inſtance has uſed the beſt poſſible, or Attic expreſſion. Διαθηκας γραφειν τις λεγεται ου διαθηκην, ſays Thomas Magiſter*, who was perhaps on the other hand too ſevere in excluding totally the ſingular.

With regard to the idiotiſms, or words and expreſſions of common life, we are not reduced, as might be ſuppoſed, to the neceſſity of mere conjecture, but have various ſources of critical aſſiſtance in determining their meaning. The obſcurity therefore, which they occaſion, is not ſo great as many have pretended, though it cannot be denied that writings, into which they are admitted, are more difficult to be underſtood than claſſic authors. We may diſcover their ſignification in certain caſes from the

the uſage even of good writers, who have ſometimes been guilty of an overſight, and uſed them inſtead of claſſical expreſſions. But the greateſt help is to be derived from the remains of Greek authors of inferior rank, the merits of whoſe language admit of various degrees of eſtimation from the moderate down to the very worſt ſtyle in writing, to which latter claſs may be referred ſeveral fragments written in Jewiſh Greek, which are either apocryphal, or falſely aſcribed to the apoſtolic Fathers. Many expreſſions, which an accurate proſe writer would avoid, are allowable in poetry; and the writer of comedies in particular is frequently obliged to introduce words that are never heard but in common life, as it would be abſurd to put refined language into the mouths of the illiterate. The inſcriptions likewiſe, which have been diſcovered to a very conſiderable amount in almoſt all the countries where Greek was ſpoken, have ſerved to explain many idiotiſms and provincialiſms, which would otherwiſe have been unknown, being frequently written by perſons who were not maſters of the Greek, in the ſame manner as the epitaphs in our country churchyards are generally compoſed by the illiterate in the uſual dialect of the neighbourhood. The remark made by Kypke [6] on θρεμματα, John iv. 12. and ſince confirmed by Geſner [8] affords a ſtriking example. But a ſtill more important example is that of βασιλικος, John iv. 46. a word that has occaſioned no inconſiderable diſputes, and is likewiſe explained by Geſner from a Greek inſcription, in which is recorded of a Leſbian Prytanis, ταν επωνυμον απο βασιλεων πρυτανηιαν εκ γενες διαδεξαμενος, and immediately after, that the ſenate and people ranked him under the baſilici

8 In a diſſertation read before the Academy of Sciences at Gottingen, Nov. 10, 1759, and printed in the fifth volume of the Commentationes Scientiarum Gottingenſis antiquiores. He produces, p. 29—33. a Greek inſcription preſerved by Pococke, of a ſepulchre that had belonged to Ulpius Julius Trophimus, of Smyrna, who is entitled σιμποσιαρχης, βιβλιοτης, and πρυτανις, and who had purchaſed it, ΑΥΤΩ ΚΑΙ ΤΗ ΓΥΝΑΙΚΙ ΜΟΥ ΤΥΧΗ ΚΑΙ ΤΕΚΝΟΙΣ ΚΑΙ ΕΓΓΟΝΟΙΣ ΚΑΙ ΘΡΕΜΜΑΣΙ ΜΟΥ ΚΑΙ ΑΠΕΛΕΥΘΕΡΟΙΣ. Mihi, et uxori meæ Tychæ, et liberis, et poſteris, et alumnis meis, et libertis 7.

baſilici of Aſia, βασιλικοις Ασιας ανελογησεν [h]. Laſtly, the antient Greek grammarians themſelves, have not only informed us that many words, to which they applied the epithets of αδοκιμον, αποβλητον, χιβδηλον, χιβδηλον εσχατως, were ſtill in uſe, but have likewiſe explained their meaning; which explanations have thrown the greateſt light on many obſcure paſſages of the New Teſtament.

Idiotiſms, taken in the ſenſe of Vulgariſms, cannot with any colour of juſtice be aſcribed to the New Teſtament. With reſpect to St. Luke and St. Paul, no one could ſuſpect the former; and the frequent intercourſe of the latter with perſons of the higheſt rank gives little ground to ſuppoſe that he ſpake the language of the populace. With regard to St. John, his ſtyle is of a nature that precludes all vulgarity. Yet Heumann, in his notes [i] on the New Teſtament, which were formerly conſidered as profoundly learned, has laid down the following principle as the baſis of his criticiſms: 'that the New Teſtament is written in the very worſt Greek, and in the language of the vulgar; that many words and phraſes have been uſed in ſenſes unknown to the claſſics, and given them only by the populace; and, laſtly, that their meaning is not to be diſcovered by the help of the Greek writers, but merely from conjecture, or the general connexion.' But as the charge of vulgarity has never been proved, and the idiotiſms, which are not ſo numerous [k] as he pretended, may be explained by other means than mere conjecture, the whole edifice which he has erected on this baſis falls of itſelf to the ground.

Count Zinzendorf has pretended to diſcover, in the ſermons of Chriſt, certain idiotiſms, in uſe only among the common workmen of Nazareth, that is, vulgar Syriac expreſſions, tranſlated literally into Greek; and this he

[h] See the ſame volume 8 of the Commentationes antiquiores, p. 51. 57. 58. This inſcription may ſerve to explain βασιλικος, John iv. 46. on the ſuppoſition that it is an appellative, but it ſeems to me to be a proper name 9.

[i] See particularly his Notes on Mark iv. 36. vi. 15. xii. 4. 29. xiv. 3.

[k] This has been clearly ſhewn by Kypke, in his Obſervationes ſacræ.

he has attempted to ſhew in paſſages, where ſeveral commentators have diſcovered myſteries[l]. Now I will not condemn the Count as an heretic, whatever was the cauſe that gave birth to this opinion; whether he intended to exchange the old ſyſtem of biblical criticiſm for a new one of his own, or whether he was led into the error by the fancy of his genius, and the want of inſtruction in theology, to which he was directed by natural inclination. He confounded the cuſtoms of the Jews with the cuſtoms of the moderns; and concluded, that the ſon of a carpenter could ſpeak no other language than that of the illiterate: but among the Jews, a man might belong to the claſs of the learned, though he exerciſed the trade of a mechanic. Even the enemies of Chriſt refuſed him not a title, that was due only to men of learning; which is the leſs ſurpriſing, as we find in the ſermon on the mount, and many other of his ſpeeches, the characteriſtic ſtyle of the Jewiſh doctors; diſcoverable in the Talmud, which conſiſts in ſhort and detached ſentences, and in leaving in a chain of argument the intermediate links to be ſupplied by the hearers. Rabbiniſms therefore, not vulgariſms, muſt be ſought in the ſermons of Chriſt; for the Jews themſelves, aſtoniſhed at a language, which they expected not from an education in Nazareth, applied to it an epithet[m], which is due only to the graces of a poliſhed ſtyle. It is true, that an inſtance may be alledged of a Galilean term of reproach, viz. Nazarene, not ſpoken by Chriſt, but by his enemies[n]. Expreſſions of contempt, taken from the general character[o] of a city, are frequent among men of the loweſt order, and the word Nazarene is uſed in that country to this very day in the ſenſe of 'deceiver[p].'

An objection has been made to ſeveral words in the New Teſtament, that they are ſuch as are uſed chiefly by

[l] See Benner's Lerna Zirzendorfiana, c. iii. § 10.

[m] Λογοι χαριτος, Luke iv. 22.

[n] Mark xiv. 67. according to the reading of the Syriac verſion, και συ μετα του Ιησου ησθα, Ναζαρηνε[10].

[o] See John i. 47.

[p] See the Orient. Bibl[11]. Vol. X. p. 47.

by poets [1]; a circumſtance not to be expected, as is ſaid, from perſons who were without education, and not perfect maſters of the Greek. But the objection is really of no weight, as every man, who has learned a foreign language, is liable to uſe in proſe, expreſſions which are the province of poetry; and this might eaſily have happened to St. John, who ſeems to have ſtudied variety. Though poetical, they might have been uſed in common life, if not in the language of literary proſe; but this is a diſtinction, which is made only by thoſe who have learned a language from their childhood.

SECT. XII.

Soleciſms, or grammatical errors.

SOLECISMS, or grammatical errors, have been imputed to the New Teſtament, even in caſes where the conſtruction is Attic; a charge, which can be aſcribed to no other cauſe than ignorance of the Greek language. Inſtead of the genitive abſolute, the Attic dialect admitted frequently the nominative [1], and yet this very conſtruction has been cenſured in the New Teſtament, as a fault againſt the rules of grammar; a circumſtance the more ſurpriſing, as it is very frequently uſed in the Septuagint [2], viz. Gen. xv. 1. xvi. 5. xxii. 20. xxxviii. 13. 24. xlv. 16. xlviii. 2. 20. Exod. v. 14. xviii. 3, 4. Levit. viii. 31. Joſ. x. 17. 1 Sam. xv. 12. xix. 19. 2 Sam. vi. 12. A paſſage in the epiſtle to the Romans, which has occaſioned much difficulty and diſpute, Ρεβεκκα εξ ενος κοιτην εχουσα Ισαακ του πατρος ημων, Rom. ix. 10. may be explained as an Atticiſm [3], Ρεβεκκα εχουσα being uſed for Ρεβεκκας εχουσης. Another paſſage, Mark xv. 36. which has hitherto appeared contradictory to the parallel text in St. Matthew, may be explained on

[1] For inſtance, John vii. 34. ειμι, ec [12].

on this principle, ſo as to remove all contradiction[r]. According to St. Matthew, at the time that Chriſt was expiring on the croſs, one of the ſpectators brought him vinegar to drink, apparently with the beſt intention, but was deſired by the others, in a tone of malice and ridicule, to wait and ſee whether Elias would come: but according to St. Mark, the ſame perſon who brought the vinegar, made likewiſe the cruel requeſt, that it might not be adminiſtered. Now if λεγων be admitted as a nominative abſolute, it has the ſame meaning as λεγοντος τινος, by which all contradiction is removed[4].

The charge of ſoleciſms gave riſe to an excellent treatiſe by Schwartz, entitled Solœciſmi diſcipulorum Jeſu antiquati, in which he firſt treats of the nature of ſoleciſms in general, and then examines the ſeveral paſſages of the New Teſtament, which had been condemned as ſuch by the critics. The frequent uſe of this book itſelf, and ſtill more the many extracts, which have been made from it by Wolf, have contributed to explode a notion that was formerly faſhionable. Yet certain inſtances remain, where a perfect vindication would be difficult, eſpecially in the book of Revelation, in which the nominative is ſometimes uſed in a manner that is contrary to the practice of the Greek writers[5]. The examples have been collected by Bengel, in his Apparatus Criticus, p. 488. 2d edit. and as they cannot be explained as nominatives abſolute, we conſider them in the light of Jewiſh ſoleciſms, which I ſhall examine more at large in treating of this book in particular. Schwartz has altered the ſtops, in the fifth verſe of the firſt chapter, in order to vindicate this paſſage, but he was able to apply no remedy to the remaining; and whatever latitude we allow to the uſe of the various lections, it is inconceivable that a con-

[r] Several tranſcribers have attempted to remove the contradiction, by an alteration of the text. The Codex Colbertinus 4705, inſtead of λεγων, has οι δε λοιποι ελεγον, which is a manifeſt correction; and Wetſtein's Cod. 13 and 69. have και δραμοντες εγεμισαν σπογγον οξους, και περιθεντες καλαμῳ εποτισαν αυτον λεγοντες; but this again is an evident, though an ingenious correction.

a conſtruction, which is not uſed in the other books of the New Teſtament, ſhould occur ſo frequently in the Revelation, unleſs it were written by the author himſelf.

Nor will I deny, that in other parts of the New Teſtament examples may be found, that are contrary to the rules of grammar, though their number is very inconſiderable. Ινα μη φυσιωσθε, 1 Cor. iv. 6. is hardly to be defended on grammatical principles. Eraſmus, Beza, and Grotius, with Pearce, who has followed their example, have propoſed to read φυσιοισθε; but this correction is ſupported by the authority of not one ſingle manuſcript. In all probability, therefore, it was written originally as it ſtands at preſent; it muſt be regarded as a deviation from grammatical preciſion, the propoſed amendment having leſs the appearance of critical conjecture, than of the correction of a maſter. Wetſtein has indeed quoted ινα εσαι, Rev. xxii. 14. in ſupport of this paſſage, but this is only to defend one fault by the authority of another.

SECT. XIII.

Inference to be deduced from theſe premiſes, reſpecting the knowledge neceſſary for the underſtanding of the New Teſtament.

FROM the foregoing deſcription of the language of the New Teſtament, we may form an eſtimate of the requiſites which are neceſſary for every man, who would underſtand it fundamentally and critically, and, inſtead of relying on the opinion of others, would examine and decide for himſelf.

In the firſt place, it is neceſſary to have an intimate acquaintance with the Greek claſſics, as numberleſs words and phraſes occur in the New Teſtament, which can be explained by their means alone. The common meaning of πιστις in the New Teſtament is Faith; and whoever has learnt Greek from the New Teſtament, applies

plies that ſenſe on all occaſions, even to paſſages where it is inadmiſſible. In the two following paſſages, Acts xvii. 31. πιστιν παρασχων πασιν, and Rom. xii. 6. προφητειαν κατα την αναλογιαν πιστεως, 'Faith' would be a very improper tranſlation; and every man, acquainted with the different ſenſes of πιστις among the Greek writers, would explain it in the firſt inſtance by 'proof,' or 'ground of belief,' and in the ſecond by 'res concredita,' as St. Paul meant probably, that every man ſhould uſe the gift of prophecy, not according to the meaſure of his faith, but in proportion to the talent with which he was intruſted, or the abilities with which he was endowed [1].

The excellent indexes annexed to many editions of the Greek authors, ſuch as are found in Weſſeling's Herodotus, and Diodorus Siculus, and Ducker's Thucydides, may afford a claſſical ſcholar eſſential ſervice, even in caſes where the learned compilers themſelves derived no critical aſſiſtance. The beſt memory, united with the moſt frequent reading, is not always ſufficient to recall the paſſages which are uſeful to be known; but by means of an index, we are enabled to refer at once to a claſſic writer, in order to collate and explain a text of the New Teſtament. The Lexicographers likewiſe, who were native Greeks, and eſpecially Suidas, have been by no means exhauſted by the commentators; a diligent uſe of them might be attended with great advantage; and even in thoſe inſtances, where a word is not contained in them, we may derive this uſeful inference, that it is either a provincialiſm, or peculiar to the Greek Teſtament.

The ineſtimable treaſure, which lies hidden in the antient inſcriptions, might be of ſingular ſervice, particularly in explaining the provincialiſms and idiotiſms. They have hitherto been ſeldom or never applied to this purpoſe; and, as the books in which they are contained are frequently too expenſive to be purchaſed by the learned, it is to be wiſhed that ſome one, who has leiſure and abilities, would compoſe a Lexicon containing the words

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uſed in the Greek inſcriptions, not only in ſuch as have been collected in ſeparate volumes, but in thoſe which are found ſingly in the deſcriptions of travellers. A work of this nature would be an invaluable guide to a commentator in his critical reſearches.

But the book moſt neceſſary to be read and underſtood by every man, who ſtudies the New Teſtament, is without doubt the Septuagint, which alone has been of more ſervice, than all the paſſages from the profane authors collected together. It ſhould be read in the public ſchools by thoſe, who are deſtined for the church, ſhould form the ſubject of a courſe of lectures at the univerſity, and be the conſtant companion of an expoſitor of the New Teſtament. Not to repeat what I have written on a former occaſion, I refer my readers to my Programma on this ſubject, publiſhed in 1767, where examples are given[s] of the manner of explaining the New Teſtament from the Septuagint[t]. Φωτιζω, 'to teach,' and φωτισμος, 'inſtruction,' are inſtances of importance in dogmatical theology; and if the writers on this branch of divinity had conſulted the verſion of the Seventy[t], they would have avoided the miſtake of ſeeking a myſtical, where only a plain meaning was intended; nor would they have diſputed about the ſupernatural influence of divine grace on thoſe, who have not attained the ſtate of regeneration. Another inſtance, Heb. xi. 5. ευηρεστηκεναι θεω, which ſignifies not 'to pleaſe God,' but 'to ſerve God,' I have treated more fully in my notes on this epiſtle, where the meaning of this phraſe is particularly explained[4]. The attempts of the moſt learned critics to diſcover the ſenſe of αρεται, 1 Pet. ii. 9. by means of paſſages from profane writers, have been unſucceſsful; but if they had referrred to the text in the Septuagint, Iſaiah xliii. 21. whence St. Peter has borrowed the expreſſion, they would have found that αρεται was nothing more than תהלות the 'glory,' not the 'virtues of God[5].'

The concordance of Trommius, a book which is indiſpenſable to an expounder of the New Teſtament, renders

[s] p. 13—27. [t] See my Eſſay on Dogmatical Theology [3], p. 579.

ders this application of the Septuagint extremely eaſy; and I wiſh as earneſtly that it were in the hands of every theologian, as that Paſor, and other works of that nature, were baniſhed from the ſchools. By the help of this concordance, we may diſcover at one view not only the ſenſe and conſtruction of a word in diſpute, but likewiſe the Hebrew expreſſion of which it is a tranſlation, and thus eaſily determine whether a phraſe be a Hebraiſm or not. It is true, that in ſome reſpects the work is incomplete: the Septuagint verſion of Daniel is totally wanting, it being at that time unknown [6]; and ſeveral words of the remaining books are omitted, but theſe omiſſions are not ſo numerous as might be expected in a collection of ſo many thouſand words [7]. This I can declare with the more certainty, as I am in poſſeſſion of a copy that formerly was uſed by my father, who has ſupplied what he found in the courſe of his reading to be deficient, which I have continued ſince the time of his death. Biel's Lexicon [8] on the Septuagint is likewiſe a valuable book, and if properly improved might be of great utility; but from the nature of the work itſelf, it cannot be ſo convenient for making an immediate reference as the concordance of Trommius.

The remarks, which have been made on the uſe of the Septuagint, are equally applicable to the books of the Apocrypha [9], from which a greater benefit may be expected, in proportion as they have been leſs applied to this purpoſe. In a commentary on the firſt book of the Maccabees, which I intend ſhortly to publiſh, many examples will be given of this nature [10]. I will therefore confine myſelf at preſent to a ſingle inſtance. It is of ſome conſequence to determine preciſely the meaning of ἐξ ὧν διατηροῦντες ἑαυτοὺς εὖ πράξετε, Acts xv. 29. becauſe it has been a matter of diſpute, whether the command to abſtain from eating blood was to be extended to all Chriſtians; the doctrine has been maintained in the affirmative by whole churches, ſupported by many of the learned, and not ſeldom occaſioned a ſecret doubt and

[9] See my Programma on the Septuagint, p. 49—52.

and anxiety. Now, the proper meaning of ευ ποιειτε may be diſcovered from the uſe of καλως ποιειν, and ορθως ποιειν, in the firſt book of Maccabees, where they imply nothing more than a polite manner of making a requeſt, ch. xii. 18. και νυν καλως ποιησετε αντιφωνησαντες ημιν, i. e. 'we beg the favour of an anſwer.' In the ſame manner, v. 22. και νυν αφ' ὡ εγνωκαμεν ταυτα, καλως ποιησετε γραφοντες ημιν περι της ειρηνης υμων, ορθως ποιησεις αποστειλας μοι ανδρας. To apply then the uſe of an epiſtolary expreſſion in the book of Maccabees to a ſimilar one in the Acts of the Apoſtles, the epiſtle which was written by the Apoſtles and Elders of Jeruſalem contained no command, but ſimply a requeſt[11] to abſtain from certain matters which might be offenſive to the Jews[w].

But the uſe of theſe critical reſources muſt not be carried to the extreme, nor muſt the ſenſe, which a word has received in the Septuagint and Apocrypha, be preferred in all caſes to that, which is given it by the Greek authors. An error of this nature has been committed, Rom. iii. 25. where ιλαστηριον has been taken in the ſame ſenſe of 'mercy ſeat,' or covering of the ark of the covenant. Kypke[12] has properly preferred the tranſlation 'propitiatory ſacrifice.'

A knowledge of the Hebrew and the Syriac, (under which latter language I include the Chaldee) on account of the Hebraiſms, and ſtill more on account of the Syriaſms, which are not to be learned from the Septuagint, is abſolutely indiſpenſable. An acquaintance with the Arabic, though uſeful in many paſſages, I will not enumerate in the liſt of requiſites; but the Talmudical and Rabbinical dialect is much more neceſſary for the underſtanding of the New Teſtament, than of the Old. Whole books of the Old Teſtament may be explained without once referring to a Talmudical expreſſion; and the language of the Rabbins is too modern to be applied to what was written before the Babyloniſh captivity, or even ſo late as the age of Malachi; but they muſt both be very frequently applied in expounding the New Teſtament,

[w] Πορνεια in this paſſage ſignifies not 'fornication.'

tament, eſpecially in the ſermon on the Mount, and the epiſtle to the Romans. Divines therefore, who confine their ſtudies to the Greek Teſtament alone, and without learning the Oriental languages, aſpire to the title of Theologians, lead not only themſelves into error, but thoſe to whom they undertake to communicate inſtruction: and I may venture to affirm, that no man is capable of underſtanding the New Teſtament, unleſs to an acquaintance with the Greek, he joins a knowledge of at leaſt Hebrew, Syriac, and Rabbinic.

It may be replied, that if requiſites like theſe are indiſpenſable, it is no eaſy matter to attain a knowledge of the ſacred writings. The fact is not to be denied, and few prófane authors are ſo difficult as the Greek Teſtament; but I ſhall be leſs expoſed to the charge of derogating from the perſpicuity of the Divine Oracles, as a very learned Theologian by profeſſion, the celebrated Erneſti, has maintained the ſame opinion in his Diſſertatio de difficultate interpretationis grammaticæ Novi Teſtamenti. It may likewiſe be objected, that, in delineating the character of a Theologian, I have laid down qualifications as neceſſary, which lie beyond the reach of common abilities. Now every artiſt, in forming an image, which is to ſerve as a pattern of beauty, endeavours to render it as perfect as poſſible, even though its various excellencies were never united in a ſingle object. But the deſcription, which I have made of a conſummate Theologian, is by no means ideal; the qualities which I have required have been attained by many, and ought to be attained by all who undertake to expound the Word of God. If proper alterations were made in the public ſchools, the ſtudent in divinity might, on leaving the univerſity, be provided with a ſufficient fund of biblical literature. It is true, the knowledge which is acquired in thoſe ſeats of learning muſt be conſidered only as a beginning, which future ſtudy muſt bring to perfection; but when a good foundation has been laid, the ſcholar will hardly ſuppoſe that future idleneſs is to be the reward of former induſtry. Even the clergy who reſide in

the country might proſecute their ſtudies to advantage, and make great advances in the knowledge of the Bible, if a faulty education threw not obſtacles in the way, which they have no inclination to ſurmount.

Thoſe, who have neither opportunity nor abilities to acquire ſufficient knowledge to inveſtigate for themſelves, muſt at leaſt be in poſſeſſion of ſo much as is requiſite to profit from the learned induſtry of others, and to apply to the New Teſtament thoſe treaſures of Grecian and Oriental literature, which their predeceſſors have preſented to their hands. But a man unacquainted with the Septuagint, and the claſſic authors, can form no judgement of the critical remarks, which have been made on the language of the New Teſtament; nor determine whether the meaning aſcribed to a word be literal or figurative, the ſenſe in which it is uſually taken, or only ſuch as extenſive reading can ratify by the authority of but two or three examples. He can have no idea of what is called interpretative probability, and is unavoidably expoſed to the danger of giving the ſame credit to a falſe interpretation, as to the true. In ſhort, he can ſee only with foreign eyes, and believe on the authority of others, but he can have no conviction himſelf, a conviction, without which no man ſhould preſume to preach the Goſpel, even to a country congregation.

SECT. XIV.

The remarks of the foregoing ſection confirmed by the experience of what has hitherto been performed or neglected in expounding the New Teſtament.

IF it be inquired, in what manner theſe ſources of biblical criticiſm have hitherto been uſed, whether they have contributed to explain obſcure and important paſſages, and whether they have been ſo far exhauſted, as to preclude the labours of future critics, the anſwer will confirm the truth of the preceding obſervations.

With reſpect to the Hebrew, and, where this language is deficient, the Arabic, I have nothing to add to the remarks on the former ſection. The former has been applied with very great ſucceſs [1], though in ſome examples it has been miſapplied by men of real learning; a circumſtance which renders it the more neceſſary to be able to judge for ourſelves. Erneſti [2] has contended that מוסדות ſignifies 'quibus aliquid conſtat,' 'rei ſumma,' and from thence explains στοιχεια, 2 Pet. iii. 10. 12. but no critic in the Oriental languages can allow that מוסדות admits this ſenſe, nor is it rendered by στοιχεια in a ſingle inſtance of the Septuagint.

The Rabbinical and Talmudical languages have been uſed frequently, and to great advantage, in explaining as well Jewiſh cuſtoms and doctrines, which occur in the New Teſtament, as Rabbinical words and phraſes. Lightfoot and Schoetgen [3] have cultivated this branch of learning with the moſt ſucceſs, from whoſe works Wetſtein has ſelected and abridged the moſt eſſential parts, and given them in his notes to the New Teſtament. He has collected into a moderate compaſs very important materials; and where the conciſeneſs of his obſervations has rendered them obſcure, it is eaſy to refer to the originals, from which he has extracted. Much, however, remains to be performed, as appears from the fifth ſection of this chapter: but as it can ſeldom be expected from an expounder of the New Teſtament, that he ſhould make the Talmud, and the writings of the Rabbins his daily lecture, it is much to be wiſhed that ſome one among the learned, who has made them his particular ſtudy [4], would contribute remarks of this nature to the New Teſtament, avoiding at the ſame time that ſuperfluity, which not ſeldom defeats the end for which ſimilar collections have been made.

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[1] De difficultate interpretationis grammaticæ Novi Teſtamenti, §. 20.

[2] The paſſage on which he grounds his explanation, viz. 2 Sam. xxii. 8. admits another explanation, which is very poetical, though מוסדות ſtill retains its uſual ſenſe. See the 44th remark on Lowth de ſacra poeſi Hebræorum [2].

The Syriac has hitherto been little uſed in commentaries on the New Teſtament [5], of which the reaſon is the narrow principle on which that language has been learnt, its ſtudy having been wholly confined to the Syriac verſion of the Bible. Here then a new and extenſive field lies open to the learned, who have leiſure and abilities to expound the New Teſtament by paſſages from the Syriac authors; but great caution muſt be uſed in order to make a choice collection, and not to aſcribe the character of a Syriaſm to a phraſe that is likewiſe Greek. Whatever remarks of this nature have occurred in the courſe of my reading, I have noted in the margin of Wetſtein's New Teſtament, and my father had collected materials for a diſſertation, to be entitled, Lumina Syriaca illuſtrando N. T. Should I ever publiſh the diſſertations, which he left conſiderably augmented with manuſcript notes, I might be diſpoſed to ſubjoin theſe materials in the ſtate in which I have received them.

The Septuagint, by far the richeſt ſource, has been uſed with great ſucceſs; but as not the half of its treaſures has been employed in explaining the New Teſtament, an intimate knowledge of this verſion is the more neceſſary for every Theologian. Of thoſe who have written notes to the New Teſtament in the manner of Raphel, Kypke has made the moſt frequent uſe of the Septuagint. Wetſtein likewiſe has made a very judicious and happy application of it in his learned notes, but it is neceſſary likewiſe for the reader to refer to the reſpective paſſages, as he has not always quoted the words themſelves, or mentioned the deſign of the quotation.

Latin is of courſe underſtood by every one who reads the Greek Teſtament; and with reſpect to the Perſiſms, all that is neceſſary to be remarked has been mentioned above, with the obſervation that the ſubject has hitherto not engaged the attention of the learned.

Raphel affords an excellent example to thoſe who would make collections from the pure Greek writers with a view of illuſtrating the New Teſtament, and the remarks which he has drawn from Xenophon, Polybius,

Arrian, and Herodotus, are claſſical in their kind [6]. Elſner and Alberti [7] have adopted nearly the ſame method, but the obſervations of Raphel are more important. The moſt material parts of the writings of theſe critics may be found in the notes of Wetſtein, who has added an infinity of original remarks, having conſulted authors neglected by moſt philologers, eſpecially the Greek phyſicians. It is true that Wetſtein has collected examples that relate not immediately to the New Teſtament; he regarded his work too much in the light of a common-place book, and introduced materials which belong rather to a Lexicon, a circumſtance which has cauſed many of the notes to be overlooked that are truly valuable. Another imperfection is the too frequent omiſſion of the object he had in view in making a quotation, and the want of a Latin tranſlation of the Greek paſſages renders it ſometimes difficult to determine what ſenſe he intended to aſcribe to the word in queſtion, eſpecially where the quotation is too ſhort to judge from the connexion. It is proper therefore to conſult the originals from which he has taken them; and this is the more neceſſary, as I have obſerved in many places that words are omitted, on which the ſenſe of the whole paſſage in a great meaſure depends. Whoever wiſhes to derive all poſſible advantage from Wetſtein's edition of the New Teſtament, ſhould be in poſſeſſion of a good library, though a claſſical ſcholar may in moſt caſes form a tolerable judgement even without this aſſiſtance.

Kypke's Obſervationes ſacræ in Novum Teſtamentum [8], which are executed on a ſimilar but more extenſive plan than that of Raphel, were publiſhed ſoon after Wetſtein's New Teſtament, but he had never ſeen this edition before the publication of his own remarks. In the preface he expreſſed his apprehenſions of having quoted the ſame paſſages which Wetſtein had already produced, and experience has ſhewn them to be grounded, to the honour of both critics, and of the ſubject itſelf. When two men of profound learning, who conduct their ſtudies on a ſimilar plan, but proſecute their inquiries

quiries independently of each other, in explaining a text of the New Teſtament quote the very ſame paſſage from a claſſic author, and that in repeated inſtances, it is a proof not only that the text in queſtion was in need of explanation, but that the paſſages in the quoted authors had a ſtriking ſimilarity to thoſe in the New Teſtament. Of all the expoſitions of the New Teſtament, conducted on principles like theſe, I know of none that are ſuperior, or indeed equal to thoſe of Kypke. They are written without pedantry, or an affectation of learning; and contain all that is important, without being encumbered with extraneous matter.

Carpzov and Krebs[9], whoſe writings Wetſtein had not conſulted, either becauſe they were publiſhed too late, or becauſe he had no knowledge of them, harmonize with this critic in the reſult of their inquiries, in a manner which reflects honour on each; the former has ſelected paſſages from Philo, and applied them to the expoſition of the epiſtles to the Romans, and the Hebrews; the latter has extracted from Joſephus, with reference to the New Teſtament in general. They have both contributed largely to biblical criticiſm, but the advantages, which remain to be derived from Philo and Joſephus, are more than can be eaſily imagined. If a man of learning, who has ſtudied theſe Greek writers only in his leiſure hours, has yet made a very conſiderable collection in addition to that of Carpzov and Krebs, not through oſtentation, but merely in regard to paſſages in the New Teſtament which are really obſcure, it can no longer remain a doubt that Philo and Joſephus ſtill contain ineſtimable treaſures.

Palairet and Muenthe deſerve likewiſe to be mentioned, though the rank, which they occupy, is much inferior. The former publiſhed, in 1752, Obſervationes philologico-criticæ in ſacros novi fœderis libros, quorum plurima loca ex auctoribus potiſſimum Græcis exponuntur, illuſtrantur, vindicantur. This writer had an immenſe fund of Grecian literature; but a paſſion for diſplaying his learning, on every even uſeleſs occaſion, united

united with a total want of judgement, has produced a rude and indigeſted maſs, which at times only diſcovers an uſeful obſervation. Muenthe publiſhed in 1755 Obſervationes in N. T. ex Didoro Siculo; in which his principal object was to defend the purity of the ſtyle of the New Teſtament; yet, though it contains many uſeful remarks, a great part of the work is ſuperfluous [10].

If it be aſked, whether theſe collections, and eſpecially thoſe of Raphel and Kypke, have eſſentially contributed to explain the New Teſtament; I heſitate not a moment to pronounce in the affirmative. Erneſti, unqueſtionably a maſter of the Greek language, and celebrated in the republic of letters, entertains a different opinion, but on what grounds he ſupports that opinion I have never been able to diſcover. He ſays that Elſner, the beſt of theſe critics, has hardly ten remarks of any conſequence. Now ten remarks that render intelligible ten paſſages of the New Teſtament, which before were obſcure, are not to be rejected with contempt; and if every critic contributed in the ſame proportion, we ſhould make no inconſiderable progreſs in exegetical knowledge. But it ſeems extraordinary that Erneſti ſhould have mentioned Elſner in particular, and not Raphel, who had taken the lead in this kind of criticiſm, and given a philological explanation of many more than ten paſſages which before his time appeared inexplicable.

Before actual experience had confirmed the fact, it was indeed not reaſonable, to ſuppoſe that the claſſic authors could have been applied with ſo much ſucceſs in the expoſition of the New Teſtament, as the Apoſtles have neither formed their ſtyle, nor immediately borrowed their expreſſions from theſe writers. But the fact is undeniable, nor is it impoſſible to aſſign a reaſon. Whoever undertakes to write a language, to which he is not accuſtomed from his youth, ſelects not at all times the words which are moſt uſual among the beſt writers, and are univerſally underſtood; he recollects indeed claſſical expreſſions, but applies them in a ſenſe, which deviates in ſome meaſure from the common one; an au-

thor thus circumſtanced may write Greek, but his Greek will ſtand in need of a commentary [11]. The caſe is the ſame in writing modern languages, of which we are not perfect maſters; we adopt on many occaſions a proper expreſſion, though not that which is commonly applied to that purpoſe by the natives themſelves.

A paſſage, which has been mentioned above, Rom. iii. 25. may ſerve here as an example. Erneſti [y] has called upon thoſe who tranſlate ιλαστηριον 'expiatory ſacrifice,' to produce an inſtance, where it is actually uſed in this ſenſe, and ſecondly where it is thus uſed in Jewiſh Greek, and where προτιθεσθαι is applied to ſacrifices [12]. The laſt of theſe demands has been fulfilled by Kypke [13]; he alſo contributed to the fulfilling of the firſt, to which Krebs has more completely anſwered by producing a paſſage from Joſephus, in which ιλαστηριον is uſed preciſely in this meaning. It is taken from the ſeventh ſection of his book on the Maccabees. Joſephus, having previouſly obſerved that the blood of the martyrs had made atonement for their countrymen, and that they were ωσπερ αντιψυχον (victima ſubſtituta) της τε εθνες αμαρτιας, continues as follows, και δια τε αιματος των ευσεβων εκεινων, και τε ιλαστηριε τε θανατε αυτων η θεια προνοια τον Ισραηλ διεσωσε. The ſecond demand [14] is too unreaſonable to deſerve any anſwer, ſince it implies that the writers of the New Teſtament have never preferred the claſſical meaning of a word to that which is given it by the Seventy. It occaſioned however Krebs to waver in his opinion, as he could find no paſſage in the Septuagint, where ιλαστηριον was uſed preciſely in this meaning, though it is not impoſſible that the Seventy, in uſing this expreſſion for כפרת, intended to convey the additional idea of expiation. But an anſwer may be given by quoting a paſſage from Symmachus, who, though he wrote better Greek than either the Seventy, Aquila, or Theodotion, is not to be wholly excluded from the claſs of Hebraic writers. Even Montfaucon allows that his writings are not free from He-

[y] In his Eſſay de Interpretatione Grammatica Librorum imprimis Sacrorum, p. 224. of his Opuſcula Philologico Critica.

Hebraiſms, though they occur but ſeldom, "Hebraiſmos raro ſectatur[z]". This Symmachus has tranſlated וכפרת בכפר, ιλασεις ιλαςηριον [15], Gen. vi. 14.

But after the learned labours of many eminent critics, it might be ſuppoſed that the ſubject was exhauſted, and that all the paſſages of the claſſic authors, which tend to illuſtrate the obſcurities of the New Teſtament, were already collected. Yet I can declare from my own experience, that what remains to be executed, is ſufficient to engage the attention of future critics: ſince during the leiſure hours which I have been able to beſtow on the reading of the claſſics, I have ſelected for this purpoſe from the Greek writers as many examples hitherto unquoted, as would fill a volume in the manner of Raphel. Nor is an exception to be made to the authors whoſe works have been before extracted; it is true, that Philo and Joſephus have been uſed to great advantage, but the gleanings which remain to be collected, are perhaps of more value than the harveſt already gathered.

The word παρακλητος[a] affords a proof of the foregoing obſervation. Erneſti has very properly remarked, that it ſignifies neither Advocate nor Comforter, and adds, ego certiſſimum arbitror παρακλητον, ubi de Spiritu Sancto dicitur, nihil aliud ſignificare quam doctorem, magiſtrum, divinæque veritatis interpretem. I agree with him in his opinion of the impropriety of the common tranſlation, though, inſtead of doctor or magiſter, I would rather uſe monitor. The meaning which he has given it, has been adopted by many, yet his mode of demonſtration is ſomewhat extraordinary, for, inſtead of attempting to diſcover παρακλητος in a claſſic author, and explain its meaning from actual uſe, he has recourſe to the verb from which it is derived, and the aſſiſtance of a pretended Hebraiſm [16]. He ſays, the Jews borrowed the word פרקליט from the Greeks, and that this word was probably uſed by Chriſt himſelf. But פרקליט is taken in the Chaldee language in no other ſenſe than that of Advocate,

[a] Præliminaria in Hexapla Originis, p. 54. Cap. vi. § 5.

[a] John xiv. 16.

cate[b], and if Chriſt, in ſpeaking Chaldee, made uſe of Praklita, Erneſti's own argument is a proof againſt him[17]. If παρακλητος, according to the rule which he has preſcribed in explaining ιλαστηριον, can have no other meaning than that which is given it by the Seventy, or Jewiſh Greek writers, the inference is equally unfavourable, for the Seventy have uſed παρακλητορες, Aquila and Theodotion παρακλητοι for the Hebrew מנחמים, which ſignifies 'Comforter,' Job xvi. 2. But the ſenſe of παρακλητος in the New Teſtament, may be determined at once from the authority of a Greek writer, whom Erneſti compared with Plato and Demoſthenes, and who thought his language too pure to have been underſtood by St. Paul. Philo de Mundi Opificio, p. 5. of the edition by Mangey, has the following paſſage: Ουδενι παρακλητῳ, (τις γαρ ην ετερος;) μονῳ δ' εαυτῳ χρησαμενος ο Θεος εγνω δειν ευεργετειν αταμιευτοις και πλουσιαις χαρισι την ανευ δωρεας θειας φυσιν επιλαχειν εξ εαυτης ιδενος αγαθα δυναμενην, where ιδενι παρακλητῳ evidently ſignifies ſine monitore, or nemine monente[18]. This paſſage Erneſti had undoubtedly read, but it is often difficult to recollect examples at the time their application might be uſeful, and hence the neceſſity of collectors, who ſubmit to the literary labours of bringing the ſcattered materials as it were into a public treaſury.

The moſt important example of the happy application of Greek literature is offered by πορνεια, Acts xv. 20. 29. xxi. 25. which has divided in religious ſentiments whole churches and nations, and produced no trifling uneaſineſs and diſputes in modern ages. It is inconceivable how πορνεια, if it ſignifies 'fornication,' could have been enumerated among certain matters from which the Gentile converts to Chriſtianity were requeſted to abſtain, merely to avoid offending the weakneſs of their Jewiſh brethren; and the unavoidable conſequence of this tranſlation is, that it is as great a crime to eat blood, things ſtrangled, or meats offered to idols, as to commit fornication, an opinion which many divines have maintained on

[b] See Buxtorf's Lexicon Talmud. Rabbinicum, p. 1143.

on the authority of this text of ſcripture. I have remarked above, that πορνεια, in the ſenſe of fornication, is unknown to the claſſic writers, though common in the Septuagint and the New Teſtament; yet examples may be produced of this unuſual word, but in a totally different meaning. Julius Pollux, Lib. IX. § 34. ſays that in ſea-port towns, the εμποριον, or ſquare adjoining to the harbour, where the merchants aſſembled to tranſact buſineſs, was divided into καπηλεια, και πορνεια, α και οικηματα αν τις ειποι, which has been tranſlated, even in the edition of 1706, by 'taverns and brothels,' an error ariſing from the too early uſe of the New Teſtament. But it ſeems incredible, that Julius Pollux ſhould intend to enumerate houſes of open debauchery among the buildings eſſential to a public exchange. Every learner of the Greek language knows that πορνη, in whatever ſenſe it is to be taken, is derived from περαω, to purchaſe, and the Etymologicum magnum may be conſulted under the article πιπρημι, to ſell. Καπηλεια and πορνεια evidently denote 'wine-houſes' and 'cooks-ſhops,' which, as Pollux ſays, were likewiſe called οικηματα. Πορνεια therefore, in conjunction with πνικτον and αιμα, ſignifies meat ſold in the public ſhops, or in the open market (in the ſame manner as χοιρεια ſignifies 'pork,' for the word is properly an adjective, and is uſed as ſuch by a Greek poet[c] of the middle ages) which the Jews ſcrupled to eat, through the fear of its being part of an animal which had been ſacrificed in a heathen temple [19].

James v. 12. Above all things, my brethren, ſwear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay, ινα μη εις υποκρισιν πεσητε, where υποκρισις has been rendered by 'diſſimulation,' and no one has had recourſe to the claſſic writers, who uſe it in the ſenſe of 'anſwer.' Υποκρινομαι is uſed by Herodotus in the ſame ſenſe as αποκρινομαι. See Book I. Ch. II. τας δε υποκρινασθαι. It is uſed in the ſame ſenſe by Homer, and in the Lexicon of Apol-

[c] See Du Freſne Gloſſarium mediæ et infimæ Græcitatis, p. 1204.

Apollonius[d] on Homer, p. 812. is the following paſſage,

> υποκριναιτο] αποκριναιτο
> Ωδε χ' υποκριναιτο θεοπροπος
> και παλιν
> Σοι δ' ωδε μνηστηρες υποκρινονται
> Ενθεν και υποκριται, πρωταγωνιστουντος γαρ τε χορε το παλαιον ητοι ωσπερ αποκριται εισαν, αποκρινομενοι προς τον χορον.

So likewiſe Suidas, Tom. III. p. 556. Alberti alſo has tranſlated υποκρινομαι, reſpondeo, Matth. vi. 2. This paſſage therefore of St. James ſignifies, 'ſwear not, but ſpeak the ſimple truth, that ye may not be guilty of a crime in anſwering.' Υποκρινομαι is uſed in the ſame ſenſe, Iſaiah iii. 6. και υποκριθεις εν τη ημερα εκεινη ερει ουκ εσομαι συ αρχηγος, where ſome of the manuſcripts have αποκριθεις[20]. From υποκρινεσθαι, in the ſenſe of reſpondeo, is borrowed the meaning of υποκριτης in the phraſe υποκριτης ονειρων[e], an interpreter of dreams, properly one who anſwers when conſulted on a dream. This may be applied to explain υποκριται, Matth. xvi. 3. Luke xii. 56. where, inſtead of having reference to dreams, it refers to the weather, or the ſeaſons[21]. But this application of the paſſage in Lucian is already known[f].

In explaining Rom. x. 18. which is taken from Pſalm xix. 5. the commentators have not been able to aſſign a reaſon why קָוָּם is tranſlated by the Seventy ο φθογγος αυτων[22]. Some have contended that קוֹ may ſignify 'a ſound,' from the Arabic قَوٌ 'to cry aloud:' but this is a grammatical error, for the Hebrew quieſcents in the third radical He, correſpond not to the Arabic verbs in He, but to thoſe in Vau or Je[23]. Others are of opinion, that

[d] Apollonii Sophiſtæ Lexicon Græcum Iliadis et Odyſſeæ, e Codice MS. Sangermanenſi in lucem vindicavit Johannes Baptiſta Caſparus d' Anſſe de Villoiſon. Lutetiæ Pariſiorum, 1773.

[e] Luciani Somnium, § 17. Tom. I. p. 22. ed. Reitz.

[f] Raphel in his Annotationes ex Herodoto has thus applied it in a note to Luke xii. 56.

that the Seventy read not קום but קולם, but this opinion is improbable, as קול, which occurs ſo frequently, is no where tranſlated φθογγος. Now if we refer to the Greek writers for the uſe of φθογγος, the whole becomes clear. It ſignifies, 1. the tone of a muſical inſtrument; 2. the ſtring itſelf which produces the ſound[24]. Joſephus Antiquit. VII. 12. 3. η μεν κινυρα δεκα χορδαις εξημμενη .... η δε ναβλα δωδεκα φθογγους εχουσα, where φθογγος and χορδη have manifeſtly the ſame meaning[25]. Another inſtance may be taken from Theodoret[g], who, though an eccleſiaſtical writer, had the Greek language at his command, and in this paſſage has certainly not borrowed from the Septuagint[26], Ανα δεκα φθογγους και αυτη (ναυλα) κεκεινη (κινυρα) εχει. Lucian de Foſſione Iſthmi, § 6. Vol. III. p. 640. of the edition of Reitz, ſpeaking of the accompaniment of muſical inſtruments, uſes φθογγος in the ſame ſenſe[27]. The Seventy therefore might very properly uſe it for קן, which ſignifies originally 'thread,' and is applied to the ſtrings of an harp, which were firſt made of twiſted hemp[28]. The idea of the muſic of the heavens was Pythagorean, and therefore not unknown in Egypt: it is likewiſe uſed by Philo in his treatiſe Quod a Deo mittantur ſomnia, Tom. I. p. 625.

The word δικαιωμα preſents us with an example of a different kind, which I give rather as a conjecture than as an inſtance on which I could venture to ſpeak with certainty. There are two paſſages in the epiſtle to the Romans, where the meaning uſually aſcribed to this word in the Septuagint and the New Teſtament ſeems to be unſuitable to the context. Rom. v. 18. Judgement came upon all to condemnation, δι ενος παραπτωματος, but the free gift came upon all men unto juſtification of life, δι ενος δικαιωματος, which is tranſlated per unum rectefactum, or per unius rectefactum. The queſtion here naturally ariſes, in what did this ſingle meritorious action conſiſt? Δικαιωμα in the ſenſe of recte factum ſeems not perfectly applicable to the paſſive obedience of Chriſt (as it is called by the Dogmatiſts), in ſuffering death on the

[g] Quæſtio 24 in Lib. 3tium Regum.

the croſs, and his active obedience conſiſted not in a ſingle good action only, but in a continued ſeries of virtuous deeds, and an inviolable obſervation of the will of God, under all temptations to the contrary [h]. Wolf, the philologer, and Senior of Hamburg, makes an unſucceſsful attempt to explain it by the ſatisfactio of Ariſtotle, who meant that δικαιωμα ought not to ſignify a virtuous action, but atonement for a vitious action: but as etymology is leſs prevalent than cuſtom, in determining the uſe of words, δικαιωμα preſerved the ſame meaning after the time of Ariſtotle as before. There is equal difficulty in explaining the other paſſage, Rom. viii. 4. where God is ſaid to have puniſhed ſin in Chriſt, ινα το δικαιωμα τȣ νομȣ πληρωθη εν ημιν τοις μη κατα σαρκα περιπατȣσι αλλα κατα πνευμα. Now the queſtion is, how δικαιωμα τȣ νομȣ can be fulfilled in us, ſince St. Paul contends that ο νομος, the law itſelf is aboliſhed [i]. Some of the commentators ſay that δικαιωματα ſignifies thoſe precepts of the law which are at the ſame time agreeable to the law of nature; but this interpretation is very arbitrary. Grotius contended that δικαιωματα relates to the Levitical and Civil law of the Jews, which was as poſitively denied by Hammond; this is certain that the Seventy uſe it indifferently for חק and משפט, and Hebr. ix. 1. it relates undoubtedly to the Levitical doctrines. But both of the above-mentioned paſſages become perfectly clear, as ſoon as we aſcribe to δικαιωμα a ſenſe in which it was frequently uſed by the claſſic writers, namely, that of 'puniſhment,' or 'condemnation to puniſhment.' The firſt inſtance then, Rom. v. 18. will ſignify 'as by the offence of one, judgement came upon all men to condemnation, even ſo by the puniſhment to which one perſon ſubmitted, the free gift came upon all men unto juſtification of life.' The other inſtance, Rom. viii. 3, 4. 'God ſending his own Son in the likeneſs of ſinful fleſh, condemned ſin in the fleſh: that the condemnation of the law might be fulfilled in us, who walk not after the fleſh, but after the Spirit.'

[h] See my Treatiſe on Dogmatic Theology, § 138.

[i] Ch. vi, vii, viii.

Spirit.' The condemnation of the law is, that ſin, or, as St. Paul expreſſes it, the deeds of the body, ſhall die. The paſſages from profane authors, in which δικαιωμα is uſed in this ſenſe, may be ſeen in the 122 ſection of my Theologia Dogmatica[k]: Suidas likewiſe may be conſulted, Tom. I. p. 586. under δικαιαν, 587. δικαιεσαν and δικαιωματα, at the end of the article δικαιωμα. P. 679. εδικαιωθησαν and εδικαιωσαν. Alſo Julius Pollux, Lib. VIII. § 25. Thucydides, Lib. VIII. c. lxvi. with Weſſeling's note, Herodotus, Lib. I. c. xlii. Lib. V. c. xcii. § 2. I will quote the words of this laſt paſſage, becauſe the Latin tranſlation even in Weſſeling's edition is falſe. The oracle foretelling that Kypſelus, a cruel tyrant, would rule over the Corinthians, ſays 'Labda will conceive and bring forth a ſtone, that will fall hard on the party of the nobles,' δικαιωσει δε Κορινθον. Now it is evident from the ſequel that puniet Corinthum, not emendabit Corinthum, is the proper tranſlation: for it is ſaid, § 5. that Kypſelus, having made himſelf maſter of the ſovereign authority, baniſhed many of the Corinthians, deprived many of their property, and ſtill more of their lives; ſuch a tyrant can hardly be ſaid urbem emendare [29].

Such inſtances occur continually in reading the claſſic authors; and whenever the avocations of my profeſſion prevent me from taking proper notice of them, I cannot help lamenting that we have not more critics, who follow the examples of Raphel, Carpzov, and Kypke. Hornemann of Copenhagen has made Philo his particular ſtudy, and, had he met with more encouragement, would perhaps have rendered great ſervice to biblical criticiſm. But of all the claſſic authors, which deſerve to be ſtudied, with a view of illuſtrating the New Teſtament, Plato ſtands in the foremoſt rank, from whoſe works many obſcure paſſages of the New Teſtament might receive the greateſt light. Nor do I confine my wiſhes for the promotion of exegetical learning to Univerſity Profeſſors, who are too often prevented by multiplicity of buſineſs from quitting the beaten path in ſearch of critical diſcoveries.

[k] Or § 162. of the German edition.

veries. The paſtoral office of the country clergy fills only a ſmall portion of their time, and as happineſs conſiſts in the continual exerciſe of our talents, it might be hoped that many would employ their learning and their leiſure in the purſuit of inquiries, where they would be naturally rewarded by the ſatisfaction of making new diſcoveries, and by an honourable rank in the republic of letters. The ſtudy of a Greek author is in itſelf agreeable and uſeful, and it muſt be doubly intereſting to a clergyman, if, beſide the pleaſure ariſing from the author itſelf, he reads with the particular view of contributing to explain a work of ſuch importance as the New Teſtament. But in reſearches of this nature, care muſt be taken to collect only what is new, and elucidate what is really obſcure.

Little uſe has hitherto been made of the Greek inſcriptions, and here the wideſt field is open for a theological critic, as moſt of them afford aſſiſtance in expounding words which are not purely claſſic. Geſner, in ſome of his ſpeeches before the Academy of Sciences at Gottingen, has made a very happy application of ſeveral inſcriptions taken from Pococke to difficult paſſages of the New Teſtament, and it is to be ſincerely wiſhed that others might be induced to follow his example.

After all the learned labours of the commentators on the New Teſtament, there ſtill remain numerous words and phraſes where it is neceſſary either to confirm the old or diſcover a new meaning by examples from the Greek authors, in which they are uſed in a ſimilar connexion. A man verſed in the writings of the Greeks will often find in the New Teſtament expreſſions which, though they ſound not foreign to his ear, he is unable to confirm by authorities. Of ſuch the following are examples [30].

Αφεδρων, inteſtinum rectum [31], Matth. xv. 17. Mark vii. 19. which moſt of the commentators have very falſely explained, not excepting Wetſtein, who, from an omiſſion in his quotation from Suidas, has proved the contrary of what he intended to demonſtrate [32], might receive great light from the works of the Greek phyſicians [33],

from which we might diſcover, whether αφεδρων were not ſometimes uſed in a more extenſive ſenſe for the inteſtines in general, it being an old objection to this ſpeech of Chriſt, that animal food is not concocted in the inteſtinum rectum [14]. It muſt however be confeſſed that the Greek word is not ſo deciſive in the preſent inſtance, as the Syriac word ܐܣܬܪܘܢ [15], which was uſed by Chriſt on this occaſion.

Mark iv. 29. οταν παραδω. I have found two examples [1] which are applicable to this phraſe, but a clear and deciſive inſtance is ſtill wanting.

Luke xi. 33. κρυπτη. This word fails even in the Lexicons which have been compoſed for the New Teſtament, ſuch as Paſor's, and others of like nature, the reaſon of which probably is, that ſeveral copies have κρυπτον. But κρυπτην is the moſt uſual, and I believe, the true reading; it is therefore extraordinary that no notice ſhould be taken of it, not only by the Lexicographers, but alſo by many of the commentators on the New Teſtament. Its meaning is undoubtedly the ſame as that of the Latin word crypta, as Stephanus has properly obſerved in his Theſaurus. And this meaning is admirably adapted to the context: an honeſt man lights not his candle in a vault, but in an open houſe. But no example has hitherto been produced where κρυπτη is uſed by a Greek author. Now I found an inſtance in Strabo, Lib. V. p. 377. (or 246.) διωρυξ κρυπτη, and another in Joſephus, Antiquit. XV. 11. 7. κατεσκευασθη δε και κρυπτη διωρυξ. But theſe are not quite ſatisfactory [17], κρυπτη being uſed as an adjective, whereas in the above paſſage of St. Luke it is uſed as a ſubſtantive; but I acknowledge this

[1] An anonymous Greek tranſlator in Montfaucon's Hexapla Origenis has, η συκη ου μη παραδω τον καρπον, Habbakuk iii. 17. He ſeems to have read תִּפְרֶה, and has uſed παραδιδοναι nearly in the ſame ſenſe as St. Mark, with this difference that the verb is followed by an accuſative, which the latter has omitted [16]. The other example is in Philo de Mundi Opificio, Tom. I. p. 5. where, after deſcribing the cauſes of the growth of fruit, he adds προς υγιειαν επιδιδους τελειοτατον. It is true that the compound word uſed by Philo is not the ſame as that in St. Mark, nor are the two conſtructions wholly ſimilar.

this to be rather a caſe of curioſity, than a matter of doubt. If no example can be produced from a claſſic author, it is probable that the uſe of κρυπτη as a ſubſtantive, was peculiar to the Greeks of Italy and Sicily, from whoſe dialect it was transferred to the Latin language, and κρυπτη may in that reſpect be referred to the Latiniſms of St. Luke.

Luke xvii. 20. παρατηρησις is hitherto without example [38], nor is it to be found in the Lexicons of Suidas and Julius Pollux, though the former has παρατηρηματα [39]. Its meaning therefore can be had only from conjecture, and the opinions of the learned have been very different.

John i. 13. Required an example where αιμα is uſed in the plural number, and in a ſimilar ſenſe [40].

John i. 14. σαρξ εγενετο. In the ſentences of Secundus, p. 88. of Schier's edition, is νυς σεσαρκωμενος, and p. 92. σεσαρκωμενη ευτυχια [41]. But I wiſh to have an inſtance where the thought is expreſſed in the ſame words.

John i. 16. χαριν αντι χαριτος [42].

John ii. 19. Required an example where ναος is uſed for a body containing a divine ſoul. Examples muſt be ſought among the Pythagorean writers [43]. See alſo Somnium Scipionis, c. viii [m].

John iii. 13. Required an example where ειναι is uſed in the ſenſe of 'to dwell,' and applied to a perſon removed from his place of abode [45].

John iv. 37. Required an example where ειναι εν is uſed to expreſs the fulfilling of a proverbial ſaying [46].

Acts vii. 53. νομον λαμβανειν εις διαταγας αγγελων. I have collected many examples not generally known, which tend to illuſtrate ſingle words in this paſſage; but I wiſh to ſee an example of the whole paſſage, any other genitive being uſed inſtead of αγγελων [47].

Καταοργειν as uſed by St. Paul [48]. See the beginning of the 8th. § of this chap. and Le Clerc's note to Rom. vi. 16.

Rom.

[m] There is a ſimilar though not the ſame expreſſion in Philo, Tom. I. p. 197. Likewiſe in the Syriac Chreſtomathy, p. 5. Chriſt is called the temple of the eternal ſon: but this perhaps was borrowed from the paſſage in queſtion, and therefore not pure Syriac [44].

Rom. v. 2. Epheſ. ii. 18, iii. 12. προσαγωγη. This word ſeems to me to expreſs the privilege of approach to the perſon of an Oriental ſovereign, in the ſame manner as entrée is ſometimes uſed in French. Examples may be found of προσαγωγευς, but none of προσαγωγη uſed in this ſenſe[49]. A paſſage in Diodorus Siculus[50], Lib. II. c. 58. φανηγυρεις και πομπας και προσαγωγας is not wholly applicable to the uſe of προσαγωγη by St. Paul. Another paſſage in Thucydides, Lib. I. 82. is here of no uſe.

Rom. v. 2. εν η εσηκαμεν, Required an example where this phraſe is uſed in a ſimilar connexion[51].

Rom. v. 4. δοκιμη, Required an example, from which we might determine which of the three uſual explanations is moſt analogous to the uſage of the Greek language. But there is little hope of an anſwer to this query, as δοκιμη ſeems to be a word peculiar to St. Paul[52].

Rom. v. 5. η αγαπη του Θεου εκκεχυται εν ταις καρδιαις ημων δια πνευματος αγιου. We are generally informed by the commentators whence this expreſſion might have taken its origin, but an inſtance of its actual uſe would be much more ſatisfactory[53].

Rom. vi. 17. παραδοναι ΕΙΣ τυπον, on the ſuppoſition that the common conſtruction is the true one, and to be preferred to the amendment propoſed by Kypke[54].

Rom. viii. 4, 5. Can καρποφορησαι be here uſed in the ſenſe of pario, and did St. Paul intend to expreſs the notion of marrying Sin to bear children to Death? I really believe he did[55]. See the 43d. Sentence of Demophilus, and Philo de Dei immutabilitate, Tom. I. p. 273. but I wiſh to have an inſtance in which καρποφορησαι itſelf is uſed.

Rom. xiii. 12. οπλα φωτος[56].

Rom. xv. 28. σφραγισαμενος αυτοις τον καρπον[57].

Rom. xvi. 25. ηριξαι κατα[58].

1 Cor. iii. 1. σαρκινοι (according to the beſt authorities for σαρκικοι), Required an example of this word in a ſenſe ſuitable to the paſſage in St. Paul[59].

1 Cor. vii. 18. εν τοις τοιουτοις, theſe words are generally tranſlated 'in ſuch caſes.' But the expreſſion is attended with

with obſcurity, which I wiſh to ſee removed by an example [60].

2 Cor. iv. 1. In ſix manuſcripts, among which are the Alexandrine and the Clermont, is read εγκακεμεν [61]. This word is found only in Symmachus and Theodotion, Gen. xxvii. 46. Numb. xxi. 5. Prov. iii. 11. where it has the ſame meaning with εκκακειν [62], but this ſenſe is not very ſuitable to the context of the preſent paſſage, for the two expreſſions ουκ εγκακουμεν, and απειπαμεθα τα κρυπτα της αισχυνης, being connected by αλλα, neceſſarily imply an antitheſis, which can hardly be diſcovered between 'perſeverance' and the 'avoiding of infamy [63].' Perhaps εγκακειν is capable of another meaning, that of falling into evil, which is analogous to its derivation, and well adapted to the connexion [64].

Epheſ. i. 10. ανακεφαλαιωσαι is uſed in a ſenſe which is hitherto ſupported by mere conjecture [65], that which is advanced by Raphel, Koppe, and others, being inapplicable to this paſſage.

Queries of this nature will very frequently occur, in reading the New Teſtament, to every man who is able to judge for himſelf, and therefore capable of doubt. The foregoing have been propoſed, not with a view of exciting conjectures in what manner the ſeveral paſſages may be explained, where we have no reaſon to complain of a deficiency, but in the hope of ſeeing them confirmed by the diſcovery of actual examples, not merely ſingle words but entire phraſes. As ſeveral of the doubts, which I have propoſed in a former edition of this work, I have been ſince able to ſolve, and omit therefore in the preſent, there is reaſon to believe that future critics will produce a ſolution of thoſe which have been here enumerated, provided they avoid the common error of expounding what is clear in itſelf, or giving a tenth explanation of a paſſage which has been nine times explained before, and direct their attention, in ſtudying the claſſic authors, to ſuch words and phraſes of the New Teſtament, as have been hitherto confirmed by no authorities [66].

CHAP. V.

OF THE QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW.

SECT. I.

Of paſſages borrowed, or quoted from the Old Teſtament in general.

WITH reſpect to the paſſages of the Old Teſtament, which have been introduced by the Apoſtles and Evangeliſts into the writings of the New, an accurate diſtinction muſt be made between ſuch, as being merely borrowed, are uſed as the words of the writer himſelf, and ſuch, as are quoted in proof of a doctrine, or the completion of a prophecy.

Whenever a book is the ſubject of our daily lecture, it is natural that its phraſes ſhould occur to us in writing, ſometimes with a perfect recollection of the places, from which they are taken, at other times, when the places themſelves have totally eſcaped our memory. Thus the lawyer quotes the maxims of his Corpus Juris, the ſchoolman the verſes of his claſſics, and the preacher the precepts of his Goſpel. It is no wonder therefore, if the ſame has happened to the writers of the New Teſtament, who being daily occupied in the ſtudy of the Old Teſtament, unavoidably adopted its modes of expreſſion, or to ſpeak more properly, that of the Greek tranſlation, which they have done in numberleſs examples, where it is not perceived by the generality of readers, becauſe they are too little acquainted with the Septuagint. The moſt eminent among the commentators, eſpecially Wetſtein, have taken particular pains to mark theſe paſſages; many ſtill remain to be noticed, but, having neglected in the courſe of my reading to note theſe omiſſions, I am unable at preſent to produce an example. An attention to this ſubject would be no unfruitful labour, as many paſſages of the New Teſtament, that were before obſcure and uncertain, have de-

rived clearneſs and preciſion from the diſcovery of the places, from which they were taken: for, though a writer, in borrowing and appropriating to his own uſe the words of another, is not abſolutely bound to apply them in the ſame manner, as the original author, yet the application will in moſt caſes be the ſame. It has been a matter of diſpute among the learned, what meaning ſhould be aſcribed to καθαροι, in the expreſſion καθαροι τη καρδια, Matth. v. 8. who, it is ſaid, ſhall ſee God; and it has been commonly interpreted of Chaſtity, as if pure could have no other meaning than chaſte. Now the two following verſes in the Pſalms, from which this expreſſion is taken, render the whole paſſage clear, Τις αναβησεται εις το ορος τυ Κυριυ; και τις σησεται εν τοπω αγιω αυτυ; Αθωος χερσι, και καθαρος τη καρδια, Pſal. xxiii. (in the Hebrew xxiv.) 3, 4. Here we muſt obſerve, that 'to ſee God,' and 'to ſtand in the temple of God,' were in Hebrew ſynonymous, and a privilege to be granted only to thoſe, whoſe hearts were as free from evil inclinations, as their hands from evil actions, which notion Chriſt undoubtedly had in view, though he meant not to confine the promiſe to the earthly, but to extend it to the heavenly temple. In the ſame manner many doubts may be removed in explaining Matth. v. 5. by referring to Pſalm xxxvi. (Heb. xxxvii) 11. Recourſe has been had to metaphyſical ſubtlety, in order to diſcover the meaning of ρημα in the ſentence οκ αδυνατησει παρα τω Θεω παν ρημα, Luke i. 27. and it has been contended that ρημα there ſignifies 'whatever can be expreſſed by words,' conſequently whatever can be a ſubject of thought, or ens in oppoſition to non ens, which involves a contradiction, and which therefore the Deity cannot perform; but we ſhall act more ſenſibly, if, ſetting aſide this refinement, we refer immediately to Geneſis xviii. 14. from which the whole expreſſion is taken, and where ρημα conveys manifeſtly the ſenſe of 'promiſe'.'

I have before obſerved, that every writer is at liberty to apply to his own purpoſe the words, which he has borrowed from the writings of another; a liberty which we frequently

frequently take in applying paſſages from the claſſic authors. The eleventh verſe of the thirty-ſeventh Pſalm above-mentioned is a deſcription of the general, though not neceſſary lot of the virtuous, which paſſage is applied by Chriſt probably in a determinate, and prophetical ſenſe, with reſpect to his future church; and the paſſage in the twenty-fourth Pſalm, which deſcribes the requiſites for a worthy approach to an earthly temple, is applied by Chriſt to a future approach to the Deity in heaven. Ινα μη ητε παρ εαυτοις φρονιμοι, Rom. xi. 25. is probably taken from Prov. iii. 7. but St. Paul means ſelf-ſufficiency in general, whereas the text in the Proverbs implies an oppoſition to the will of God, μη ισθι φρονιμος παρα σεαυτῳ, φοβε δε τον Θεον, και εκκλινε απο παντος κακου.

Without due attention to theſe remarks, we are in danger of rendering difficult a matter, which in itſelf is eaſy. It is certain, that Rom. x. 18. is borrowed from Pſalm xix. 4. yet whoever impartially reads the two paſſages muſt obſerve, that David ſpeaks of the religion of nature, or as he expreſſes it, the voice of the heavens, whereas St. Paul deſcribes the propagation of the Goſpel. Many uſeleſs attempts have been made in order to reconcile theſe two examples, and to prove that they relate to the ſame ſubject, either by making St. Paul, contrary to the tenor of the context, ſpeak of natural religion, or David of revealed religion, for which purpoſe the heavens, ſun, and ſtars, have been taken in a myſtical ſenſe, to denote the Church, Chriſt, and his Apoſtles. Daniel Heinſius very juſtly obſerves, quod tam uſitatum eſt τοις εξω, ut vix ullus ſit Homeri verſus, cujus verba mutato ſenſu non uſurpentur; a remark which is perfectly applicable to the New Teſtament, ſince the verſes of Homer are not only applied, as mentioned by Heinſius, but are actually quoted by the Greeks in confirmation of facts, eſpecially by Strabo, as vouchers for the truth of his geographical deſcriptions; yet no one finds it difficult to diſtinguiſh the ſimply borrowed paſſages, from ſuch as are quoted as proofs. In borrowing the words

words of a celebrated author, ſuch as Cicero for inſtance, and appropriating them to our own uſe, we frequently introduce them with a phraſe ſimilar to the following, 'to ſpeak in the words of Cicero,' or 'as Cicero expreſſes it:' the Greeks did the ſame with reſpect to Homer: and in the very ſame manner, the writers of the New Teſtament, in borrowing the words of a ſacred author, as Iſaiah for example, might apply the formule, 'as is ſpoken by the prophet Iſaiah,' without any deſign of a quotation in its more confined meaning.

The preſent ſubject gives riſe to an obſervation reſpecting the difference, which was made by the Apoſtles and Evangeliſts between the canonical, and apocryphal books of the Old Teſtament. The latter ſeem to have formed no part of their particular ſtudy, as it would be difficult, and perhaps impoſſible, to produce a ſingle inſtance in the New Teſtament, of a quotation from the Apocrypha, though numberleſs words, and phraſes are common to both, derived from the ſame ſource, the Jewiſh Greek. An inference deduced from this remark will in the ſequel be applied to the morality of the New Teſtament.

In oppoſition to ſimply borrowed paſſages are underſtood quotations in the proper ſenſe of the word, either in proof of a particular point of doctrine, or the completion of a prophecy. In this caſe I cannot conceive that the ſimple, and literal conſtruction of the quoted paſſages ſhould have conveyed, either in the Greek verſion or in the Hebrew original, any other meaning, than that which is aſcribed to them by the writers of the New Teſtament. By the Hebrew original I underſtand not the Maſoretic printed text, but the antient genuine text, and I readily admit, that the Seventy and the writers of the New Teſtament had a more accurate copy, than that, which we poſſeſs at preſent; according to which accurate copy, the quoted paſſages muſt have expreſſed preciſely that ſenſe, in which the Apoſtles and Evangeliſts have uſed them. It is true that many, who allow the divinity of the New Teſtament, have been of a different

ferent opinion in antient as well as modern times: and diſputes have ariſen, in what light theſe quotations are to be regarded, in what manner they are to be defended, and even whether they afford not an argument againſt divine inſpiration.

The quotation of paſſages from the Old Teſtament in proof of a doctrine, to which in fact they have no relation, was termed by the antient fathers œconomia, or diſpenſatio, that is, to ſpeak in plain terms, a logical fineſſe. The term is uſed by them in numberleſs inſtances, and whoever is acquainted with their writings muſt have obſerved, that this very artifice, which they ſo much recommend, they have frequently admitted into their own writings, by no means to the honour of the cauſe which they undertook to ſupport[a]. I will mention a ſingle example from the commentary of Jerom on Joel ii[a]. Many were unwilling to admit, that this chapter contained a prophecy of the communication of the Holy Ghoſt to the Apoſtles on the day of Pentecoſt, which is expreſsly aſſerted by St. Peter in the ſecond chapter of the Acts, on which ſubject Jerom writes as follows, alius vero apoſtolicæ aſſerit eſſe conſuetudinis, juxta illud, quod de ſancto viro dictum eſt, 'diſpenſabit ſermones ſuos in judicio[b],' ut, quidquid utile eſſe auditoribus cernebant, et non repugnare præſentibus, de alterius temporis teſtimoniis roborarent: 'non quod abuterentur audientium ſimplicitate et imperitia, ut impius calumniabatur Porphyrius, ſed juxta apoſtolum Paulum prædicarent opportune importune. Now if the Apoſtles had really recourſe to ſuch practices, this 'impius Porphyrius' has ſpoken like an honeſt man, a character, which in other reſpects we have no reaſon to refuſe him, though he believed not the truth of the Chriſtian religion. The uſe of the word œconomy, and the application of the principle itſelf, has been revived in modern times, eſpecially by Dr. Semler[a].

In

a Tom. III. p. 1359, ed. Benedict.

b Οικονομησει τους λογους αυτου εν τη κρισει, Pſalm cxii. or, according to the Septuagint, Pſ. cxi. 5.

In the beginning of the preſent century another term of apology for ſimilar quotations was introduced, namely Medraſh, (מדרש) a word uſed in the Jewiſh art of criticiſm, and applied to caſes, in which an hidden, though too often a very unnatural meaning was ſuppoſed to lie concealed[4]. The Jews may be indulged in their idle ſpeculations, and the vain glory of diſcovering ſeventy ſenſes in a ſingle period; but that an upright, and impartial lover of the truth, and even perſons commiſſioned by the Deity to preach it to mankind, ſhould have recourſe to ſuch miſerable artifices, is a matter inconceivable to ſound reaſon, which muſt ever retain the privilege of deciding on revelation itſelf. Truth admits of no repriſals, and the falſe reaſoning of an adverſary affords no excuſe for admitting it ourſelves: for, though it is lawful in diſputation to turn an opponent's own arguments againſt him, with a view of convincing him of error, they are inadmiſſible as a baſis of the doctrine, which we intend to ſupport.

Whatever term be adopted to apologize for this mode of reaſoning, whether we ſtile it Œconomy with the Fathers, or Medraſh with the Jews, I am unable to comprehend, how a ſet of writings, in which arguments of this nature are admitted, can be thought to proceed from the Deity, and how thoſe, who allow the principle, can reconcile falſehood with divine inſpiration. All errors are proofs againſt the divinity of the book, which contains them; but none are ſo inexcuſable as an author's not underſtanding his own writings; yet it follows from the admiſſion of the above premiſes, that the Deity ſpeaking in the New Teſtament miſunderſtood the meaning of the Old. The hiſtorical miſtakes of the Koran, which are uſed as arguments againſt its divine authority, would be trifles in compariſon with theſe, or rather no arguments at all, if the author pretends not to inſpiration in matters of hiſtory.

But I am perſuaded, that the admiſſion of this principle is without foundation, and that the examples, which are commonly produced, where the Old Teſtament

ment is ſaid to be falſely quoted in proof in the New, are not only capable of refutation, but often manifeſtly erroneous. If the contrary were true, it would be neceſſary, with all due reſpect for the Chriſtian religion, to make a diſtinction between the three following caſes.

1. If falſe quotations of the nature above deſcribed could be diſcovered in a book, whoſe canonical authority is called in queſtion, they muſt be regarded as human errors, and the divinity of the book itſelf be abandoned, without derogating from the dignity of the remaining parts of the New Teſtament. For inſtance, Profeſſor Eberhard, in his Apology of Socrates, contends that מלכיצדק, Pſal. cx. 4. ſignifies not Melchiſedeck, but rex juſtus; now if this were true, we muſt unavoidably give up the epiſtle to the Hebrews, in which the moſt important concluſions are drawn, from a falſe explanation, which might be done without injuring the reſt of the New Teſtament, as this epiſtle belongs not to the claſs of the ομολογεμενα. But at preſent I can ſee no reaſon for having recourſe to ſuch meaſures, as the aſſertion of Eberhard, who is more celebrated for his philoſophical penetration, than his knowledge of Hebrew, not only remains to be proved, but militates againſt the accuracy of grammar, for מלך צדק ſignifies rex juſtus, whereas the interpoſition of the Jod colliqueſcentiæ converts the expreſſion into a proper name[5]. Similar to this caſe is Acts i. 20. in which is quoted Pſalm cix. 8. not by the writer of the Acts of the Apoſtles, but by St. Peter, at a time when the gifts of the Holy Ghoſt were not yet communicated, and therefore inſpiration could not poſſibly have taken place. See the Remarks on the hundred and ninth Pſalm, p. 243[6]. Againſt the two firſt chapters of St. Matthew, which may be ſeparated from the reſt of the Goſpel, weighty objections of this kind have likewiſe been made, and have hitherto remained unanſwered. See the Introduction to the Goſpel of St. Matthew in the ſecond part of this work.

2. If ſuch quotations could be diſcovered even in

thoſe books of the New Teſtament; which belong to the ομολογεμενα, the conſequence would ſtill follow, that they were not inſpired by the Deity, though no inference could be drawn that the Apoſtles were not preachers of a divine religion, and commiſſioned for that purpoſe by Chriſt himſelf. See above, ch. iii. ſect. 1. Compare likewiſe John xix. 35—37. with my remarks on the Reſurrection [7].

3. Were it poſſible to ſhew, that the very author of our religion, who ordered the precepts, which he taught to be regarded as commands of the Deity, had made a wrong application of a text of the Old Teſtament, it would follow that he was not infallible, and that Chriſtianity itſelf was falſe. But I will borrow an example from Eberhard's Apology [e], and examine whether the charge be really founded. He compares Matthew xvii. 10, 11, 12. with Malachi iv. 5. and is of opinion, that the latter paſſage has no reference to John the Baptiſt, but only to ſome patriotic Iſraelite, who lived before the Babyloniſh captivity, and attempted to reform the morals of his countrymen; and that the word חרם can be applied only to the deſtruction of Jeruſalem by Nebuchadnezzar. If the matter were really ſuch, as the Profeſſor has repreſented it, no other reſource would remain, than to conclude with Porphyry, that the Chriſtian religion were an impoſture. But the whole argument of Eberhard is without foundation, as Malachi lived long after the time of the Babyloniſh captivity, and his prophecies are therefore inapplicable to events preceding that period [8].

Between ſimply borrowed paſſages, and ſuch as are quoted in proof, there is a third kind which hold a middle rank, and conſiſt of moral ſentences chiefly borrowed from the Proverbs of Solomon. This book is frequently quoted by the Apoſtles, who conſidered it as a treaſure of revealed morality, from which the Chriſtians were to derive their rules of conduct, and the canonical authority of no part of the Old Teſtament is ſo ratified by the evidence of quotations, as that of the Proverbs.

[e] Vol. II. p. 315—318.

verbs. But it is remarkable, that the Wiſdom of Jeſus the Son of Sirach, which has ſo ſtriking an affinity with the book of Proverbs, is not quoted in a ſingle inſtance by the Apoſtles and Evangeliſts, and the difference between canonical and apocryphal is no where ſo ſtrongly marked, as in this example. We may hence infer, that every commentator on the Greek Teſtament ought to be intimately acquainted with the Septuagint verſion of the book of Proverbs, and that every Chriſtian divine ſhould conſider it as the chief ſource of ſcriptural morality.

It is true, that the paſſages, which the Apoſtles have quoted from the Proverbs, ſeem generally applied as commands of the Deity, or as proofs of ſome moral doctrine; and even when a moral philoſopher applies the words of another, whom he believes not to be inſpired, he is ſuppoſed to aſcribe to them an authority bordering on demonſtration. But, unleſs it be expreſsly mentioned, that the quoted paſſage is actually intended as a proof, the writer, who makes the quotation, is at liberty to uſe the words of his favourite author, in expreſſing a moral truth, though the words in the original had a different application. This will be rendered more intelligible by the following example.

Προνοει καλα ενωπιον Κυριε και ανθρωπων, Prov. iii. 4. is a maxim worthy of a place in a collection of divine precepts, and is twice applied by St. Paul with great judgement. The firſt example is 2 Cor. viii. 21. where he expreſſes his own unwillingneſs, and that of his immediate friends, to carry to Jeruſalem the contributions of the Macedonians for their brethren in Judea, without being attended by perſons deputed from the different communities, who might bear witneſs to the uprightneſs of his conduct, προνοουμενοι καλα ου μονον ενωπιον Κυριε, αλλα και ενωπιον ανθρωπων, nobis bene proſpicere volentes coram Deo, et coram hominibus; it being the duty of every man, and of St. Paul in particular, not only to have a conſcience void of offence, but to guard his reputation againſt the ſuſpicion of the world. The other inſtance of the application

cation of theſe words, is Rom. xii. 17. where St. Paul obſerves, that 'we ought to recompenſe evil with good,' προνοεμενοι καλα ενωπιον παντων ανθρωπων, iis rebus operam dantes, quæ omnibus hominibus pulchra videntur. This is a morality worthy of a divine Apoſtle, and the nobleſt revenge, which can be taken of an enemy. But the queſtion is, whether the words in the original Hebrew convey the ſame meaning, as is given them by St. Paul: a queſtion, which I ſhould anſwer in the negative. It is true, that St. Paul has the authority of the Seventy, who have taken the Hebrew words in this ſenſe, and have tranſlated וישכל, as if it were an imperative, but in my tranſlation of the Bible, I have adhered rather to the Hebrew original [9]. The deciſion of this point I leave to the learned, but in whatever manner it be determined, it no way affects the authority of St. Paul, who, in delivering a moral doctrine, was at liberty to clothe it in the words beſt adapted to his purpoſe, were they even the reſult of an error in the Alexandrine tranſlators.

As numerous paſſages, which are borrowed from the Old Teſtament, have been overlooked by the critics, ſo they on the other hand have pretended to diſcover quotations, where there is no ground for the ſuppoſition, and have attempted to reconcile examples, where no reconciliation is required. Thus St. Paul is ſaid to have taken 1 Cor. i. 20. from Iſaiah xxxiii. 18. where the whole ſimilarity conſiſts in the three-fold repetition of 'where is?'

SECT. II.

Of quotations in proof of doctrines, or the completion of prophecies: of the difficulties attending them, and in what manner theſe difficulties may poſſibly be removed.

I HAVE obſerved in the preceding ſection, that quotations, in the more immediate and proper ſenſe of the word, muſt, according to their literal and grammatical conſtruction [1], convey preciſely the ſame meaning in the

Old Teſtament, as is given them in the New; otherwiſe the New Teſtament is not divinely inſpired. No medium is admiſſible, unleſs we at once allow that the Chriſtian revelation is incapable of being tried by rules as ſevere as thoſe which are univerſally applied to other writings.

But great diffidence is requiſite on our part in our critical explanations of the Old Teſtament, nor muſt we immediately conclude, that an Apoſtle has made a falſe quotation, becauſe he has applied a paſſage in the Old Teſtament in a ſenſe which, according to our judgement, it does not admit. Our own ignorance may be the cauſe of the ſeeming impropriety, and having found by actual experience, and a more minute inveſtigation of the ſubject, that many paſſages, which other critics as well as myſelf had taken for falſe quotations, were yet properly cited by the Apoſtles, I truſt that future critics will be able to ſolve the doubts in the few examples which remain. The reader will find a remarkable inſtance in Rom. x. 7. compared with Deuteronomy xxx. 11—14. in my appendix to Lowth's ninth lecture De ſacra Poëſi Hebræorum[2]: many other ſolutions have occurred to me, but I will mention only one, which relates to the ſecond chapter of St. Matthew, in which I ſhall be leſs accuſed of partiality, as it is known that I entertain great doubts on the authenticity of the two firſt chapters of this Goſpel.

Jeremiah xxxi. 15. is quoted Matth. ii. 17, 18. as a prophecy of the maſſacre of the children of Bethlehem. But the learned have been of opinion, that the words of Jeremiah have no reference to the time of Herod, but merely to the Babyloniſh captivity. After having long ſubſcribed to this opinion, I was induced to waver in it by the diſcovery of the circumſtance, that the Jews themſelves refer the prophecy to a much later period than the Babyloniſh captivity, and apply it to the ages of Veſpaſian and Hadrian[3]. Jerom, in his remarks on Jer. xxxi. writes as follows, quidam Judæorum hunc locum ſic interpretantur, quod capta Hieroſolyma ſub Veſpaſiano per

hanc

hanc viam Gazam et Alexandriam infinita millia captivorum Romam directa ſunt. Alii vero quod ultima captivitate ſub Hadriano, quando et urbs Jeruſalem ſubverſa eſt, innumerabilis populus diverſæ ætatis et utriuſque ſexus in mercato Terebinthi nundinatus ſit [4]. Et idcirco exſecrabile eſſe Judæis mercatum celeberrimum viſere. Now the tomb of Rachel lay cloſe to the road, which Jerom meant by the words hanc viam, which was the common road leading from Jeruſalem to Gaza and Alexandria. By mercatus Terebinthi is generally underſtood the Terebinthus near Hebron, but in that caſe the Jews could never have admitted this explanation, as Hebron lay at a diſtance from the tomb of Rachel. Here is undoubtedly meant the Terebinthus Tabor mentioned 1 Sam. x. 2, 3. adjoining to which was the tomb of Rachel, and which is called at preſent the Terebinth of the Virgin Mary [d], an epithet borrowed from a chriſtian legend. The firſt explanation of the prophecy which is mentioned by Jerom, is that which was generally admitted in the time of Joſephus, who on this occaſion has the following remark, και την νυν εφ' ημων γενομενην αλωσιν, την τε Βαβυλωνιαν αιρεσιν, Antiquit. X. 5. 1. ſignifying that it related not only to the Babyloniſh captivity, but likewiſe to the deſtruction of Jeruſalem by Titus. The coincidence of the explanation given by Joſephus, and by the Jews of the fifth century, with the application of the prophecy in the ſecond chapter of St. Matthew, firſt induced me to ſuſpect that the opinion, to which I had ſubſcribed, was falſe. The ſeries of misfortunes, which happened to the Jewiſh nation from the time of Pompey to that of Hadrian, might be very properly figured by the tears of Rachel, who is repreſented as raiſing her head from the grave, and weeping over the future fate of her unfortunate progeny. The image is highly ſuitable to the occaſion, for many ſcenes of miſery were diſplayed in the neighbourhood of the place where Rachel was buried, as the cruel government of Herod, the maſſacre of children in Bethlehem, and the ſtill greater barbarities committed at

[d] See Troilo's Travels [5], p. 382.

at the ſame time in Jeruſalem. Nor is the context in Jeremiah of ſuch a nature, as to preclude all application of the prophecy to the time of Herod. The two laſt verſes of the thirtieth chapter may denote the deſtruction of Jeruſalem by Titus; the fourteen firſt verſes of the following chapter relate to the return of the Jews from the Babyloniſh captivity, and they were written by the prophet as a ſource of comfort to Rachel, ſaying, Refrain thy voice from weeping, and thine eyes from tears, for thy children ſhall come again to their own border.

The paſſage in which I have found the moſt difficulty, is Matth. i. 22, 23. for though עלמה ſignifies a virgin, I cannot be perſuaded that Iſaiah vii. 14. has the leaſt reference to the Meſſiah, but to a child that was to be born at the expiration of nine months, from a perſon at that time a virgin [6]. Perhaps future diſcoveries may induce me to alter my opinion, as they have done in other caſes, or a various reading may poſſibly be found, in which the intervention of one or two words, that at preſent fail, between the fourteenth and fifteenth verſes, may alter the meaning of the whole paſſage. But though the difficulty were not to be removed, it would affect only the two firſt chapters, and not the Goſpel in general.

In many caſes the commentators have created difficulties, where in reality there are none, by attempting to diſcover in paſſages, to which the Apoſtles have alluded, a meaning perhaps not aſcribed to them by the Apoſtles themſelves. St. Peter exhorts his hearers to a belief in Chriſt in the following manner. 'Moſes has promiſed your fathers to ſend prophets, like unto me, and every ſoul which ſhall not hear them, ſhall be deſtroyed from among the people. Yea, and all the prophets have foretold of Chriſt; judge therefore what will be the vengeance, if ye reject their teſtimony.' Acts iii. 22. Here reference is made to Deut. xviii. 15. but there is no neceſſity for conſidering this paſſage as a prophecy of Chriſt, to whom, from the whole connexion, it cannot poſſibly relate [9]. St. Paul, in his epiſtle to the Romans, ch. xv. 9. exhorting the Jews to join with the Gentiles in celebrat-

ing their Maker, uſes the words of David, "I will confeſs to thee among the Gentiles, and ſing unto thy name." But we are not therefore to conclude that the eighteenth Pſalm is to be explained of the Meſſiah, which cannot be done without the greateſt violence, and it is directly contrary to the Hebrew ſuperſcription. Another ſtill more important example, and one relating to an article of faith, may be ſeen in the 115th ſection of my Dogmatic Theology [8], to which a ſimilar inſtance may be added, that of Rom. x. 6. for the faith of which Moſes ſpeaks, or, as he expreſſes it, circumciſion of the heart, is not faith in Chriſt, but belief in the only true God [9].

Another unneceſſary difficulty is made in explaining Matth. ii. 5, 6. For the Evangeliſt himſelf has not quoted Micah v. 2. but the chief prieſts and ſcribes, who were aſſembled by order of Herod, and they have given not a literal tranſlation of the paſſage, but an explanation, which St. Matthew has drawn up in a kind of paraphraſe. And he is by no means anſwerable for the accuracy of the explanation, whether צָעִיר, parvus, is to be rendered by an antiphraſis [10], or whether אַלְפֵי is to be pronounced Allufe [11], and tranſlated ηγεμονες, for he relates, as an hiſtorian, the expoſition of others. It is ſurpriſing, that no one among the learned commentators has made this remark [12], and the more ſo, as the words quoted in St. Matthew correſpond neither to the Hebrew original, nor the Greek tranſlation [13].

Another ſource of unneceſſary difficulty is the confounding ſimply borrowed paſſages with ſuch, as are quoted in proof, and it ſometimes happens that the texts of the Old Teſtament, which ſeem at firſt ſight to belong to the latter claſs, may really be referred to the former. For inſtance, Iſaiah xxix. 13. according to the tenor of the context, cannot poſſibly relate to the Jews, who lived at the time of Chriſt, but merely to the contemporaries of the prophet; yet this paſſage is applied to them by Chriſt, ſaying, Well did Eſaias propheſy of you, &c. Matth. xv. 7—9. Now it is evident that the intention of Chriſt, in making this quotation, was not to denote the completion

of a prophecy, but to accommodate the words of the prophet to the preſent character of the Jews, of which they were perfectly deſcriptive [14]. In the chronicle of Dionyſius is a paſſage, in which we may obſerve the manner of expreſſion uſed by the Syrians on ſimilar occaſions. Aſclepius, Biſhop of Edeſſa, having been obliged to quit the city, in conſequence of a dangerous flood, which the populace conſidered as a puniſhment inflicted by the Deity for the heterodoxy of their biſhop, fled to Antioch, where he was received with open arms by the Patriarch, who conducted him to the epiſcopal throne, and addreſſed the inhabitants of the city [e], (ܗܐ ܢܘܚ ܬܢܝܢܐ ܕܐܬܐ ܠܗ ܒܬܝܒܘܬܐ) 'behold the ſecond Noah, who like him has been delivered in an ark from a ſecond deluge.' This is nothing more than the borrowing an image, in order to repreſent a fact in ſtronger colours, or what is called accommodation.

But the queſtion ſtill remains to be anſwered, whether this convenient principle of accommodation is applicable to thoſe examples in which are uſed the ſtrong expreſſions, 'then was fulfilled that which was ſpoken by the prophet,' or 'this was done that it might be fulfilled, which was ſpoken by the prophet.' Wetſtein in his note to Matth. i. 22. in ſupport of this principle has produced an example from Ephrem Syrus, but no one has treated the ſubject with ſo much ability as Sykes in the third ſection of the Introduction prefixed to his Paraphraſe and Notes upon the Epiſtle to the Hebrews. He appeals to ſimilar expreſſions in other writers, but the authority of Jerom, whom he quotes among the reſt, is here of little weight, for though the learned father was critically accurate in matters of philology, he allows himſelf all poſſible latitude in allegorical explanations. The examples which he has taken [f] from Epiphanius [g] and Olympiodorus [h] are indeed more important, but very far from

[e] See the Syriac Chreſtomathy [15], p. 80.

[f] Αλλ' εν αυτῳ πληρουται το γεγραμμενον· ὡς ὀλιγον εγενομην εν παντι κακῳ, εν μεσῳ εκκλησιας και συναγωγης. Hæreſis Ebionitarum, Chap. i.

[g] Ἰσως φληδες περι αυτου γινηται,

Ἃ και απο γλωσσης μελιτος γλυκιων ῥεεν αυδη.

Olympiodori Vita Platonis.

from being equal in ſtrength to the expreſſion, 'that it might be fulfilled which was ſpoken by the prophet.' If I caution any one, and ſay, 'Let not that be fulfilled in thee,' the caution itſelf implies that the words to which I allude are no prophecy: the Proverbs of Solomon, which are quoted by Epiphanius, contain only ſentences of morality, and can have no reference to prophecy: and with reſpect to the expreſſion of Olympiodorus, it is of a totally different nature. However willing, I am yet unable to perſuade myſelf that Matth. i. 22. ii. 15. 17. were intended by the writer as mere accommodations[16]. Yet, in certain caſes, it ſeems almoſt neceſſary to have recourſe to this convenient mode of explanation, for inſtance John xiii. 18. 'that the ſcripture may be fulfilled, he that eateth bread with me hath lifted up his heel againſt me;' for this quotation is taken from the forty-firſt pſalm, which can have no reference either to Chriſt or to Judas. The ſame principle might be applied to a ſimilar paſſage, John xvii. 12. if the phraſe η γραφη πληρωθη muſt neceſſarily be referred to the words immediately preceding, namely, Son of perdition, and if the quotation itſelf be borrowed from the 41ſt. or 109th. Pſalm: but in theſe Pſalms no ſuch expreſſion is found, as 'none of them is loſt,' and 'ſon of perdition.' I would therefore refer it to the words 'thoſe which thou gaveſt me I have kept,' and ſuppoſe that Chriſt made alluſion to Zachariah xiii. 7. and Iſaiah viii. 18. where this very expreſſion is uſed[17].

SECT. III.

The Old Teſtament is quoted very frequently, but not always, from the Septuagint.

IT is univerſally known, that the quotations in the New Teſtament are commonly taken from the Septuagint[1], a verſion in general uſe among the Chriſtians who underſtood Greek. The only exception to be made,

as Jerom has in ſeveral places obſerved, is to the Goſpel of St. Matthew, becauſe he wrote in Hebrew; and the Greek tranſlator of his Goſpel, inſtead of conſulting the Septuagint, tranſlated frequently the Hebrew words as he found them in the original of St. Matthew; yet the quotations in this Goſpel correſpond in ſeveral inſtances with the Greek verſion. If we except two doubtful paſſages, ch. xxvi. 31. xxvii. 9. they are nearly in the following proportion.

The Septuagint is quoted Matth. iv. 4. 6. xiii. 15. a remarkable paſſage, which will be examined in the ſequel, as St. John has given his own tranſlation, xv. 7, 8, 9. where the Seventy differ from the Maſoretic reading, xxi. 13, 16. 42. xxii. 44[i]. xxvii. 35. In ſeveral other examples there is a ſmall deviation from the Septuagint, which relates only to ſingle words, and which perhaps would vaniſh, if the various readings of the Septuagint and the New Teſtament were carefully collated with each other, namely, Matth. iii. 3. iv. 4. 6, 7. 10. where μονῳ is alſo wanting in the Hebrew, ix. 13. where the difference conſiſts in a ſingle letter[j], xxiv. 15.

Many paſſages, on the contrary, are undoubtedly not taken from the Septuagint, or at leaſt, if the Greek tranſlator recollected the words of the Alexandrine verſion, he has given them with conſiderable alterations. We may divide them into two different claſſes, 1. Where the object of the quotation rendered a deviation from the Septuagint neceſſary. 2. Where the words of the Septuagint would have anſwered the purpoſe as well as a new tranſlation. To the firſt claſs belong the following examples, Matth. ii. 15[k]. viii. 17[l]. xii. 17—21[m]. in which caſes every

[j] See my Critical Lectures on the 110th Pſalm, p. 480[2].

[k] The LXX have τα τεκνα αυτου, Hoſea xi. 1. which is inapplicable to the purpoſe of the Evangeliſt.

[l] The LXX have not ασθενειας, Iſaiah liii. 4. but αμαρτιας.

[m] This whole paſſage is ſo corrupted in the Septuagint, by the inſertion of the names Jacob and Iſrael, Ιακωβ ο παις μου αντιλημψομαι, αυτου. Ισραηλ ο εκλεκτος μου προσεδεξατο αυτον η ψυχη μου, Iſaiah xlii. 1. that it could not, without alteration, have been applied to Chriſt.

every writer of the New Teſtament would have been obliged to depart from the verſion of the Seventy, unleſs he had choſen to defeat the purpoſe for which he made the quotation. But the laſt of theſe examples, which, with the omiſſion only of two words inſerted by the Seventy, might have perfectly anſwered the end of the Evangeliſt, is ſo altered as to have hardly any ſimilarity with the Greek verſion[n]. To the ſecond claſs belong the following paſſages, in which the words of the Septuagint, though fully adequate to the purpoſe, are neglected, namely, ch. i. 23. iv. 14—16. xi. 10. xiii. 37. xxi. 4.

It appears therefore, that St. Matthew, or his Greek tranſlator, was acquainted with the verſion of the Seventy, that he has quoted it ſometimes accurately, ſometimes merely from memory, and at other times given a new,

n That the reader may be able to ſee at a ſingle view in what reſpects the text of the LXX agrees with that of St. Matthew, and in what it differs from it, I will ſubjoin both, and print in capitals the words in which they agree. The text of St. Matthew, according to Wetſtein's edition is, ιδε Ο ΠΑΙΣ ΜΟΥ ον ηρετισα. Ο αγαπητος ΜΟΥ, εις ον ευδοκησεν Η ΨΥΚΗ ΜΟΥ. θησω ΤΟ ΠΝΕΥΜΑ ΜΟΥ ΕΠ' ΑΥΤΟΝ και ΚΡΙΣΙΝ ΤΟΙΣ ΕΘΝΕΣΙΝ απαγγελει. Ουκ ερισει ΟΥΔΕ κραυγασει. ΟΥΔΕ ακουσει τις εν ταις πλατειαις την φωνην ΑΥΤΟΥ. ΚΑΛΑΜΟΝ συντετριμμενον ΟΥ κατεαξει. ΚΑΙ ΛΙΝΟΝ τυφομενον ΟΥ ΣΒΕΣΕΙ, εως αν εκβαλη εις νικος την ΚΡΙΣΙΝ. ΚΑΙ εν ΤΩ ΟΝΟΜΑΤΙ ΑΥΤΟΥ ΕΘΝΗ ΕΛΠΙΟΥΣΙ.

The text of the Septuagint, according to the edition of Bos, is Ιακωβ Ο ΠΑΙΣ ΜΟΥ αντιλημψομαι αυτου. Ισραηλ Ο εκλεκτος ΜΟΥ. προσδεξαιο αυτον Η ΨΥΧΗ ΜΟΥ. εδωκα ΤΟ ΠΝΕΥΜΑ ΜΟΥ ΕΠ' ΑΥΤΟΝ, ΚΡΙΣΙΝ ΤΟΙΣ ΕΘΝΕΣΙΝ εξοισει. Ου κεκραξεται ΟΥΔΕ ανησει. ΟΥΔΕ ακουσθησεται εξω η φωνη ΑΥΤΟΥ. ΚΑΛΑΜΟΝ τεθλασμενον ΟΥ συντριψει. ΚΑΙ ΛΙΝΟΝ καπνιζομενον ΟΥ ΣΒΕΣΕΙ. αλλα εις αληθειαν εξοισει ΚΡΙΣΙΝ. ΚΑΙ επι ΤΩ ΟΝΟΜΑΤΙ ΑΥΤΟΥ ΕΘΝΗ ΕΛΠΙΟΥΣΙ.

Here it is evident, that the words in which they agree, were either unavoidable, or ſuch as muſt naturally occur to every tranſlator, and that the two tranſlations are wholly independent of each other. But what is an extraordinary circumſtance, where ולתורתו איים ſtands in our preſent Hebrew text, both tranſlations have τω ονοματι αυτε εθνη, as if the copy of the Hebrew Bible uſed by the Seventy, as well as that, from which St. Matthew took his quotation, had ובשמו גוים.

new, and even more harſh tranſlation of the Hebrew than that which the Seventy have given. Though the ſame remark may be applied to the other writers of the New Teſtament, I confine it at preſent to the Goſpel of St. Matthew, which muſt be ſeparately conſidered, becauſe it contains, without any obvious reaſon, ſeveral very remarkable deviations from the Septuagint, and becauſe the antient Chriſtian writers diſtinguiſhed this Goſpel from the reſt as it was written originally in Hebrew, and it could not be reaſonably expected that the Greek tranſlator ſhould conſult the Alexandrine verſion on every quotation.

With reſpect to the other writers of the New Teſtament, it is certain that they have quoted in moſt inſtances from the Septuagint, even where the tranſlation from the Hebrew is inaccurate, but where the errors are of ſuch a nature as not to weaken the proofs, for which they are alledged. This has been uſed as an argument againſt divine inſpiration, but the argument is without foundation, for the proof depends not on all the words of the quotation, but ſimply on thoſe few which are immediately applicable to the ſubject: the reſt are introduced merely on account of the connexion, and that the reader may more eaſily refer to the paſſages in the Old Teſtament, from which they are taken. We muſt recollect that the Apoſtles wrote for the uſe of communities, who were ignorant of Hebrew, and for whom therefore it was neceſſary to refer to the Greek verſion, which was generally read[*]. Had they given a new and more accurate tranſlation according to the Hebrew, the reader would not have known what paſſage they intended to quote; and had they, on the other hand, in retaining the words of the Septuagint, taken notice of each inaccuracy, it would have been an uſeleſs oſtentation of learning, and they would have diverted the attention of the reader from the main object to the conſideration of trifles. We cenſure the clergy in the preſent age, when they endeavour in the pulpit to make *unneceſſary* corrections of our common tranſlation of the Bible, but it is more excuſable in them, than it would

would have been in the Apoſtles, as it is the office of the former to explain the ſacred writings, whereas the object of the Apoſtles and Evangeliſts was not to expound the Old Teſtament, but to apply it in confirmation of the New. Another reaſon is the mode of quotation itſelf, which neither was nor could be made according to chapter and verſe; and the words themſelves being the only direction for finding the paſſage, from which they were taken, a deviation from the common reading would have left the reader in total ignorance. In the moral ſentences of the New Teſtament I have obſerved examples, where the Proverbs of Solomon, though not verbally quoted, are at leaſt applied according to the meaning in the Septuagint, even where that meaning is different from the ſenſe conveyed by the Hebrew original, as, for inſtance, 1 Pet. iv. 18. compared with Prov. xi. 31. The moral doctrine, which is here expreſſed in the Septuagint, is not the ſame as that, which is expreſſed in the Hebrew, but though different they are equally true, and the object of Peter was not to prove a dogmatical poſition, but to deliver a moral doctrine.

When the Seventy have followed a different reading from that, which we find in our printed copies of the Hebrew Bible, they have been frequently imitated by the writers of the New Teſtament[o], but we cannot therefore immediately conclude that ſuch a reading is the true one, or that the Apoſtles, in uſing the words of the Septuagint, intended to confirm their authenticity. The caſe however is different, when the proof intended to be given by the quotation conſiſts in the deviation from the Maſoretic text, for then the perſon who made the quotation muſt have either believed the reading in the Septuagint to have been more accurate than that in the uſual copies of the Hebrew, or he has uſed not a ſolid but a ſpecious argument.

Acts xv. 17. is deſigned as a proof that God would chuſe a nation from among the heathens, that ſhould be called

[o] For inſtance, Matth. xv. 8, 9. Rom. xi. 35. (compared with Iſaiah xl. 14.) and Rom. xv. 10.

called after his name, but the proof is of no validity, if we read Amos ix. 12. whence the quotation is taken, according to the Maſoretic text, namely, 'that they (the Jews) may force[6] (יירשו) the remnant of Edom, (אדום) and all nations which are called by my name,' whence it might be rather concluded, that the heathens would be obliged to turn Jews, and ſubmit to the ceremony of circumciſion, which was really the caſe with the Edomites, after their land was conquered by John Hyrcanus. But the whole matter is clear, if we follow the reading uſed by St. Luke and the Septuagint, 'that the reſidue of men (אדם) might ſeek (ידרשו) the Lord[7], and all the nations which are called after my name,' or if we conſider the Maſoretic and Greek readings as two fragments[8] from which the antient genuine text may poſſibly be reſtored in the following manner ידרשו את שארית אדם that they, (the Jews) with the reſidue of men, may ſeek the Lord, 'and with all the nations that call on my name.' St. James, who made the quotation in the Hebrew dialect, muſt have made it in this manner, for the words as they ſtand in our printed Bibles have no connexion with the deſign of the Apoſtle. St. Paul, in his epiſtle to the Romans, ch. xi. 26. quotes Iſaiah lix. 20. as a prophecy of the general converſion of the Jews. Now the words of the prophet, as they ſtand in our editions of the Bible, are as follows, 'and the Redeemer ſhall come to Zion, ולשבי פשע ביעקב, and unto them which turn from tranſgreſſion in Jacob.' Here every reader muſt obſerve, that the prophecy itſelf implies the contrary of a general converſion, for it is expreſsly ſaid, that a Redeemer ſhall come for thoſe only which turn from tranſgreſſion in Jacob, and it refers to a period ſimilar to that, in which we live at preſent, as many thouſands have been converted to Chriſtianity, but the greateſt part ſtill remain in error. Yet it was manifeſtly the intention of St. Paul to apply the paſſage not to a partial, but to a general converſion of the Jews, the former being at that time no longer a ſubject of prophecy, but a matter actually fulfilled. The whole difficulty

culty may be removed by the addition[p] of a ſingle letter to the word ולשבי, for which if we read וְלַשָּׁבִית, the reading which was probably in the copy of the Hebrew Bible that was uſed by the Seventy and by St. Paul, the paſſage in Iſaiah will have the following ſenſe, 'for Zion ſhall come a Redeemer, and one that ſhall put an end to the tranſgreſſion in Jacob[9],' and this explanation correſponds exactly with the next verſe, 'this is my covenant with them, ſaith the Lord; my Spirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeed's ſeed, ſaith the Lord, from henceforth and for ever:' i. e. thou and thy lateſt poſterity ſhall never ceaſe to confeſs the true religion, which I have revealed to thee. Another example, where the reading followed by the New Teſtament is a proof that the paſſage in our preſent Hebrew text is corrupted, may be found in my Critical Lectures on the 16th. Pſalm, among the obſervations on the 10th. verſe; and ſince the publication of theſe Lectures, the obſervation has been confirmed by the diſcovery of ſo great a number of authorities at that time unknown, that no doubt can be made that the common printed reading חסידיך is abſolutely falſe[10]. To this may be added, Deut. xxxii. 43. provided it be the text to which St. Paul refers in his epiſtle to the Hebrews, ch. i. 6. See the 14th. Remark on the Epiſtle to the Hebrews.

The New Teſtament therefore affords ſufficient evidence that our Maſoretic text is in many places corrupted, and ſupplies in many caſes the means of correcting it. But we muſt not therefore conclude that corrections of this kind are at all times allowable. Though Stephen, in the ſpeech recorded in the ſeventh chapter of the Acts, has twice departed from the Hebrew text, preferring v. 14. the Greek reading[11], and v. 4. the Samaritan[12], a verſe

[p] Or the omiſſion of a letter, if we read ולשב tranſitive, in which caſe the Hebrew text would be tranſlated, 'and to turn away the tranſgreſſion of Jacob.' This alteration ſeems preferable to the other, becauſe שוב is generally rendered in the Septuagint by αποστρεφω.

verſe which in other reſpects is exceptionable [q], no inference can be made to the diſparagement of the Hebrew, for though Stephen was a martyr, he was not inſpired, and St. Luke, who has recorded the ſpeech, has delivered it not as a commentator, but as a faithful hiſtorian.

Where the writers of the New Teſtament have borrowed from the Septuagint, they have not bound themſelves with literal accuracy to the words of the original, but have uſed a liberty, which muſt be excuſed in thoſe, who inſtead of immediately tranſcribing, have frequently quoted from memory. Compare Rom. xi. 9, 10. with Pſalm lxix. 22, 23. Jerom has the following remark on Epheſ. v. 31 [13]. quod frequenter annotavimus, apoſtolos et evangeliſtas non eiſdem verbis uſos eſſe teſtamenti veteris exemplis, quibus in propriis voluminibus continentur, hoc et hic probamus: ſiquidem teſtimonium iſtud ita in Geneſi ſcriptum eſt: "propter hoc relinquet homo patrem ſuum et matrem ſuam, et adhærebit uxori ſuæ, et erunt duo in carne una." Nunc autem apoſtolus pro eo quod ibi habetur ενεκεν τουτου poſuit αντι τουτου, deinde pro 'patre ſuo' et 'matre ſua' pronomina abſtulit et 'patrem' tantum poſuit et 'matrem,' et quod in medio dicitur, 'et adhærebit uxori ſuæ' hic penitus prætermiſit; et tantum quod ſequebatur hoc dictum ſuperioribus copulavit, et poſuit, et erunt duo in carne una. The paſſage to which Jerom here alludes, Gen. ii. 24. is quoted three times in the New Teſtament, Matth. xix. 5. Mark x. 6. Epheſ. v. 31. In all three examples the words οι δυο are uſed, which are found in the Septuagint, and not in the Hebrew, but as the text ſtood in the time of the Apoſtles, they were probably there likewiſe [r]. Yet theſe quotations correſpond not accurately with each other, as will appear from the following compariſon.

The Septuagint, according to the edition by Bos [15], has ενεκεν τουτου καταλειψει ανθρωπος, which are the words uſed

[q] See the Sententia de Chronologia Moſis poſt diluvium, § 15. p. 190, 191. of my Commentationes ſocietati Scientiarum Gœttingenſi per annos 1765—1768 prælectarum.

[r] See the Orient. Bibl. Vol. IX. p. 175—177 [14].

uſed by St. Matthew and St. Mark, but St. Paul has αντι τουτου, who took the liberty of making uſe of the words which firſt occurred to him.

The Septuagint has τον πατερα αυτου και την μητερα, which are the words of St. Mark, and, according to the common reading, thoſe of St. Paul, but St. Matthew has τον πατερα και την μητερα without the pronoun, a reading found likewiſe in that copy of St. Paul's epiſtles which was in the poſſeſſion of Jerom [16]. But this is not freedom of quotation, or quotation from memory, but actually a various reading in the Septuagint, as appears from Philo's having quoted this paſſage without αυτου, Lib. II. p. 73. of the edition by Mangey [17].

The Septuagint has και προσκολληθησεται προς την γυναικα αυτου, which are the words of St. Mark, but St. Matthew has τη γυναικι αυτου, which again is a various reading of the Septuagint, as appears not only from the Codex Alexandrinus, and the edition by Aldus, but likewiſe from a quotation of Philo, Vol. I. p. 75 [18]. According to Jerom [19] theſe words were entirely omitted by St. Paul, but in our common editions of the New Teſtament, they are uſed in the ſame manner, as in the Septuagint and in St. Matthew [20].

Και εσονται οι δυο εις σαρκα μιαν. In theſe words they all agree.

From the foregoing compariſon, which may appear trivial in itſelf, we may deduce this inference, that the deviations of the New Teſtament from the Septuagint in the quoted paſſages have ariſen from different cauſes, not only from the Apoſtles having quoted from memory, but even from various readings in the copies of the Greek Bible, which they reſpectively uſed.

I have obſerved, in the Acts of the Apoſtles, that St. Luke has departed from the words of the Septuagint, in the relation of public ſpeeches, more frequently than upon other occaſions, of which Acts ii. 17. 19. iii. 23, 24, 25. vii. 6, 7. 34. 37. are examples. Whether this was done by deſign, and is to be conſidered as a mark of judgement in the hiſtorian, in not literally tranſcribing

ing paſſages which the ſpeaker could have quoted only from memory, is a ſubject that will be examined more fully in the ſecond volume.

In other places the deviation from the Septuagint is ſtill greater, and has ſometimes the appearance of an intentional amendment, which is probably the caſe with thoſe paſſages of St. Matthew's Goſpel which have been mentioned above.

The Seventy have totally miſrepreſented Iſaiah viii. 14, 15. which they have probably done with deſign, in order to avoid, what the Hebrew words ſeem to convey, the opinion that the Deity is the author of evil[8]; this paſſage is never quoted in the New Teſtament according to the Septuagint, but conſtantly according to the Hebrew, viz. Luke ii. 34. 1 Pet. ii. 7, &c. St. Luke in his Goſpel, ch. iv. 18. ſeems to have quoted the Septuagint with inſerted amendments[22]; whether theſe proceeded from the Evangeliſt, were introduced by Chriſt himſelf, or were taken from a marginal note in a Greek Bible, is a queſtion which I will not pretend to determine. John xix. 37. οψονται εις ον εξεκεντησαν, are not only different words, but convey a different ſenſe from the paſſage in the Septuagint. Zechar. xii. 10. αναβλεψονται προς με ανθ' ων κατωρχησαντο[23], Deut. xxx. 13. is tranſlated by St. Paul, Rom. x. 7. in a manner totally different from the tranſlation of the Seventy, a paraphraſtical expreſſion being better ſuited to the nature of his ſubject. In the writings of Moſes 'to croſs the ſea' ſignifies to go to the iſlands of the happy, or the region of departed ſpirits; but, as this phraſe was not intelligible without a commentary, St. Paul ſubſtituted the more uſual figure for expreſſing the place of the dead, τις καταβησεται εις την αβυσσον[24]. The Septuagint tranſlation of Exod. ix. 16. ενεκεν τουτου διετηρηθης is changed perhaps deſignedly into εις αυτο τουτο εξηγειρα σε, Rom. ix. 17. The Seventy have taken העמדתיך in the ſame ſenſe which I have given it in my German tranſlation, viz. 'I have permitted thee to remain:' St. Paul has given another explanation, of which

[8] See the Orient. Bibl. Vol. XIV. p. 129—132[21].

which the Hebrew word is equally capable, 'I have permitted thee to be born,' for which he uſes the ſtrong expreſſion εξηγειρα σε. Some of the commentators explain this expreſſion by 'I have preſerved thee;' but if St. Paul had intended to convey this meaning, he would have abided by the words of the Seventy, and, if I rightly comprehend the deſign of the Apoſtle, he puts theſe words into the mouth of his adverſary[25], who gives them the ſtrongeſt and moſt invidious interpretation of which they would be capable, if they were ſeparated from the general connexion. Iſa. xxix. 10. is quoted Rom. xi. 8. with an alteration, of which the reaſon is obvious: the Seventy, inſtead of נסך effudit, read probably נסך with Jerom, who has here miſcuit, and ſuppoſing that the original conveyed the notion of a compoſing draught, tranſlated κατενυξεν υμας Κυριος πνευματι κατανυξεως. But as the phraſe 'to give to drink the ſpirit of deep ſleep' is ſomewhat harſh, St. Paul has expreſſed it in more general terms, εδωκεν αυτοις ὁ Θεος πνευμα κατανυξεως, retaining only κατανυξις, a word peculiar to the Seventy. Deut. xxxii. 35. is quoted Rom. xii. 19. but with an entirely new tranſlation: the Seventy have εν ημερα εκδικησεως ανταποδωσω, St. Paul εμοι εκδικησις, εγω ανταποδωσω, in which he agrees neither with the reading of the Septuagint, nor of the Maſoretic text. In this text we find לי נקם ושלם, the Seventy read ליום נקם ואשלם, St. Paul rejects ליום, which is peculiar to the Seventy, but retains the future ואשלם, which is expreſſed likewiſe by the Chaldee and Syriac tranſlators, as well as in the Vulgate. His text therefore was לי נקם ואשלם. St. Paul, 1 Cor. ii. 9. has τοις αγαπωσιν αυτον, the Seventy, Iſaiah lxiv. 4. τοις υπομενουσιν ελεον, perhaps the Apoſtle read לְמחכי לו from חכב amavit[26]. The Seventy, Iſaiah xxviii. 11. have δια φαυλισμον χειλεων, δια γλωσσης ετερας, οτι λαλησουσι τω λαω τουτω, St. Paul. 1 Cor. xiv. 21. εν ετερογλωσσοις, και εν χειλεσιν ετεροις λαλησω τω λαω τουτω, where ετερογλωσσοι ſeems more accurately to expreſs the Hebrew לעגי שפה[27]. The Seventy have falſely tranſlated Lev. xxvi. 11. משכני בתוככם ונתתי, by και θησω την διαθηκην[28] μου εν υμιν, but

St. Paul has rendered it accurately ενοικησω εν υμιν, 2 Cor. vi. 16. The martyr Stephen, who read the Septuagint as a Helleniſt, and as a man of learning, has in ſeveral parts of his ſpeech, recorded in the ſeventh chapter of the Acts, directly contradicted the Seventy, and particularly in an inſtance, which has ſo little influence on his principal object, that he ſeems to have had no other end in view, than merely to correct their miſtake. The hundred Keſita with which Jacob purchaſed a field, are explained by the Seventy of an hundred ſheep, but Stephen has uſed the words τιμης αργυριυ, which he has done with propriety, as Keſita is the name of a weight [29]. Indeed throughout the whole of his ſpeech he has acted like a man who makes a profeſſion of literature, and is critically accurate in the choice of expreſſions, even where they are indifferent as to the purport for which he ſpake.

Still more extraordinary is the manner in which Iſaiah x. 6. is quoted in the New Teſtament. In the Hebrew the verbs uſed in the beginning of this verſe are all in the imperative mood, unleſs we do violence to the Hebrew, in order to make it correſpond with the Greek [30]: God commands the prophet to make the hearts of the people ſtubborn, their ears heavy, and to ſhut their eyes, that is, he declares to him beforehand that his preaching will produce no other effect than to render the nation more obſtinate than before, and that all his exhortations will be of no avail. But the Seventy, whoſe particular care was to file away every tittle, from which it might be concluded that God was the author of evil, becauſe the God of the Jews was conſidered in Egypt as a Demiurgus, not as a Being of infinite benevolence, on account of the evil which is viſible in the world [t], have weakened the force of the original, and ſubſtituted for the imperative the indicative mood, επαχυνθη γαρ η καρδια τυ λαυ τυτυ, και τοις ωσιν αυτων βαρεως ηκουσαν, και τυς οφθαλμυς αυτων εκαμμυσαν, μηποτε ιδωσιν τοις οφθαλμοις, και τοις ωσιν ακυσωσι και

t See the Diſſertatio de Indiciis Gnoſticæ Philoſophiæ tempore LXX. interpretum et Philonis Judæi, printed in the ſecond volume of the Syntagma Commentationum.

και τη καρδια συνιωσι, και επιστρεψωσι, και ιασωμαι αυτες. This paſſage of Iſaiah is quoted five times in the New Teſtament, namely Matt. xiii. 15. Mark iv. 12. Luke viii. 10. Acts xxviii. 27. John xii. 40. Of theſe five quotations, we may omit at preſent that in St. Luke's Goſpel, becauſe the paſſage is there abridged. St. Matthew, who is generally ſuppoſed not to have followed the Septuagint, and St. Luke in the Acts of the Apoſtles, agree ſo exactly with the Seventy, that no doubt can be made of their having tranſcribed from the Greek Bible. St. John has given a new tranſlation of the words of Iſaiah, which he has ſo paraphraſed as to expreſs a different meaning, agreeable to an Oriental figure of ſpeech, by which all actions performed by permiſſion of Providence are aſcribed to the immediate operation of the Deity, τετυφλωκεν αυτων τες οφθαλμες, και πεπωρωκεν αυτων την καρδιαν, ινα μη ιδωσι τοις οφθαλμοις, και νοησωσι τη καρδια, και επιστραφωσι, και ιασωμαι αυτες. St. Mark has omitted the words which expreſs by whom the hearts were hardened, and it appears that he has given his own tranſlation, as he has paraphraſed the words 'that they be healed' by the expreſſion 'that their ſins be forgiven,' ινα βλεποντες βλεπωσι και μη ιδωσι, και ακουοντες ακουωσι και μη συνιωσι, και αφεθη αυτοις τα αμαρτηματα. The latter part of this ſentence, whether it be called paraphraſe or tranſlation (for רפא may be tranſlated to forgive, if we ſuppoſe it to expreſs the ſame meaning as רפה cum tertia radicali He), is taken from the Chaldee Targum, where we find וישתבק להון 'and it will be forgiven them.' St. Mark therefore quoted according to the verſion, with which, from his reſidence in Jeruſalem, he was beſt acquainted.

The following are examples of free quotations, where the ſame ſubject is expreſſed but in different words, 2 Cor. vi. 17, 18. compared with Iſaiah lii. 11, 12. and Jeremiah xxxi. 9. (in the Greek xxxviii. 9.); and 1 Cor. ii. 9. compared with Iſaiah lxiv. 3. on which paſſage Jerom's Commentary on Iſaiah may be conſulted, Vol. III. p. 473[31]. who obſerves non verbum ex verbo reddens, quod facere omnino contemnit, ſed ſenſuum exprimens veritatem.

SECT. IV.

Two hypotheſis by Schulz and Erneſti, with a third by the author, relative to the quotations from the Septuagint.

THIS ſubject is of ſufficient importance to deſerve a more accurate inveſtigation than has hitherto been made, as the generality of critics, inſtead of examining the matter in its full extent, have taken for granted, that the writers of the New Teſtament have borrowed their quotations from the Septuagint, without ever examining the Septuagint itſelf.

Profeſſor Schulz, in a letter which he communicated to me ſome months ago, and which he has permitted me to lay before the public, has ſtated the queſtion in the following manner: 'It is evident that the writers of the New Teſtament have ſometimes quoted the Old Teſtament according to the Septuagint verſion, at other times given their own tranſlation. In ſome caſes, where they have given their own tranſlation, a reaſon is obſervable, why they have deviated from the Septuagint, namely, becauſe the point which they intended to demonſtrate is more clearly evinced in their own words than in thoſe of the Seventy[u]. But in other caſes the force of the argument is as well expreſſed by the words of the Seventy as by thoſe of the Apoſtles. Now in ſuch examples I can aſſign no other reaſon, that could induce the Apoſtles to give their own tranſlation, than that the Greek verſion was at that time not complete, and that thoſe books of the Old Teſtament, from which ſuch quotations are taken, were tranſlated into Greek after the time of the Apoſtles. Hence we may deduce the following rule, If the writers of the New Teſtament have uſed in a quotation the words of the Seventy, the book from which they quoted was already in the Septuagint verſion. If they quote a paſſage according to their own tranſlation, we muſt

[u] It appears from the foregoing ſection that other motives may be aſſigned, why the Apoſtles have deviated from the text of the Septuagint.

muſt firſt inquire, whether they have quoted from the ſame book in other inſtances according to the Septuagint. If ſuch inſtances are to be found, we muſt conclude that the Apoſtles had ſufficient reaſon for departing from the words of the Septuagint, namely, to place their proof in a ſtronger light; but if ſuch inſtances are not to be found, it is manifeſt that the want of a Greek verſion was the cauſe, which obliged them to tranſlate for themſelves. One or two examples would not be ſufficient to make the matter clearer than I have already ſtated it, and it would be neceſſary, in order to give a perfect demonſtration, to arrange the ſeveral quotations in the two following columns.

Citata V. T. in N. T.

Ex verſione των ο Ex propria ſcriptorum N.T. verſione.'

To this opinion I would readily ſubſcribe, if the following clauſe were added, which the Profeſſor, though he has not expreſſed it, probably meant to imply, namely, that not a ſingle paſſage alone is ſufficient, but that ſeveral paſſages quoted differently from the Septuagint are requiſite to warrant a concluſion againſt the exiſtence of the Greek verſion of a book of the Old Teſtament in the time of the Apoſtles; ſince it might eaſily happen in one or two inſtances that, remembering imperfectly the words of the Septuagint, they wrote them down from memory, without referring to the Septuagint itſelf. But this ſubſcription would be only conditional, as I recollect no book of the Old Teſtament, to which the clauſe is applicable. The only doubts which I have entertained, though during only a very ſhort time, related to the prophet Zechariah, who is ſaid to be quoted ſix times in the New Teſtament, in all which examples the words of the Evangeliſts differ from thoſe of the Greek verſion, viz. Matth. xxi. 4, 5. xxvi. 31. xxvii. 9, 10. Mark xiv. 27. John xii. 15. xix. 37. Now the three firſt examples belong not properly to the preſent conſideration, becauſe St. Matthew wrote originally in Hebrew; and beſides, the third example, which will be examined in the following

ſection, is ſaid by the Evangeliſt himſelf to have been taken from Jeremiah. John xix. 37. is one of the exceptions which Profeſſor Schulz himſelf has admitted, as the words of the Seventy, which are inaccurate, would not have ſuited the purpoſe for which the Apoſtle quoted. There remain therefore only two of theſe ſix examples, of which again Mark xiv. 27. compared with Zechar. xiii. 7. is, on account of the very great number of its various readings, too uncertain to warrant any poſitive concluſion. St Mark, according to the common editions, has παταξω τον ποιμενα, και διασκορπισθησεται τα προβατα, the Seventy, according to the Codex Alexandrinus, παταξον τον ποιμενα, και διασκορπισθησεται τα προβατα της ποιμνης, but theſe two laſt words of the Seventy της ποιμνης, which are not in the common editions, were found by Wetſtein in twelve manuſcripts of St. Mark's Goſpel[1]; the only difference therefore is between πατα̃ξω and πατα̃ξον, two readings which are ſo alike, that tranſcribers might have eaſily miſtaken them, and it is not impoſſible that the copy which was uſed by St. Mark had πατα̃ξο inſtead of πατα̃ξον, which we are not juſtified in denying, though no manuſcripts of the Septuagint hitherto collated[2] has this reading[w]; for the number of manuſcripts, which have been uſed in publiſhing the editions of this Greek verſion is very inconſiderable[3]. It is true that the Roman edition has πατα̃ξατε τες ποιμενας και εκσπασατε τα προβατα, but admitting this to be the true reading, which is yet a matter of doubt, where the readings are ſo various, this turn of expreſſion would not have ſuited the purpoſe of St. Mark, who intended to apply the paſſage to a ſingle ſhepherd, namely Chriſt, whereas the words of the Roman edition relate to ſeveral. There remains then only one example to be conſidered, which is taken from Zechariah ix. 9. and which I will tranſcribe as it ſtands in the Septuagint, in the Goſpel of St. Matthew, and that of St. John, omitting thoſe words of

[w] The Arabic verſion of Zechariah, which was made from the Greek, has اضرب which may ſignify either πατα̃ξω or πατα̃ξον, according to the mode of pointing it.

of the Septuagint, which the Evangeliſts have neglected, as unneceſſary to their purpoſe, and writing in capitals the words in which they agree. The Seventy have χαιρε σφοδρα, θυγατερ Σιων, κηρυσσε θυγατερ Ιερυσαλημ. Ιδε ο βασιλευς σε ερχεται σοι . . . . . πραυς και επιβεβηκως επι υπο ζυγιον και πωλον νεον. St. Matthew has ειπατε τη θυγατρι ΣΙΩΝ. ΙΔΟΥ Ο ΒΑΣΙΛΕΥΣ ΣΟΥ ΕΡΧΕΤΑΙ ΣΟΙ, ΠΡΑΥΣ ΚΑΙ ΕΠΙΒΕΒΗΚΩΣ ΕΠΙ ονον ΚΑΙ ΠΩΛΟΝ υιον ΥΠΟΖΥΓΙΟυ. St. John μη φοβε ΘΥΓΑΤΕΡ ΣΙΩΝ. ΙΔΟΥ Ο ΒΑΣΙΛΕΥΣ ΣΟΥ ΕΡΧΕΤΑΙ καθημενος ΕΠΙ ΠΩΛΟΝ ονε. Both Evangeliſts, eſpecially the latter, who has abbreviated the paſſage, differ from the Septuagint, yet in ſuch a manner, that the words of the Septuagint ſeem to form the baſis of both quotations. With reſpect to Mark xiv. 27. Matth. xxi. 5. John xii. 27. they ſeem to afford a proof that the Septuagint verſion of Zechariah exiſted in the time of the Apoſtles, rather than the contrary; and the rule which is given by Profeſſor Schulz is hardly applicable to this book of the Greek verſion, though it cannot be denied that the quotations in the New Teſtament, from the prophet Zechariah, differ more from the words of the Seventy than thoſe made from other parts of the Old Teſtament. If the above-mentioned tables[4] were carefully executed, we might be able to decide with greater certainty.

Erneſti, in his Exercitationes Flavianæ, § 9. has advanced a very different opinion, and contended that the Apoſtles have never quoted from the Septuagint: but as the examples in which their words agree with thoſe of the Seventy are too manifeſt to be denied, he ſuppoſes that ſuch paſſages in the Septuagint have been purpoſely corrected, according to the New Teſtament, by the Chriſtian tranſcribers[x]. That different tranſlations made from

x His words are, Sunt loca in N. T. e Vetere commemorata, quæ iiſdem verbis ſunt in Græcis V. T. exemplis Ergo Spiritus S. iſta ſumſit e verſione illa Græca. Belliſſima concluſio! Enimvero, ſi quis ſummæ locorum omnium detrahat primum ea, quæ ſunt diverſa, et vel preſſius ad Hebraicum exemplum expreſſa, quod maxime fit in libris eorum, qui inter Græcos non ſunt verſati, ut Johannis, vel ab utriſque exem-

from the ſame original, without any reference to each other, ſhould yet agree in their very words, and that in numerous examples, is hardly credible; and Erneſti has ſupported his ſuſpicion relative to theſe alterations with not a ſingle fact. That the Apoſtles were intimately acquainted with the Greek Bible, is manifeſt from their very ſtyle; no reaſon therefore can be aſſigned for denying that thoſe tranſlations from the Hebrew, which correſpond word for word with the verſion of the Seventy, were immediately taken from that verſion, the propriety of which has been ſhewn in the preceding ſection. And it reflects no diſhonour on the Apoſtles, that they had recourſe to a tranſlation inſtead of the original, ſince the tranſlation alone was underſtood by the generality of their readers, and every preacher of the Goſpel muſt quote the Bible according to the language of the country, in which he lives. Beſides, the quotations uſed in the New Teſtament, are ſometimes inaccurate tranſlations of the Hebrew, in which caſes it is ſurely better to ſuppoſe that they were taken from an eſtabliſhed verſion, than made by the Apoſtles themſelves.

It is true that certain paſſages may be produced, where the Septuagint has been altered from the New Teſtament, as well as the New Teſtament from the Septuagint. An inſtance of this ſort is Pſalm lxviii. 19. where ανεβης, which correſponds to the Hebrew, was changed into the third perſon ανεβη, ſo early as the time of Juſtin Martyr[3], the correction being probably grounded on Epheſ. iv. 9. A ſtill more remarkable inſtance is the long interpolation in the Codex Vaticanus, Pſalm xiii. 3. (in the Hebrew xiv. 3.) taken from Rom. iii. 13—18. which has crept from the Septuagint into the Æthiopic and Maronitic Syriac[6] verſions, and conſequently muſt have

plis Hebraicis Græciſque diverſa, deinde quæ plane ad verbum Hebraica exprimunt, in quibus vertendis quiſque ſua ſponte conſentiat cum verſione Alexandrina etiam nunquam lecta aut inſpecta, parvæ reliquiæ fuerint: et his ipſis reſtat dubitare annon exempla των ο ſubinde ad N. T. lectionem conformata a librariis Chriſtianis inter deſcribendum fuerint, quod nullo modo abhorret.

have been found in various manuſcripts of the Greek tranſlation. But the numerous alterations which Erneſti pretends, I have not been able to diſcover, nor do the examples alleged afford the leaſt preſumption in favour of that opinion[7]. Matth. ii. 18. differs conſiderably from Jeremiah xxxi. (xxxviii.) 15.; even among the various readings of this paſſage, little ſimilarity is to be found to the words of St. Matthew; and as the ſame may be ſaid of other examples, we have no reaſon to conclude that the Chriſtian tranſcribers of the Septuagint were accuſtomed to correct it according to the New Teſtament[8].

On the contrary, there is a paſſage in which it is more reaſonable to ſuſpect that the New Teſtament has been altered from the Septuagint. St. Paul, in the fifteenth chapter of his epiſtle to the Romans, recommends both to the Jewiſh and Gentile converts, inſtead of dividing themſelves into ſeparate communities, to unite in the common ſervice of the Chriſtian church. To this purpoſe he quotes ſeveral examples from the Old Teſtament, and laſtly in the 12th. verſe he quotes Iſaiah xi. 10. in confirmation of his advice. It is true that the words of the Hebrew are admirably adapted to the deſign of the Apoſtle, 'In that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek[9].' But St. Paul has quoted from the Septuagint, which was more intelligible to the Chriſtian converts in Rome than the figurative expreſſions of the Hebrew original. Now it muſt be remarked, that the Seventy, in tranſlating this paſſage, had probably a copy of the Hebrew Bible, in which two readings of this paſſage of Iſaiah were different from our Maſoretic text, 1. לנשיא, inſtead of לנס, or the Seventy have committed an error in tranſlating לנס by αρχειν[10]. 2. Inſtead of ידרשו, their copy muſt have had a verb that ſignifies 'to hope,' or they have again made a miſtake in taking דרש in the ſenſe of ελπιζω[11]. If the hypotheſis of Erneſti be true, that the Septuagint has been altered from the New Teſtament, this tranſlation muſt have

have been made by St. Paul himſelf, who either had a copy of the Hebrew Bible with the two various readings mentioned above, or he has committed two miſtakes in the tranſlation [12]. But beſide theſe two deviations from the Hebrew, there is a third, which defeats the very purpoſe for which St. Paul made the quotation, namely, עמים is tranſlated εθνων, whereas it ought to have been tranſlated λαων, i. e. the people of Iſrael [13], the word uſed in the two preceding verſes. From the following words, εσαι η ριζα τε Ιεσσαι, και ο ανιςαμενος αρχειν λαων, επ αυτῳ εθνη ελπιεσι, an inference may be deduced, that Jews and Gentiles ſhall unite in the ſervice of Chriſt, but as the words ſtand at preſent in St. Paul's epiſtle, εσαι η ριζα τε Ιεσσαι, και ο ανιςαμενος αρχειν εθνων, επ' αυτῳ εθνη ελπιεσι, no ſuch inference can be deduced, as they relate to the Gentiles alone. Here then we may naturally ſuſpect, that after αρχειν St. Paul had originally λαων, and that it has been altered by the tranſcribers to εθνων, on the authority of the Septuagint. I will not contend that this ſuſpicion is really grounded, but the contrary ſuppoſition, that the Septuagint has in this caſe been altered according to the New Teſtament, is almoſt incredible, as it implies that St. Paul has made a tranſlation, which is not only inaccurate, but ſubverſive of the deſign for which he quoted the prophet. Whether the preceding example be thought admiſſible or not, it is certain that many readings of the New Teſtament are nothing more than alterations from the Septuagint, of which the Codex Laud. 3. Acts vii. 3. affords an evident proof. In this manuſcript the words εκ τε οικε τε πατρος σε, which Stephen purpoſely omitted in his ſpeech [y], and which are to be found in no other copy [14], have been interpolated from the Septuagint. Another, though leſs certain example, is Luke xxiii. 46. where παρατιθεμαι is probably the true reading, and παραθησομαι borrowed from Pſalm xxx. 5.

To

[y] Stephen applies the words of the Septuagint to Abraham's firſt journey, which was from Ur in Chaldæa, in which journey he was accompanied by his father, and therefore cannot be ſaid to have left his father's houſe.

To the two preceding hypotheſes let it be permitted to add a third. The difference between the quotations in the New Teſtament and the words of the Seventy, may be explained on the principle of various readings, which, in the copies of the Greek Bible, that were uſed by the writers of the New Teſtament, might differ from the manuſcripts of the Septuagint, which we have at preſent. It is likewiſe poſſible, that in thoſe caſes, where the quotations are materially different, another tranſlation might have been added in the Septuagint as a marginal note, in the ſame manner as we find in the Hexapla under the name of αλλος. In the Proverbs of Solomon are inſtances where the ſame Hebrew words are twice tranſlated, which can be explained on no other ſuppoſition, than that one of them was originally a marginal note, which has inſenſibly crept into the text itſelf. But this is a ſubject on which we have too little information to ſpeak with certainty, and what I have advanced has been rather with a view of exciting others to a more minute inveſtigation. The following is an inſtance in which the Seventy has given a falſe tranſlation, Prov. x. 12. παντας τους μη φιλονικουντας καλυψει φιλια, a paſſage which is twice quoted in the New Teſtament, and both times with a more accurate tranſlation, James v. 20. καλυψει πληθος αμαρτιων, and 1 Pet. iv. 8. οτι η αγαπη καλυψει πληθος αμαρτιων. The queſtion may be aſked, whether the two Apoſtles found this reading in their Greek Bibles? A ſuppoſition of this ſort is by no means contradictory to the hypotheſis of Erneſti, provided a few examples be not laid as the baſis of a general rule. In ſhort, with reſpect to the quotations from the Old Teſtament, we muſt wait for a more perfect edition of the Septuagint, collated from the beſt manuſcripts, before we can ſpeak with deciſion; for in the editions which we have at preſent, too little attention has been paid to the accuracy of the text, and the manuſcripts which have been uſed are not only inconſiderable in number, but though antient, preciſely thoſe which are the leaſt correct[z].

[z] See the Orient. Bib.[15] Vol. IX. p. 162—171.

SECT.

SECT. V.

Whether apocryphal paſſages, that is, ſuch as are not contained in our Hebrew and Greek Bibles, are ſometimes quoted in the New Teſtament.

DISPUTES had ariſen ſo early as the age of Jerom, whether apocryphal paſſages were diſcoverable in the New Teſtament, upon which ſubject the learned father, in his commentary on the epiſtle to the Epheſians, immediately after the words quoted from him in the third ſection of this chapter, has the following remark [1], hoc autem totum nunc idcirco obſervavimus, ut etiam in cæteris locis ſicubi teſtimonia quaſi de prophetis et de veteri teſtamento ab apoſtolis uſurpata ſunt, et in noſtris codicibus non habentur, nequaquam ſtatim ad apocryphorum ineptias et deliramenta curramus: ſed ſciamus, ſcripta quidem ea eſſe in veteri teſtamento, ſed non ita ab apoſtolis edita, et ſenſum magis uſurpatum: nec facile niſi a ſtudioſis poſſe ubi ſcripta ſint inveniri. He expreſſes himſelf in ſtill ſtronger terms in his note on Iſaiah lxiv. 3. a text which St. Paul has quoted, 1 Cor. ii. 9 [2]. but the words, which are uſed by St. Paul, were likewiſe found in ſeveral not only apocryphal, but even deſpicable writings, from which many writers, and eſpecially Origen *, had ſuppoſed that St. Paul had immediately taken them [3]. On this occaſion the zeal of the pious Jerom breaks forth in the following exclamation [4], unde apocryphorum deliramenta conticeant, quæ ex occaſione

* In his Commentary on Matth. xxvii. 9, 10. a text which he ſays may be ſought in the apocryphal writings of Jeremiah, "ſciens, quoniam et apoſtolus ſcripturas quaſdam ſecretorum (ſc. αποκρυφων) profert, ſicut dicit alicubi, 'quod oculus non vidit, nec auris audivit,' in nullo regulari libro poſitum invenitur, niſi in ſecretis Eliæ prophetæ." He then obſerves, that ſome were inclined to reject the ſecond epiſtle to Timothy, on account of the mention of Jannes and Jambres, of whom no notice is taken by Moſes. But as he adds, primam autem epiſtolam ad Corinthios propter hoc aliquem refutaſſe quaſi adulterinam ad aures meas nunquam pervenit, it appears that he conſidered the quotation from the book of Elias as genuine and lawful.

caſione hujus teſtimonii ingeruntur eccleſiis Chriſti. De quibus vére dici poteſt, quod ſedeat diabolus in inſidiis cum divitibus in apocryphis, ut interficiat innocentem. Et iterum: 'inſidiatur in apocrypho, quaſi leo in ſpelunca ſua, inſidiatur ut rapiat pauperem.' Aſcenſio enim Iſaiæ, et Apocalypſis Eliæ hoc habet teſtimonium. Et per hanc occaſionem, multaque hujuſcemodi, Hiſpaniarum et Luſitaniæ deceptæ ſunt mulierculæ, oneratæ peccatis, quæ ducuntur deſideriis variis, ſemper diſcentes, et nunquam ad ſcientiam veritatis pervenientes: ut Baſilidis, Balſami, atque Theſauri, Barbilonis quoque et Leuſiboræ ac reliquorum nominum portenta ſuſciperent. De quibus diligentiſſime vir apoſtolicus ſcribit Irenæus, epiſcopus Lugdunenſis, et martyr, multarum origines explicans hæreſeωn et maxime Gnoſticorum qui per Marcum Ægyptium Galliarum primum circa Rhodanum, deinde Hiſpaniarum nobiles fœminas deceperunt, miſcentes fabulis voluptates, et imperitiæ ſuæ nomen ſcientiæ vindicantes. Here it is evident that Jerom, by apocryphal books, underſtands not thoſe which are annexed in our Bibles to the Old Teſtament, which, though not equal to the Holy Scriptures, may be read for example of life and inſtruction of manners, but certain ſpurious, and even fabulous works, ſuch as 'The taking away of Moſes, The Aſcenſion of Iſaiah, The Revelation of Elijah, The Prophecies of Enoch.' It were indeed to be lamented, if ſuch deſpicable writings as theſe had been quoted in the New Teſtament as holy Scripture, or even in ſupport of a ſingle truth; and candour obliges me to ſeparate from the reſt of the New Teſtament the epiſtle of St. Jude, the author of which has taken his accounts, as will be ſhewn in the ſecond part, from the weakeſt and moſt fabulous productions, a circumſtance which ſufficiently evinces not only its want of inſpiration, but even its want of authenticity. No ſuch quotations can be produced from the other books of the New Teſtament, for Jannes and Jambres, mentioned 2 Tim. iii. 8. though no where named in the writings of Moſes, are taken from the well known hiſtorical accounts of the Jews.

Jews [5]. On the other hand, I have reaſon to ſuſpect that ſome of theſe ſpurious apocryphal productions were compoſed after the period in which the New Teſtament was written, and that thoſe paſſages in which a reſemblance to the ſcriptures has been obſerved, were taken from the writings of the Apoſtles. A want of materials renders a proof of this aſſertion impoſſible, as the greateſt part of theſe miſerable compoſitions have met with the fate which they deſerved, having been either totally loſt, or at beſt preſerved in very imperfect fragments [6].

A queſtion very nearly allied to the preceding, and included in it by Jerom, is, whether paſſages are quoted as proofs in the New Teſtament, which might have formerly ſtood in a genuine copy of the Old Teſtament, but which at preſent are contained neither in our Hebrew nor Greek Bibles? This queſtion is anſwered in the affirmative by Whiſton, and ſeveral other critics, who have contended that the paſſages which are wanting have been deſignedly, and with a malicious intention, eraſed by the Jews. Now it is by no means impoſſible, that in a collection of writings, of ſuch antiquity and extent as the Old Teſtament, ſingle words, or even whole lines, ſhould have been omitted in tranſcribing during the ſpace of 1700 years: but to aſcribe it to the malice of the Jews is contrary to all probability [7]. On the other hand, the aſſertion of Jerom, that the Apoſtles ſometimes quoted in ſuch a manner, ut non facile niſi a ſtudioſis poſſet, ubi ſcripta ſint, reperiri, is equally extraordinary. Did the Apoſtles write merely for the learned, and if the generality of their readers are unable to diſcover the places to which they allude, for what purpoſe did they make the alluſions? It is moſt rational to chuſe a medium between theſe two opinions, to allow that certain paſſages of the Old Teſtament have been loſt, to which reference is made by the Apoſtles, and which exiſted in the time of Chriſt, but to aſcribe the loſs to one of thoſe accidents to which all writings whatſoever are expoſed.

I will conclude this ſection with a few obſervations on two

two remarkable quotations. It is ſaid, Matth. ii. 23. 'Jeſus dwelt in a city called Nazareth, that it might be fulfilled which was ſpoken by the prophets.' The doubts reſpecting the two firſt chapters of this Goſpel, whether they were written by St. Matthew, or another perſon, affect not the preſent queſtion; for whoever was the author, it is certain that he lived in the firſt century, and the quotation Ναζαραιος κληθησεται he muſt have believed to have been in the Old Teſtament, if not in thoſe very terms, at leaſt in words expreſſive of the ſame meaning. Many have ſuppoſed, that reference is made to a paſſage which is now loſt, or, as Jerom would have called it, apocryphal. But this example may be explained, without recurring to that hypotheſis, as a fact foretold by the prophets, but delivered in the words of the Evangeliſt, or perhaps in the terms that were uſed by the adverſaries of Chriſt. Several of the prophets had declared 'that the Meſſiah would be regarded as an impoſtor, and rejected by the Jews,' and Iſaiah, ch. liii. 12. ſays expreſsly, that he was numbered with the tranſgreſſors. Now the word Nazarene was uſed in the time of Chriſt as a term of contempt or reproach, and conveyed the meaning of impoſtor, or a man of infamous character. It appears from the queſtion of Nathaniel, John i. 46. 'Can there any good thing come out of Nazareth,' that the Nazarenes were held in contempt; and in the paſſage και συ μετα Ιησυ του Ναζαρηνε, which is the reading followed by the Syriac tranſlator[8], Mark xiv. 67. it is certain that Ναζαρηνε was intended as a token of inſult. Expreſſions of contempt, derived from the name of a city or province, are frequent among men of no education, and even the derivation of a name may give occaſion to a vulgar quibble[a]. This explanation, which I had formerly given as mere

[a] It is uncertain whether Nazareth was written with ז or צ. נזרת or נצרת. According to the former orthography, נזורי might have been uſed to ſignify unclean, diſguſtful, from נזל faſtidire, נזל ſtercus, and it is poſſible that זור is uſed in this ſenſe 9, Iſaiah i. 4. If we write it accord-

mere ſuppoſition, has been ſince confirmed by the accounts of travellers, who relate that there exiſt at this very day in Galilee, Chriſtians called Nazarenes, but who are ſtyled by the Muhammedans Nazara, a word which they uſe to denote a man of infamous character [b]. This epithet is ſo frequently given to Chriſt by his bittereſt enemies, that it is hardly credible they intended to expreſs only the place of his reſidence, without applying it in the double meaning which the words admit. The prophecies therefore, in which was foretold that Chriſt ſhould be called an impoſtor, were fulfilled by the application of a name which is expreſſive of the ſame notion [13]. The word may have been even borrowed from a Chaldee paraphraſe [14] of Iſaiah liii. 12. nor the quotation be deemed apocryphal.

But the other example to which I alluded, Matth. xxvii. 9. 10. will hardly admit a ſimilar explanation, as the book of Jeremiah, from which the quotation is taken, has the paſſage neither in the Hebrew nor in the Greek. The commentators, in order to reſcue the Evangeliſt from the charge of an apocryphal quotation, have contended that he has mentioned the prophet Jeremiah, κατ' ἐξοχην, for the prophets in general, becauſe in ſome manuſcripts Jeremiah is placed the firſt in the book of the prophets, and that in reality the paſſage is taken from Zechariah xi. 12, 13. But a ſingle view of the text in Zechariah is ſufficient to refute this opinion. The Septuagint verſion και εστησαν μισθον μου τριακοντα αργυρους. Και ειπε Κυριος προς με, καθες αυτους εις το χωνευτηριον, και σκεψομαι ει δοκιμον εστιν ον τροπον εδοκιμασθην υπερ αυτων, και ελαβον τους τριακοντα αργυρους και ενεβαλον αυτους εις τον οικον Κυριου εις χωνευτηριον, has only three words, και ελαβον, τριακοντα, in common

according to the Syriac orthography, נצרי may ſignify ulcerous, unclean, for נצר in Arabic نضر ſignifies 'to bud,' 'to bloom,' a term applied by the Eaſtern nations to eruptions of the ſkin [c]. See Exod. ix. 9, 10. Levit. xiii. 12. 2 Chron. xxvi. 19. and hence in Syriac ܢܨܪ ſignifies an hemorrhoidal excreſcence. Iſaiah likewiſe, ch. xiv. 19. uſes נצר נתעב for a corpſe that was ſo unclean, that no one would carry it to the grave [11], and the literal Aquila has tranſlated it by ως ιχωρ.

[b] See the Orient. Bibl. Vol. X. p. 47 [12].

common with St. Matthew, and the ſubject matter itſelf is totally different, for, according to the Septuagint, the thirty pieces of ſilver are caſt into the melting pot in order to be proved, whereas, according to St. Matthew, they are applied to the purchaſe of the potter's field. Nor can the quotation have been taken from the original Hebrew, which relates to a different ſubject from that treated by St. Matthew; for though mention is made in the Hebrew of a potter, no mention is made of a potter's field. The following compariſon of the words of St. Matthew with the words of the Hebrew original, will ſufficiently demonſtrate that the Evangeliſt has not taken his quotation from Zechariah.

Και ελαβον τα τριακοντα αργυρια. Theſe are almoſt the only words of the paſſage which correſpond to the Hebrew, ואקחה שלשים הכסף, but the correſpondence is rather apparent than real, for the Hebrew word which anwers to ελαβον, is in the firſt perſon ſingular, whereas ελαβον, which if alone might be taken in the ſame perſon, is determined by εδωκαν to be the third perſon plural.

Την τιμην τϑ τετιμηνευϑ. Theſe words are wanting in the Hebrew, for יקר היקר, which are ſaid to correſpond to them, are differently placed in the Hebrew, as they come before the words that anſwer to και ελαβον, and ſignify egregium pretium, taken in an ironical ſenſe.

Ον ετιμησαντο. Here the Greek words are in the third perſon plural, and the Hebrew אשר יקרתי, quo eſtimatus in the firſt perſon ſingular.

Απο υιων Ισραηλ. To theſe words מעליהם is ſaid to anſwer. But if that were true, the Greek would not be a tranſlation, but a paraphraſe.

Και εδωκαν αυτα. Theſe words are totally wanting in the Hebrew.

Εις τον αγρον. Likewiſe wanting in the Hebrew, though they relate to the chief ſubject of the quotation.

Τϑ κεραμεως. It is true that a potter is mentioned in the Hebrew, but not a ſyllable of the potter's field.

Καθως συνεταξε μοι Κυριος. Likewiſe wanting in the Hebrew, for it would be too great a critical licence to

refer them to ויאמר יהוה אלי, at the beginning of the 13th verſe.

Beſides, there are words in the Hebrew, of which no trace is diſcoverable in the quotation of St. Matthew, ſuch as וישקלו appenderunt, השליכהו abjice id, ואשליך אתו בית יהוה, idque in templum Dei abjeci, which laſt expreſſion would hardly have been omitted by St. Matthew, if he had quoted from Zechariah.

The matter being thus circumſtanced, it ſeems not a little extraordinary, that commentators ſhould inſiſt that St. Matthew has quoted from Zechariah, when the Evangeliſt himſelf declares that he has taken the paſſage from Jeremiah. As far as I am able to judge, the only mode of ſolving the difficulty, is to ſuppoſe that St. Matthew has borrowed the quotation from ſome fragment of Jeremiah which is no longer extant, eſpecially as Jerom himſelf relates that he had ſeen it in an apocryphal book of that prophet, written in Hebrew, and in the hands of the Nazarenes[15]. The diſcovery, which has been made of this paſſage in a Coptic Lectionarium, I ſhall not mention here, as I have given an account of it in another place[c]. It is likewiſe probable, that it ſtood in certain copies of the Arabic tranſlation, as appears from the relation of Dominicus Macer in his Apparentes ſacræ ſcripturæ contradictiones, p. 25. ſed hic prætereundum non eſt, quod mihi nuper oſtendit D. Abraam Fchellenſis, Maronita, in Romano Sapientiæ Archigymnaſio Chaldaicæ ac Arabicæ linguæ publicus profeſſor, et meus in præcognoſcendis Arabicis biblicis diligentiſſimus collega. Apud hunc virum inter complures libros Arabicos manuſcriptos quidam ſingularis exiſtit inſcriptus liber margaritarum pretioſarum, eſtque de operibus Domini. Auctor hujus libri ait odio ac malitia Judæorum iſtam prophetiam eraſam fuiſſe, unde cap. 7. loquens de Chriſti paſſione Jeremiæ verba citat, quæ ex Arabico in latinum converſa talia ſunt: " tum dixit Jeremias ad Peſhiur, tam diu cum patribus veſtris eſtis contrarii veritati; filii autem veſtri, qui venient poſt vos, perpetrabunt peccatum magis enorme quam vos, quoniam appretiabunt illum, qui

[c] See the Orient. Bibl. [16] Vol. IV p. 207—211.

qui non habet pretium, et pati facient qui ſanat morbos, et dimittit peccata. *Et accipient triginta argenteos pretium illius quem emerunt filii Iſrael, &c.*" Now even without the aſſiſtance of the Arabic and Coptic fragments, it is eaſy to ſee in what part of Jeremiah a paſſage ſimilar to that quoted by St. Matthew might have ſtood, namely, after the ſixth verſe of the twentieth chapter; but we have reaſon to be diſſatisfied with Jerom, for not having communicated the paſſage, which he had ſeen in the Jeremiah of the Nazarenes, as no doubt can be entertained that the Evangeliſt has quoted from a part of Jeremiah that is no longer extant. The queſtion whether that paſſage was genuine, muſt be determined by the inſpiration of St. Matthew: an inſpired writer would hardly have quoted a text that was ſpurious, but if any one can convince me that St. Matthew was not inſpired, I leave the quotation undetermined.

Another ſo remarkable inſtance of the quotation of a loſt paſſage I do not at preſent recollect, though it is not improbable that St. James in the fourth chapter of his epiſtle, ver. 5. has introduced a maxim that formerly ſtood in the Proverbs of Solomon, which at preſent is ſought in vain.

SECT. VI.

Of the Rabbinical mode of quotation in the New Teſtament.

THE writers of the New Teſtament quote in general like the Rabbins, without mentioning the place, from which the quotation is taken, as they preſuppoſe the reader to be ſo well acquainted with the Old Teſtament, that he will be able to find it without particular direction. To quote by chapter and verſe was at that time impoſſible, yet there is a ſingle inſtance, Acts xiii. 33. where a paſſage is expreſsly ſaid to be taken from the firſt Pſam[d],

[d] My reaſons for preferring the reading εν τω ψαλμω τω πρωτω, will appear in the ſequel.

which very paſſage we read at preſent in the ſecond, a matter which different critics have differently attempted to explain[c]. The method uſed by the Rabbins to denote the ſection, from which they borrowed a quotation, has been deſcribed in the fifth ſection of the fourth chapter; to which I will here ſubjoin the following examples, Luke xx. 37. Mark xii. 26. Rom. xi. 2. in which a ſingle word determines the place of the Old Teſtament from which thoſe paſſages are taken[a].

Heinſius has made a very juſt and uſeful obſervation, that ſometimes the initial words only of a quoted paſſage are produced, while thoſe, in which the force of the argument conſiſts, or the abſence of which deſtroys the connexion, are omitted. This was the uſual practice of the Rabbins, as appears from numberleſs examples. Abeneſra has the following remark on Hoſ. ii. 8. 'The Iſraelites had hitherto ſuppoſed that the Baals, to whom they ſacrificed, had been the promoters of their proſperity, as we read ומן אז חדלנו לקטר למלכת חשמים, i. e. ſince we left off to burn incenſe to the queen of heaven.' This quotation is taken from Jeremiah xliv. 18. but the principal words are omitted, namely, 'we have wanted all things, and have been conſumed by the ſword, and by the famine.' The ſame Rabbi obſerves on Hoſ. ii. 22. that אענה is twice uſed in that ſenſe, to denote the conſtant and the eternal. כמו נשאו נהרות יי. The words נשאו נהרות are taken from Pſalm xciii. 3. and are uſed twice, as אענה is in the text of Hoſea; but Abeneſra has omitted the repetition, in which alone the ſimilarity conſiſts, and has left it to be ſupplied by his readers. In the ſame conciſe manner he has quoted Jerem. xxii. 3. in his note to Hoſ. ii. 23. It is true, that we ourſelves, in certain caſes quote only the initial words of a biblical text, but as the chapter and verſe is uſually prefixed, immediate reference can be made to the place, from which it

[a] The manner in which I have attempted to reconcile the ſeeming contradiction, may be ſeen in the Orient. Bibl. Vol. II. p. 220[1]. My opinion was firſt founded on the Caſſel Manuſcript, and has been ſince confirmed by the diſcovery of another Manuſcript, written in 1298.

it is taken. The Rabbins, on the contrary, without any reference whatſoever, quoted in this manner on every occaſion; which preſuppoſes in the reader a very intimate acquaintance with the Bible, an acquaintance the more to be expected from a Jew, as that book alone comprehended the whole compaſs of Jewiſh literature. This mode of quotation muſt have taken place in a very early period, for we find an inſtance of it in the firſt book of Maccabees, ch. vii. 17. where the verb belonging to σαρκας αυτων is omitted, and the conſtruction thereby rendered imperfect[3].

The Apoſtles and Evangeliſts have ſometimes quoted in the ſame manner, of which εκ επιθυμησεις, Rom. vii. 7. xiii. 9. is an undeniable inſtance[4]. In the following example, Rom. x. 8. εγγυς σε το ρημα εστιν εν τῳ ϛοματι σε και εν τη καρδια σε, there is undoubtedly wanting ſome principal word, the abſence of which makes the conſtruction itſelf deficient; for the words as they ſtand at preſent convey really no meaning, though enthuſiaſts have pretended to diſcover in them a certain inward light. But if we ſupply the words which are omitted, ποιειν αυτο, the whole paſſage becomes intelligible, and ſignifies, 'the word which is at hand, to do it with thy mouth and with thy heart;' and though St. Paul has not expreſſed them, it is certain that he underſtood them[5], as appears from the following verſes, where he ſhews in what manner the word of faith muſt be fulfilled in our mouths, and in our hearts. See the note to Deut. xxx. 14. in my German tranſlation of the Bible[6]. St. Paul, Rom. x. 20. has quoted Iſaiah lxv. 1. but only in part, and the words, which he has omitted, are more expreſſive, than thoſe which he has produced; no doubt therefore can be made, that he intended to include thoſe alſo in the quotation. Rom. xi. 27. a paſſage is quoted to prove the future general converſion and acceptation of the Jewiſh nation, και αυτη αυτοις η παρ' εμε διαθηκη, οταν αφελωμαι τας αμαρτιας αυτων, which breaks off ſo very abruptly, as to leave the ſentence devoid of meaning, and even of grammatical conſtruction. Here it is almoſt

certain, that St. Paul intended, that after διαθηκη ſhould be ſupplied that, which follows it in Iſaiah lix. 21. which is ſo eſſential to his purpoſe: and with reſpect to οταν αφελωμαι τας αμαρτιας αυτων, the Apoſtle intended that the reader ſhould ſupply the whole paſſage taken from Jeremiah xxxi. 33—37. or theſe very words were in St. Paul's copy of Iſaiah[7]. St. Matthew, ch. xxi. 13. quotes from Iſaiah lvi. 7. ο οικος μȣ οικος προσευχες κληθησεται, but as the ſubject immediately related to the court of the Gentiles, which the ſellers had profaned, by converting it into a market place, he naturally meant to imply the remaining words τοις ἐθνεσι, which St. Mark in the parallel place has expreſſed[8]. St. Luke, ch. i. 17. has quoted Malachi iv. 6. but has omitted half of the quotation[9], which has occaſioned ſome obſcurity. See my Note on Heb. ii. 13[10]. Another inſtance, which however is doubtful, is that of γη Ζαβȣλων, Matth. iv. 15.

From this mode of quotation we may conclude that the Apoſtles and Evangeliſts preſuppoſed that their readers were well acquainted with the Old Teſtament, and that it formed the ſubject of their daily lecture.

CHAP. VI.

CRITICAL INQUIRY INTO THE VARIOUS READINGS OF THE NEW TESTAMENT.

SECT. I.

The Autographa, or original manuſcripts of the New Teſtament are loſt.

AUTOGRAPHA, or original manuſcripts of the New Teſtament[1], are the firſt copies of each book, which were written either by the Apoſtles themſelves, or by amanuenſes under their immediate inſpection. The latter mode was uſually adopted by St. Paul, but to avoid the circulation of ſpurious epiſtles, he wrote the concluding benediction with his own hand[a].

None

[a] See Rom. xvi. 22. Gal. vi. 11. and 2 Theſſ. iii. 17, 18, compared with Ch. ii. 2. and 1 Cor. xvi. 21.

None of theſe original manuſcripts are now remaining, nor could their preſervation be expected, without the interpoſition of a miracle, during the ſpace of ſeventeen centuries. Were they now extant, they would greatly exceed in antiquity the oldeſt manuſcripts that are known, in which a thouſand years are conſidered as a very great age, and none perhaps can be produced, that were written prior to the ſixth century. The pretended original of St. Mark's Goſpel at Venice will be more fully examined in the ſequel: it is known at preſent to be nothing more than a copy of the Latin verſion, and, conſidering the dampneſs of the place, in which it is kept, the circumſtance of its preſervation, were it as ancient as many have ſuppoſed, would be ſtill more miraculous than the work itſelf.

But what benefit ſhould we derive from the poſſeſſion of theſe manuſcripts, or what inconvenience do we ſuſtain from their loſs? No critic in claſſical literature inquires after the original of a profane author, or doubts of the authenticity of Cicero's Offices, becauſe the copy is no longer extant, which Cicero wrote with his own hand. An antiquarian, or collector of antient records, will hardly maintain that the probability of theſe books being genuine is inferior to the probability that a record in his poſſeſſion of the twelfth century is an authentic document of that period; for though his record is only ſix hundred years old, and the works of Cicero are thrice as antient, we are more expoſed to impoſition in the former inſtance, as the forgery of antiquities is often practiſed by thoſe, whoſe buſineſs and profit is to lead the curious into error. But ſuppoſing that the original manuſcripts of Cicero, Cæſar, Paul, and Peter were now extant, it would be impoſſible to decide whether they were ſpurious, or whether they were actually written by the hands of theſe authors. The caſe is different with reſpect to perſons, who have lived in the two laſt centuries, whoſe hand-writing is known, with which a copy in queſtion may be compared and determined; but we have no criterion, that can be applied to manuſcripts ſo old as the

Chriſtian æra. Yet admitting that theſe original writings were extant, that we had poſitive proofs of their authenticity, and, what is ſtill more, that the long period of ſeventeen centuries had left the colour of the letters unfaded, ſtill they would be no infallible guide in regard to the various readings. Miſtakes of writing are frequently found in the copy, which proceeds from an author himſelf; in the publication of various works I have diſcovered, from reviſing the printed ſheet, errors in the ſuppoſed correct manuſcript that was ſent to the printer, and the ſame inaccuracies might have happened to the copyiſt employed by St. Paul. The late Reiſke has ſhewn with very convincing arguments that the copy of Abulfeda's Geography, in the univerſity library at Leyden, is written with Abulfeda's own hand, yet in ſome caſes we juſtly prefer the reading of other manuſcripts, where the author ſeems to have committed an error, which was afterwards corrected in the publication of the work. But as the letters of the autographa muſt have been rendered illegible by length of time, they would afford no critical aſſiſtance in deciding on doubtful readings.

Knittel, in his edition of a Fragment of Ulphilas, p. 129[2], accounts for the loſs of the original manuſcripts of the New Teſtament in a very extraordinary manner. He is of opinion, that the original Goſpels and Epiſtles, as ſoon as the different communities, for whoſe uſe they were written had taken a copy, were returned to the authors; he ſays it was the general practice among the Chriſtians of that age, and in ſupport of that aſſertion appeals to a paſſage in Polycarp, and another in Jerom. His arguments ſeem very unſatisfactory, and it is reaſonable to ſuppoſe that the very ſame accidents which have robbed us of other antient documents, have deprived us likewiſe of theſe originals. Dr. Semler, in his 'Attempt to elucidate an antient Fragment of the Gothic Verſion,' publiſhed at Halle in 1764[3], has made ſeveral ſtrictures on Knittel, and his work may be conſulted by thoſe who wiſh to have more ample information.

It has been concluded, from a paſſage of Ignatius, in

the eighth chapter of his epiſtle to the Philadelphians, that ſome of the firſt Chriſtians appealed to the original manuſcripts at that time extant, and held them in great veneration; for which they were ridiculed, as is likewiſe inferred from the ſame paſſage, by the early fathers, and thoſe who had the greateſt authority in the church. To determine, whether this inference is juſtly drawn, it is neceſſary to read the whole epiſtle to the Philadelphians, which will throw more light on the ſubject, than all the writings, to which the conteſt has given birth in modern ages; two of theſe however I would recommend to the peruſal of my readers, though I differ in opinion from the authors of both, namely, Pfaffii Diſſertatio de genuinis N. T. lectionibus, § 1, 2, 3, and Frickii Commentatio de cura Eccleſiæ Veteris circa canonem Sacræ Scripturæ, cap. iv. § 5 and 16. According to the common tranſlation, the paſſage in queſtion is as follows, 'I have heard ſome perſons ſay, if I find it not in the original manuſcripts (εν τοις αρχαιοις) in the Goſpel, I believe it not. And when I ſaid, thus it is written, they anſwered here are the original manuſcripts. But my original manuſcript (τα αρχαια) is Jeſus Chriſt, and the incorruptible writings are his Croſs, and his Death, and his Reſurrection, and Faith in him[b].' If this tranſlation were accurate, it would of courſe follow, that the original manuſcripts of the Apoſtles exiſted in the time of Ignatius, but it would likewiſe follow that the anſwer of the apoſtolic father was extremely weak. Now αρχαια appears to me to convey no other meaning than the writings of the Old Teſtament, in which caſe the words of Ignatius ought to be tranſlated in the following manner, 'I have heard ſome perſons ſay, If I find it not in the Old Teſtament (εν τοις αρχαιοις, i. e. γραμματι) I believe it not, and when I ſaid thus it is written (appealing probably to the Greek Bible), they anſwered, Here is the Old Teſtament (referring

[b] Some of the copies inſtead of αρχαια and αρχαιοις, have αρχεια and αρχειοις, according to which reading appeal was made to the archives of the churches, in which faithful tranſcripts of the New Teſtament were preſerved 4.

ferring to the Hebrew original). But to me is Jeſus Chriſt the oldeſt book, and my incorruptible book is his Croſs, his Death, his Reſurrection, and Faith in him.' Ignatius diſputed with perſons, who, though not of Jewiſh origin, yet preached, as he calls it, Judaiſm, becauſe they believed only thoſe tenets which could be proved from the Old Teſtament as well as from the New; and the diſtinction which he has made previous to the paſſage in queſtion between the New Teſtament and the prophets, implies that his opponents had preferred the prophets to the Goſpel. His words are, "I flee to the Goſpel as to the body of Chriſt himſelf, and to the Apoſtles as the high council of his church. Though we reſpect the prophets becauſe they have predicted the Goſpel, &c[5]." and ſoon after he ſays, "Will any man preach the Jewiſh religion, hear him not; it is better to hear the doctrines of Chriſt from one circumciſed, than Judaiſm from one uncircumciſed. But if neither of them ſpeak of Chriſt, regard them as inſcribed ſtones, or monuments of the dead, on which are the names only of men." According to this explanation, the apoſtolic father has given a proper anſwer: the Chriſtian religion, confirmed by miracles, can ſtand of itſelf without foreign ſupport, and the requeſt was unreaſonable that the articles of faith ſhould be likewiſe demonſtrated from the Old Teſtament. But in this manner the paſſage, to which appeal is made, in order to prove the exiſtence of the original manuſcripts in the time of Ignatius, is found to relate to a different ſubject.

Tetullian, in his Treatiſe de Præſcriptionibus, § 36. refers to many autographa[c] as ſtill extant, and Peter, an Alexandrine biſhop of the fourth century, appeals to an original manuſcript of St. John's Goſpel, preſerved and worſhipped at Epheſus[d]. But as true criticiſm was at that time imperfectly underſtood, the character of antiquity

[c] That Tertullian underſtands by authenticæ literæ the original epiſtles, has been ſhewn by J. E. J. Walch, in his eſſay De Apoſtolorum literis authenticis a Tertulliano commemoratis[6].

[d] See Dionyſii Petavii Uranologia, p. 397.

quity was often applied by fraud and ſuperſtition to objects, that were only modern. Tertullian, in defending the cauſe of religion and the church, is too partial an advocate to be entitled to implicit faith; and by magnifying his account, ſo as to exceed the bounds of probability, he renders his evidence ſtill more ſuſpicious. He ſays, "apud quas authenticæ literæ apoſtolorum recitantur," but it is hardly credible that the epiſtles were uſually read in the public ſervice at Philippi, Corinth, Theſſalonica, Epheſus, and Rome, from thoſe very originals, which the Apoſtle, a century and an half previous to that period, ſent to thoſe communities; for if the church had been ſtill in poſſeſſion of thoſe precious manuſcripts, inſtead of expoſing them to the danger of being worn out by frequent uſe, it would rather have preſerved them in its archives, and made uſe of tranſcripts for the common ſervice.

It has been juſtly remarked, that the original of St. Paul's Epiſtles to the Romans could not have been extant in the middle of the ſecond century; for Marcion, who made ſo many alterations in the text of the New Teſtament, came himſelf to Rome, where an appeal to the original, had it then exiſted, muſt have expoſed him to public ſhame, whereever his alterations were unwarranted, and have confirmed thoſe which were really grounded; but as the Hiſtory of the Church is ſilent upon this ſubject, it is reaſonable to ſuppoſe that no ſuch compariſon either was or could be made.

The early loſs of the Autographa of the New Teſtament affords juſt matter of ſurpriſe, when we reflect that the original manuſcripts of Luther, and other eminent men who lived at the time of the Reformation, whoſe writings are of much leſs importance than thoſe of the Apoſtles, are ſtill ſubſiſting. Various cauſes may have contributed to this extraordinary circumſtance, of which ſeveral have been alledged in Grieſbach's Hiſtoria textus epiſtolarum Pauli, ſect. ii. § 7, 8. My ſentiments upon this ſubject are as follows.

The original manuſcripts, that are now extant, are

chiefly of ſuch works, as have never been publiſhed; but when a book is made known to the public, the hand-writing of the author ceaſes to be of value, and dwindles into oblivion. The edition itſelf ſupplies the place of the author's copy, which a printer thinks it uſeleſs to preſerve, when the publication is finiſhed. In the ſame manner the ſeveral books of the New Teſtament circulated among the Chriſtians in numerous copies: theſe were ſoon collected into a volume, and formed the edition in general uſe; and as no diſputes had then ariſen on the ſubject of various readings, they felt not the neceſſity of preſerving in a common archive the manuſcripts of the Apoſtles. The ſituation of the Chriſtian churches was at that time extremely different from the preſent[7]: the moſt eminent, which were thoſe of Rome and Corinth, conſiſted of a number of ſmall ſocieties, that aſſembled ſeparately in private houſes, having no public building as a common receptacle for the whole community; and even in thoſe private houſes a moderate number only could meet together, as it was their cuſtom not merely to pray and to teach, but likewiſe to celebrate their feaſts of love. The epiſtle, which they had received from St. Paul, was not the property of any one ſociety in particular, but belonged to the community at large, and that which was ſent to the Corinthians was addreſſed to the communities throughout all Achaia. Each ſociety copied the epiſtle in its turn, and beſide the general copies, many individuals probably took copies for themſelves, whence the original manuſcript of the Apoſtle, in paſſing through ſo many hands, where perhaps not always the greateſt care was taken, muſt unavoidably have ſuffered. The Chriſtian communities in Rome and Corinth had no common archive, or public library, in which the manuſcript of the Apoſtle might have been afterwards depoſited, for want of which the original, as ſoon as a ſufficient number of copies had been made, was forgotten and loſt. In other cities the number of ſingle ſocieties, among which the epiſtle was divided, was inferior indeed to that in Rome, Corinth, or Epheſus, but the

the ſame cauſes contributed in each to the loſs of the original epiſtle.

The late or early loſs of the Autographa has no influence on the grounds of our faith, for the credibility of a book, which during the life of the author has been made known to the world, depends not on the preſervation of the author's manuſcript. No reader of the preſent work will inquire after the copy, which I ſend to the printer, to determine whether the work itſelf be ſpurious or authentic; nor was it neceſſary, for determining the authenticity of the New Teſtament, to preſerve the originals, for each book, during the lives of the Apoſtles, was circulated throughout the Chriſtian world in numberleſs copies, though they were not collected during that period into a ſingle volume.

SECT. II.

Whether the early loſs of the Autographa has occaſioned miſtakes in all the ſubſequent copies. Two-fold edition of the books of the New Teſtament, one before, the other after, the death of the Apoſtles.

AS the Autographa of the New Teſtament fell ſo early into oblivion, it is natural to inquire, whether the true reading of certain paſſages be not entirely loſt, and without any trace, either in the oldeſt manuſcript, or in the moſt antient verſion. This queſtion, delivered in other terms, amounts to nothing more than, whether it be not allowable, in certain caſes, to make uſe of critical conjecture in the New Teſtament, as well as in other books. We take this liberty with writers in general, and correct ſometimes the very manuſcript, which an author had written with his own hand, who, as well as a copyiſt, is expoſed to the danger of writing wrong. The oldeſt manuſcripts of the New Teſtament were made many centuries after the loſs of the originals; we muſt inquire therefore into the mode of publication adopted

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in the firſt age of Chriſtianity, with reſpect to thoſe writings which compoſe at preſent the New Teſtament. No certain hiſtorical evidence can be produced on this ſubject, our accounts of the primitive church, like thoſe of all ſocieties and nations in their ſtate of infancy, being imperfect and obſcure. But no doubt can be entertained that the ſeveral parts of the New Teſtament underwent originally a two-fold publication; and the anſwer to our preſent inquiry muſt be determined by deciding which of thoſe publications formed the baſis of thoſe manuſcripts, which are now extant.

I. The firſt publication conſiſted in the diſtribution of the ſingle parts of the New Teſtament, as well epiſtles as Goſpels, of which copies were taken not only for thoſe communities, to which they were immediately addreſſed, but likewiſe for the Chriſtians, who were diſperſed in different provinces. That this is true of the epiſtles of St. Paul, appears from 2 Pet. iii. 16[d]. and it is probable that St. Paul himſelf had copies taken of the thirteen epiſtles which are ſtill extant, in order to diſtribute them in the Chriſtian world, and even that he collected theſe epiſtles into a volume. If that be true, which I ſhall attempt to demonſtrate in the ſequel, that St. Paul wrote very many epiſtles, beſide the thirteen which are found in the New Teſtament, it is inconceivable that no fragment, nor even the ſmalleſt trace of them, ſhould any where be viſible, if their publication had depended on the perſons, to whom they were addreſſed[e]. For each community muſt have been partial to that epiſtle which they themſelves had received, and as curioſity alone would have tempted numbers to purchaſe copies, if copies could have been procured, ſome fragments at leaſt would have remained, in which we ſhould diſcover the ſingular ſtyle of the Apoſtle. But as no ſuch diſcovery has hitherto been made, it ſeems as if the right of publiſhing depended on the writer, and that a pretenſion to that

e I ſpeak not at preſent of the epiſtle to the Hebrews, which was either not written by St. Paul, or written in Hebrew and tranſlated into Greek.

that privilege from other perſons, during the life of the author, was conſidered as a breach of literary property[2]. Cicero ſays, in one of his epiſtles to Atticus[f], 'dic mihi placetne tibi primum edere injuſſu meo? Hoc ne Hermodorus[g] quidem faciebat. If the above argument be thought not abſolutely concluſive, yet ſo much at leaſt is certain, that St. Paul took part in the publication of his thirteen epiſtles.

It ſeems highly probable, from 2 Theſſ. ii. 2. that, ſo early as the year, in which St. Paul wrote his ſecond epiſtle to the Theſſalonians, there circulated among the Chriſtian communities other epiſtles than thoſe, which the Apoſtle had immediately addreſſed to them, ſome of which being ſpurious, he teaches in the third chapter, ver. 17, 18. how to diſtinguiſh them from the genuine. Now theſe ſpurious epiſtles could have hardly been written to the Theſſalonians themſelves, as the impoſture would have been too glaring and too eaſily detected. The mark of diſtinction to which St. Paul refers, is probably the concluding benediction, 'The grace of the Lord Jeſus Chriſt be with you all, Amen,' which in the genuine copies was written with the Apoſtle's own hand. If this be true, the Apoſtles muſt be conſidered as publiſhers of their own writings, but as the thought is new, I ſubmit it to the conſideration of the learned[3].

In theſe firſt editions of the ſingle books of the New Teſtament, in the time of the Apoſtles and Evangeliſts, miſtakes in writing were as unavoidable, as in modern ages miſtakes in printing, as it lies beyond the reach of human abilities to produce what is abſolutely perfect. It was impoſſible for St. Paul, or any other Apoſtle, to reviſe and correct all the copies which were taken of his writings; but as the errata of the different tranſcribers related to different paſſages, and it is hardly poſſible that all could have failed in the ſame manner, and in the ſame text, if we were ſtill in poſſeſſion of all the copies of

[f] Lib. XIII. epiſt. 21.

[g] To whom the following witticiſm was applied, Λογοισιν Ἑρμοδωρος ἐμπορευεται, Suidas, Tom. I. p. 456.

of this firſt edition, we might be certain that the true reading of every doubtful text of the New Teſtament might be diſcovered in ſome one of them, and with proper judgement be diſtinguiſhed from the falſe. Grieſbach, in his Hiſtoria Textus Epiſtolarum Pauli, ſect. ii. § 14. is of opinion that the members of the Weſtern Church continued during a longer period the uſe of the antient copies of ſingle epiſtles. Could this ſuppoſition be confirmed by hiſtorical evidence, the Weſtern manuſcripts would ſecure us from the apprehenſion of having loſt the true reading of any paſſage, but it would render at the ſame time extremely dubious the right of critical conjecture [4].

II. After the death of all, or the greateſt part of the Apoſtles, was formed that collection of writings which we call at preſent the New Teſtament. It contained at firſt not all the books, which we find in it at preſent, the four catholic epiſtles for inſtance being wanting; and the copy, which was uſed by the old Syriac tranſlator, had not the epiſtle to the Hebrews, for this epiſtle has all the appearance of having been tranſlated by another hand, and in a later period. It is uncertain by whom the collection was made, perhaps by the elders of the church of Epheſus, but we can only conjecture, as we have no hiſtorical evidence. It was undoubtedly made after the death of moſt of the Apoſtles, and after the deſtruction of Jeruſalem, as it contained the Goſpel of St. John, which was written after that event; whether that Apoſtle was ſtill alive when the collection was made, is likewiſe uncertain, but it muſt have happened in the firſt century [5], as the old Syriac verſion was taken from it, and we have reaſon to ſuppoſe that this verſion itſelf was made before the firſt century had elapſed [6]. Now, in forming this collection, it is not probable that the Autographa of the ſeveral books of the New Teſtament were ſought among all the Chriſtian communities diſperſed throughout the Roman empire; the ſilence of hiſtory on this ſubject is a proof of the contrary, for the knowledge of ſo remarkable an event, as the forming a volume of

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ſacred writings, to which the Eaſtern and the Weſtern churches contributed their aſſiſtance, would have been preſerved at leaſt by tradition. The moſt natural opinion is, that the collector of theſe writings acted in the ſame manner as the collector of every other ſet of writings, that he procured as fair and accurate a copy as poſſible of every book, and placed them together in a volume. Whatever miſtakes were in theſe ſingle copies, (and no copies can be ſuppoſed to be perfectly free from faults) were of courſe transferred to all the tranſcripts, which were made from this general collection. And as we have reaſon to ſuppoſe that all our manuſcripts of the New Teſtament, as well as thoſe from which the Old verſions were made, proceeded from this collection, it is poſſible that the true reading of ſeveral texts is abſolutely loſt, which we can reſtore only by the help of critical conjecture. I will conclude this ſection by remarking, that ſome few of our various readings may poſſibly be corrections of the text of this collection, made after its publication, and founded on the authority of more accurate tranſcripts of ſingle books taken previous to that period.

SECT. III.

Various Readings, of which only one can be the true reading, were unavoidable in the New Teſtament [1].

IN a book of ſuch antiquity, and ſo frequently tranſcribed as the New Teſtament, the admiſſion of miſtakes was unavoidable, which increaſing with the multiplication of the copies, there aroſe a great variety of different readings. Whatever pains had been taken by the tranſcribers, unleſs they had been inſpired as well as the Apoſtles, it was impoſſible to avoid making ſome few miſtakes, ſuch for inſtance as leaving out a line, when two lines following begin or end with the ſame word. Whoever doubts of the truth of this aſſertion, may make

the trial by tranſcribing a few pages of the Greek Teſtament, and comparing his copy with the original. Or he may examine a printed ſheet as it comes from the preſs, in which he will often find miſtakes after the ſecond and third correction. In an edition of the Bible, the preſs is ſometimes corrected five times before the work is printed off; yet in the very editions which are called mirabiles, as if abſolutely perfect, we diſcover typographical errors[h]. If Providence therefore watches not over thoſe impreſſions of the New Teſtament, ſo as to produce a faultleſs copy, though printed with the greateſt care, and reviſed with the utmoſt attention, it is in vain to expect a faultleſs manuſcript.

It is poſſible that many miſtakes, in the firſt manuſcript of a work, may be detected as manifeſt orthographical errors, ſuch as pulres for plures, in the preface to Stephens's editio mirabilis of the New Teſtament, which deſerves not the name of a various reading, becauſe it is an evident erratum of the printer. But this is not always the caſe in a book of high antiquity and importance, where every ſyllable is regarded with the greateſt veneration. Miſtakes themſelves admit ſometimes an explanation, the repetition of them in ſubſequent copies increaſe their authority, and though art is often requiſite to procure them the ſhadow of a meaning, we allow, on the credit of ſeveral manuſcripts, a reading, which, if found only in one, would be inſtantly rejected as an error of the copyiſt. An evident miſtake in one tranſcript may be corrected in another, by the addition or ſubtraction of a letter or a ſyllable, ſo as to give the expreſſion a meaning different from the original, and in ſuch caſes what at firſt was orthographical error, acquires the title of a various reading. Theſe various readings are often

[h] In the treatiſe De Principio Indiſcernibilium, p. 219. of the ſecond volume of my Syntagma Commentationum, the reader will find a remarkable inſtance of an erratum in an edition of the New Teſtament called Stephanica Mirabilis, which in the preface, p. 3. has pulres for plures.

often difficult to be diſtinguiſhed from mere miſtakes; in many examples, what appears at firſt ſight to be an error of the tranſcriber, is found, on a more minute inquiry, to convey an adequate ſenſe; and we diſcover ſometimes in a word, that ſeems totally without meaning; a remnant of the true original reading, in which one or more letters have, by time or accident, been eraſed. The difficulty of this diſtinction is particularly great in regard to the New Teſtament, which has not only been copied times unnumbered, but is conſidered as the fountain of knowledge by Chriſtians of every denomination, whether orthodox, heterodox, or heretics, all of whom have contributed their ſhare in altering and amending according to their reſpective principles.

It is uſeleſs to appeal to the care and attention of the early Chriſtians in copying the New Teſtament, ſince with the beſt intentions they had not ability to effect, what lies not within the power of the beſt regulated preſs. But this boaſted attention in every copyiſt is totally ungrounded, for they were often men of no knowledge, who wrote for hire. To appeal to the interpoſition of Providence, which could not, as is ſuppoſed, allow the admiſſion of errors, is a violation of common ſenſe; it is to preſcribe rules for the conduct of Providence, and from thoſe rules to draw an unwarranted concluſion; it is to argue in the ſame manner, as if an hiſtorian in relating the account of a battle, ſhould premiſe that Providence could not fail to give victory to the juſt party, and inſtead of abiding by real facts, determine from thoſe premiſes the event of the action. In ſhort, it implies an impoſſibility, unleſs we aſſume a ſeries of never-ceaſing miracles; for no tranſcriber, when left to his own natural abilities, will ever produce a copy, that is perfectly ſimilar in every letter to the original. This ſubject belongs, in ſome meaſure, to the principium indiſcernibilium, from which we derive the maxim, Art cannot produce a perfect imitation *.

The

* See my Programma de Principio Indiſcernibilium, p. 219, 220.

The foregoing obſervations would have been entirely uſeleſs, had not many learned divines in the former part of this century been alarmed at the immenſe number of various readings in the New Teſtament, and maintained that we ſhould at all events deny them, as inconſiſtent with divine inſpiration. But as the editions of Mill and Wetſtein contain ſo many examples of different readings, which cannot poſſibly be referred to the claſs of ſimple errata, it is uſeleſs to deny what lies open to the ſight. This mode of thinking, with reſpect to the New Teſtament, ſeems therefore to have vaniſhed; but as the ſame complaints have been renewed in later times, in regard to the various readings collected of the Old Teſtament, there is reaſon to apprehend that ignorance may raiſe her voice again in ſome future period, as in the age of Mill, whoſe work a pious but unlettered zeal condemned as impious. The late Bengel, whoſe truly devout and religious character was univerſally acknowledged, contributed in a great meaſure to introduce a more rational way of thinking, and the critical treatment, which the New Teſtament received under his hands, removed gradually that anxiety and ſuſpicion, which the various readings had before excited.

SECT. IV.

Difference between Errata, and Various Readings.

AMONG two or more different readings, one only can be the true reading, and the reſt muſt be either wilful corruptions, or miſtakes of the copyiſt. It is often difficult to diſtinguiſh the genuine from the ſpurious, and whenever the ſmalleſt doubt can be entertained, they all receive the name of Various Readings; but in caſes, where the tranſcriber has evidently written falſe, they receive the name of Errata. The application of this rule in particular caſes is again attended with difficulty, for, though no doubt can be made, that if one manuſcript

ſcript has a word that conveys no meaning, and another manuſcript has a reading, that is intelligible, and ſuited to the connexion, that the former is an actual miſtake; yet it is poſſible, and in the New Teſtament it has frequently happened, that a reading, which was ſuppoſed to be unintelligible, may, on a more minute inquiry, and a more intimate acquaintance with the language, be found to be well adapted to the purpoſe for which it was uſed. A diſtinction muſt be likewiſe made between a book of ſuch antiquity as the New Teſtament, and a production of modern ages. If I had an hundred copies of a new book, and ninety-nine of them agreed in a particular reading, for which the hundredth had a different word, I ſhould not heſitate a moment to pronounce that the reading of the ninety-nine proceeded from the author, and the reading in the hundredth from the tranſcriber, even were its meaning as perſpicuous, as that ſupported by the authority of the ninety-nine. But an hundred manuſcripts of a book ſo antient as the New Teſtament is a very ſmall number, in compariſon with the thouſands and tens of thouſands which are loſt; here then it is poſſible, and often highly probable, that the true reading is preſerved in only one of the manuſcripts, that are now extant, and not impoſſible that it is contained in none.

The editors of the Greek and Latin claſſics have been often too negligent in collecting the readings of the different manuſcripts, in order to reſtore the text of their author, and have ſometimes rejected as a manifeſt error, a word that has been afterwards diſcovered to be the genuine reading. Collectors therefore of the various lections of the New Teſtament are not to be cenſured, if they ſometimes produce expreſſions, which are taken for manifeſt errors of the copyiſts. A diffidence in their own judgement, and a regard to critical fidelity, may induce them to lay before the public the ſpurious as well as the genuine documents; and if they have fallen into error, their error is excuſable, as it is better to collect too much than too little.

Inaccuracies of grammar are commonly referred to the

claſs of errata, and thought not to merit a place in a collection of various readings. But neither apparent, nor even real grammatical errors, are at all times to be rejected. A falſe method of conſtruing the words of the context may give a various reading the appearance of being ungrammatical, and in other inſtances, that, which ſeems to be a real fault, may be a lawful, though unuſual exception from the general rule. The author himſelf may have committed a grammatical miſtake, and when this is really the caſe, the erroneous reading is the genuine, and not to be altered by the rules of grammar. That ſuch examples are frequently found in the book of Revelation has been remarked above, and they will be examined more at large in the ſecond part.

The moſt ſtriking orthographical errors are thoſe which are called Itaciſms, and ariſe from confounding ει, η, ι, αι, ε, &c. with one another, errors which are peculiar to certain manuſcripts. But if that which ſeems an overſight of the copyiſt alters the ſenſe, and is found in ſeveral manuſcripts, it deſerves to be ranked among the various readings, and it is ſometimes difficult to determine what is original, and what is overſight; for inſtance, Rom. xiii. 5. where for υποτασσεσθαι, we find in four manuſcripts υποτασσεσθε, which is alſo expreſſed in two verſions. Readings of this nature ought always to be noticed in every collection, but it is a queſtion whether thoſe ought not to be omitted which are palpable miſtakes. Now in ſuch general collections as thoſe of Mill and Wetſtein, except in thoſe few examples where critical conjecture has raiſed them nearly to the level of various readings, they ought undoubtedly to be rejected: but when only two manuſcripts are collated, a diligent attention, to every even orthographical error, might be attended with advantage, might enable us to judge how far the inaccuracies of the Greek tranſcribers, eſpecially thoſe ariſing from the Itaciſm, have gone, and thus direct us, on ſome occaſions, in the proper choice of a various reading. Ceſar de Miſſy has compared two manuſcripts

ſcripts[i] in this minute and painful manner, but the influence which ſuch a collation may have on the criticiſm of the New Teſtament will be ſhewn in the ſequel.

SECT. V.

Whether our Faith is affected by the Various Readings.

IT is a very ungrounded fear, that the number of Various Readings, which either have been, or ſhall hereafter be collected of the New Teſtament, may diminiſh the certainty of the Chriſtian religion. Inſtead of being alarmed at their number, we ought rather to exult, as the probability of reſtoring the genuine text of an author increaſes with the increaſe of the copies, and the moſt inaccurate and mutilated editions of antient writers are preciſely thoſe where the feweſt manuſcripts remain[k]. As no copy can be perfect, and each has its peculiar errors, a want of various readings implies either a poverty of manuſcripts, or that the copies which are extant are all taken from the ſame antient manuſcript[k], whoſe faults are of courſe tranſmitted to the ſubſequent tranſcripts, whether accidental miſtakes of a copyiſt, or intended alterations of a critic. No book is more expoſed to the ſuſpicion of wilful corruptions, than the New Teſtament, for the very reaſon that it is the fountain of divine knowledge; and if in all the manuſcripts now extant we found a ſimilarity in the readings, we ſhould have reaſon to ſuſpect that the ruling party of the Chriſtian church had endeavoured to annihilate whatever was inconſiſtent with its own tenets, and by the means of violence to produce a general uniformity in the ſacred text. Whereas the different readings of the manuſcripts in our poſſeſſion afford ſufficient proof that they were written independently of each other, by perſons ſeparated by diſtance of time, remoteneſs of place, and diverſity

[i] See the Orient. Bibl. Vol. XI. p. 182—192.

[k] See Erneſti's preface to Tacitus, p. 17.

verſity of opinions. They are not the works of a ſingle faction, but of Chriſtians of all denominations, whether dignified with the title of orthodox, or branded by the ruling church with the name of heretic; and though no ſingle manuſcript can be regarded as a perfect copy of the writings of the Apoſtles, yet the Truth lies ſcattered in them all, which it is the buſineſs of critics to ſelect from the general maſs.

A compariſon of the New Teſtament with the Old will make the matter ſtill clearer. Before the middle of the preſent century, it was ſuppoſed that all the manuſcripts of the Old Teſtament, with exception to a few orthographical errors, were ſimilar to each other, or in other words without various readings of any conſequence. If this were true, our biblical criticiſm would be in a very deplorable ſtate, as it would be certain that all our manuſcripts had been wholly altered from the Maſora; and as the Maſorets were aſſuredly not infallible, every miſtake which they committed muſt have been tranſmitted to us; a true reading loſt in the Maſora, muſt have been irrecoverably loſt to poſterity, and in every doubtful paſſage, inſtead of referring to the authority of manuſcripts, no other reſource would remain than critical conjecture[2]. No ſolid anſwer could have then been given to the ſuſpicion of the Jews having altered the Hebrew text[3] to ſerve the purpoſes of their religion, unleſs ſome antient verſions, ſuch as the Syriac and the Greek, had ſtill been extant, which lay beyond the reach of their amendments: but then theſe antient verſions, as being the only criterion by which the Hebrew text could have been examined and confirmed, would have often uſurped an authority over the original itſelf. The collection of Kennicott has ſhewn theſe apprehenſions to be ungrounded, the manuſcripts are not uniform, as we ſuppoſed, and a great number of very different readings has been diſcovered, of which many are ratified by their coincidence with the antient verſions. But ample as the collection may appear, it is only a part of what remains to be executed by future critics, for in many paſſages which

which are deſervedly ſuſpected, no various reading has been found, and the antient verſions differ not ſeldom from the common text, in places where all our manuſcripts are uniformly the ſame; whence we may reaſonably conclude, that the manuſcripts hitherto collated are either too few, or too modern. We have knowledge of none, that are older than the Maſora, and thoſe which are at preſent in our poſſeſſion have been too exactly regulated by that ſtandard. The antient and genuine reading, therefore, is often totally loſt[1], and in numerous examples we have no other aid than antient verſions, and critical conjecture. Theſe are inconveniences which are infinitely leſs felt in the criticiſm of the New Teſtament, becauſe we are aſſiſted by the immenſe number of different readings.

The learned labours then of Mill and Wetſtein deſerve our warmeſt approbation, and we have reaſon to wiſh that future critics may again preſent us with ſimilar collections. Without the aid of various readings, we muſt rely on the authority of a ſingle manuſcript, or a ſingle edition, which if we ſuppoſe to be perfect, or abſolutely free from all miſtakes, we muſt believe that either the copyiſt, or the printer, or the editor, were inſpired by the Holy Ghoſt. If various readings were actually injurious to our religion, and deprived it of its abſolute certainty, yet as truth is preferable to every other conſideration, it would be as abſurd to deny both them and their conſequence, as to cloſe our eyes in order to conceal a danger, that preſents itſelf diſtinctly to the ſight. But experience has ſhewn that no ſuch inference can be deduced; their diſcovery has ſhaken the foundation of no fundamental article of faith, but on the other hand has reſcued numberleſs examples from obſcurity.

If the Chriſtian religion be true, of which no doubt can be entertained, it is impoſſible that its truth ſhould be affected by a compariſon of its original documents; the various readings can have no influence in altering thoſe

1 See the Orient. Bibl. Vol. XI. N° 1814.

thoſe doctrines that are really grounded, and we are not deſtitute of critical aſſiſtance in diſtinguiſhing the genuine from the ſpurious. I will divide my remarks on this ſubject into the ſix following heads:

1. By the laws of criticiſm [5], which will be given in the ſequel, we are able to diſtinguiſh in moſt caſes the true reading from the falſe.

2. It is not to be denied that ſome few of the various readings affect doctrines as well as words, and without caution might produce error; but theſe are ſo few, that the generality of divines would be unable to recollect a ſingle inſtance, and theſe few are ſo eaſily diſtinguiſhed by critical rules, that not one has been ſelected by the reformers of the preſent age, as the baſis of a new doctrine.

3. On the other hand, the diſcovery of the various readings has removed many objections which had been made to the New Teſtament, of which the motion of the water in the pool Bethesda, by the intervention of an angel, John v. 4. is a ſtriking example [m].

4. It is true that the number of proof paſſages, in ſupport of certain doctrines, has been diminiſhed by our knowledge of the various readings. We are certain, for inſtance, that 1 John v. 7. is a ſpurious paſſage, but the doctrine contained in it is not therefore changed, ſince it is delivered in other parts of the New Teſtament. After the moſt diligent inquiry, eſpecially by thoſe who would baniſh the Divinity of Chriſt from the articles of our religion, not a ſingle various reading [7] has been diſcovered in the two principal paſſages John i. 1. and Rom. ix. 5. and this very doctrine, inſtead of being ſhaken by the collections of Mill and Wetſtein, has been rendered more certain than ever. This is ſo ſtrongly felt by the modern reformers in Germany, that they begin to think leſs favourably of that ſpecies of criticiſm which they at firſt ſo highly recommended, in the hope of its leading to diſcoveries more ſuitable to their maxims, than the antient ſyſtem.

5. The moſt important readings, which make an alteration in the ſenſe, relate in general to ſubjects that have

[m] See the Orient. Bibl. Vol. III. p. 16—20 [6].

have no connexion with articles of faith, of which the Cambridge manuſcript, that differs more than any other from the common text, affords ſufficient proof.

6. By far the greateſt number relate to trifles, and make no alteration in the ſenſe, ſuch as Καγω for και εγω, ελαττων for ελασσων, Κυριος for Θεος, (which in moſt caſes may be uſed indifferently). This obſervation was made by Kuſter, in his preface to Mill's edition of the New Teſtament.

It has been thought ſuperfluous to collect thoſe readings, which appear to make no alteration in the ſenſe, and Mill has been cenſured for this painful accuracy by Bayer in his Diſſertatio de variis Lectionibus Scripturæ Sacræ, §. 5. ſeq. But this cenſure is extremely unjuſt, for that which appears to a collector to be trifling, may be afterwards found to be important. The difference even of an article muſt not be neglected in collating a manuſcript, for we know that υιος ανθρωπω has a different meaning from ο υιος τω ανθρωπω, the Socinian diſtinguiſhes θεος from ο θεος, and Kluyt has grounded his explanation of Luke ii. 2. chiefly on the uſe of the Greek article [m]. By theſe minutiæ the reader is likewiſe enabled to judge of the merits of a manuſcript, whether the copyiſt has tranſcribed with care, in what country it was written, to what other manuſcripts it is related, or from what more antient manuſcript it was copied [n]. But where it is the object of an author to make only a choice collection of the moſt important readings, as was the caſe with Bengel and Grieſbach, an attention to theſe ſeeming trifles is not to be expected.

The adverſaries of the Chriſtian religion have no reaſon then to triumph in the formidable number of our various readings, and the members of the church of Rome take in vain occaſion to depreciate the authenticity of the Greek text, in order to promote the authority of the Vulgate. The Latin verſion has a greater number of various readings, than the Greek original, and even thoſe two editions, which have been reviſed by two different

[m] See Wetſtein's Prolegomena, p. 199–201.

different Popes, and both declared to be authentic, are contradictory to each other *. But theſe catholics, who make uſe of this argument, miſtake the principles of their own church, which has never declared the Vulgate to be infallible in a critical ſenſe. The holy Pontiff uſurps no authority but in matters of conſcience, and leaves ſubjects of criticiſm to the diſcuſſion of the learned.

SECT. VI.

Of the origin of the Various Readings, and the beſt methods of diſcovering their different cauſes.

IT is impoſſible to form an accurate judgement on the various readings, without a knowledge of the different ſources from which they ariſe, and through ignorance on a ſubject on which every ſetter of a preſs could have given them information; men of high rank in the republic of letters, have frequently formed rules on thoſe very grounds on which they ought to be rejected.

One of the beſt methods of diſcovering their different cauſes, is to compare negligent copies with the original manuſcript of an author, and in every example where the copyiſt has deviated from the original, to examine the particular circumſtances, which might have led him into error. The other method, from which the greateſt benefit has been derived, though reckoned among the unavoidable evils in the world, is to correct the preſs in the publication of any work. Here we are not left to mere conjecture, as is too often the fate of critics, but can immediately diſtinguiſh truth from falſehood; we have the author's copy before our eyes, and have a certain guide to direct us, not only in diſcovering miſtakes, but likewiſe in detecting the cauſes which produced them. The ſame advantage which a natural philoſopher derives from actual experiments, is preſented to the critic by the faulty ſheets

* See James's Bellum Papale, ſive Concordia Diſcors Sixti V. et Clementis VIII.

ſheets of the firſt impreſſions, which from a careful examination of the miſtakes of the compoſitor, may enable him in moſt caſes to decide on the cauſes which gave birth to error in antient manuſcripts. In correcting the preſs, I have obſerved numberleſs examples of the omiſſion of phraſes and paſſages, that ſtood between two words with the ſame termination; it is no wonder therefore that the ſame miſtake has frequently happened to tranſcribers. The habit of correcting the preſs, and reviſing inaccurate copies of modern writings, gives a readineſs and ability in diſtinguiſhing the true reading of an antient manuſcript from the falſe, which men of the deepeſt learning can never attain without it. Eraſmus was deſervedly eſteemed a moſt accurate critic; but he was in a meaſure indebted for the accuracy of his criticiſms to the circumſtance of his being many years corrector in a printing office. It muſt however be obſerved, that where the analogy fails between writing and printing, no inference can be drawn from the one to the other; the errors ariſing from the compoſitor's miſtaking the types have no relation to the former, and thoſe ariſing from the mode of dictating to ſeveral copyiſts at once have no reference to the latter.

Profane criticiſm has been cultivated by greater numbers, and with more ſucceſs, than the criticiſm of the Bible; a knowledge therefore of this branch of learning is highly uſeful to a theologian, eſpecially on the ſubject of the various readings. Every commentator on the Bible, ſhould firſt exerciſe his talents in the Greek and Latin claſſics, or at leaſt be well acquainted with the critical reſearches of other literati; without a knowledge of which he is expoſed to the danger of committing the moſt glaring miſtakes. The New Teſtament has been more fortunate in this reſpect than the Old, many of its critical commentators having been men profoundly ſkilled in Grecian literature, and Wetſtein neither was nor could be guilty of thoſe errors which we often find in critical remarks on the Old Teſtament. It is not my intention to ſignify, that the rules for judging of the Greek and

Latin

Latin claſſics, are at all times applicable to the New Teſtament; in ſome caſes directly oppoſite principles muſt be adopted, and what I here advance muſt be confined to the various readings.

SECT. VII.

Five cauſes of the Various Readings.

THE various readings in our manuſcripts of the New Teſtament have been occaſioned by one of the five following cauſes,

1. The omiſſion, addition, or exchange of letters, ſyllables, or words, from the mere careleſſneſs of the tranſcribers.

2. Miſtakes of the tranſcribers in regard to the true text of the original.

3. Errors or imperfections in the antient manuſcript from which the tranſcriber copied.

4. Critical conjecture, or intended improvements of the original text.

5. Wilful corruptions to ſerve the purpoſes of a party, whether orthodox or heterodox.

To the laſt cauſe alone I apply the word corruption, for though every text that deviates from original purity, may ſo far be ſaid to be corrupted, yet as the term is ſomewhat invidious, it is unjuſt to apply it to innocent or accidental alterations.

The treatiſe of my late Father, entitled Tractatio critica de variis lectionibus Novi Teſtamenti caute colligendis et dijudicandis, § 4—8. publiſhed at Halle in 1749, may be conſulted upon this ſubject; it is the foundation on which I have built, and contains many inſtances which it is unneceſſary to quote at preſent, as I hope

hope that every reader of this Introduction has the treatiſe itſelf in his poſſeſſion[p].

SECT. VIII.

Firſt Cauſe. The omiſſion, addition, or exchange of letters, ſyllables, or words, from the mere careleſſneſs of tranſcribers[1].

IN the firſt place, the omiſſion of letters, ſyllables, or words, is very frequently occaſioned merely by the hurry and negligence of tranſcribers, as we know from the experience of copying even our own writings. The various readings collected by Wetſtein, afford numberleſs examples; and when in a ſingle manuſcript or edition a word, to which in other reſpects no objection can be made, is omitted, the omiſſion is to be ranked among the ſimple errata[2], as in the Codex Cantabrigienſis, Matth. xi. 7. where the article ὁ is omitted before Ιησους, and in the Codex Alexandrinus, which is the only manuſcript in which δια της πιστεως is omitted, Rom. iii. 25. A ſingle manuſcript, and the edition of Colinæus alone, omit εαν, Matth. x. 14. the omiſſion is therefore an erratum. But if ſeveral manuſcripts agree in the omiſſion of a word, it is entitled to a place among the various readings[3], and, as in making a collection, no one can be certain what examples may be found in future, the omiſſion in a ſingle manuſcript is not unworthy of notice.

Omiſſions are frequently occaſioned by what is called an ομοιοτελευτον, or when a word, after a ſhort interval, occurs a ſecond time in a paſſage: here the tranſcriber, having written the word at the beginning of a paſſage, in looking again at the book from which he copies, his eye catches the ſame word at the end of the paſſage, and con-

[p] Though written in his ſixty-ninth year, it is in my opinion the beſt of his productions: the ſecond rank I would allot to his diſſertations on ſeveral ſubjects of grammar and hiſtory: the third to his Notæ uberiores on the Proverbs of Solomon.

continuing to write what immediately follows, he of courſe omits the intermediate words. Wetſtein's Codex 22, omits entirely Matth. x. 40. where the copyiſt was led into error by two following verſes beginning with ο δεχομενος. We find, Matth. xi. 18, 19. μητε πινων, και λεγουσι δαιμονιον εχει. Ηλθεν ο υιος τε ανθρωπε εσθιων και πινων; here Wetſtein's Codex 59 omits all the words between the firſt and ſecond πινων. The Fragmentum Borgianum omits μισειν υμας εμε δε, John vii. 7. and leaves the paſſage totally without meaning[r]. A great number of manuſcripts have a ſimilar omiſſion, Rev. ix. 1, 2. Knittel having collated a manuſcript of the Revelation, found that the tranſcriber had fallen into this miſtake not leſs than twelve different times in that book alone [q], nor is it unfrequently detected in the Hebrew manuſcripts of the Old Teſtament, as I have ſhewn in another place [s]. In ſhort, no error in writing is more eaſily or more frequently committed, and it is not ſeldom the reaſon that ſeveral manuſcripts agree in the omiſſion of the ſame paſſage.

As nearly an hundred and fifty manuſcripts of the New Teſtament have been actually collated, an omiſſion of this nature in four or five might be juſtly conſidered as a mere erratum. Were the number more conſiderable, it might be reckoned among the various readings; but if even one half of the manuſcripts agreed in the omiſſion, they would not be equivalent to the remaining half, as the omiſſion of a paſſage between two homoioteleuta is eaſy to be conceived, but not ſo eaſy the inſertion. Even the ſuperiority of numbers is not deciſive in the preſent caſe, as the error once admitted into two or three antient manuſcripts would be of courſe tranſmitted to all the ſubſequent copies, which were taken from them.

We find a remarkable inſtance, and well ſuited to the preſent purpoſe, in Matth. xxvii. 35. where the words between κληρον in the beginning of the verſe, and κληρον at the end of the verſe, namely, ινα πληρωθη το ρηθεν υπο τε προφητε, διεμερισαντο τα ιματια με, και επι τον ιματισμον με εβαλον,

q See the Orient. Bibl. Vol. VIII. p. 161 5.

s Orient. Bibl. Vol. IX. p. 234, 235 6.

εβαλον, are omitted in 94 manuſcripts quoted by Wetſtein, to which we may add the four following, Codex Parrahſii, Lambecianus 29 and 30. and Carolinus, mentioned in Treſchow's Tentamen deſcriptionis Codicum Vindobonenſium. They are likewiſe omitted in the Complutum edition, whence we may conclude that the Spaniſh editors had found them in no Greek manuſcript, as they have retained them in the Latin tranſlation. Some other objections that are made to this paſſage may be found in Wetſtein and Grieſbach, who have rejected it from the text of their editions. On the other ſide of the queſtion Bengel, in his Adparatus Criticus, has quoted the authorities in favour of the paſſage in the following manner, a textu ſtant Er. Colb. 4. 8. Laud. 4. 5. L. Med. Mont. M. 1. 2. Par. 7. 8. Wheel. 1. Arm. Hebr. Latini aliqui, in his præſtantiſſimus Trevirenſis, nec non Hieronymus, Sax. et diſerte Euſebius ac ſermo de paſſione apud Athanas. T. I. fol. 992. 1001. Here then, if numbers were to decide, no doubt could be made that the paſſage is ſpurious, but the ſingular circumſtance that κληρον immediately precedes and immediately follows the omitted words, makes the authority of 12 manuſcripts in their favour more than equal to the authority of 100 manuſcripts, in which they are omitted. The omiſſion of the words between κληρον and κληρον is a very natural accident in the hurry of tranſcribing, but the interpoſition of thoſe words ſo as exactly to ſuit the context is much more difficult to be conceived, and for this very reaſon I am more inclined to the opinion of Bengel, that the paſſage is genuine. It cannot be an interpolation from the Goſpel of St. John, where the quotation is differently introduced, ινα η γραφη πληρωθη η λεγουσα, and the author of the quoted Pſalm is in the preſent paſſage ſtyled ο προφητης, the application of which title to the Pſalmiſt is peculiar to St. Matthew. See Matth. xiii. 25. Whoever deſires to examine other examples of this nature, may refer to Matth. xxviii. 9. and 1 John ii. 23. But we muſt be cautious of carrying this rule to the extreme, nor can we conclude that an homoioteleuton is alone ſufficient to

render a text authentic, which we have ſolid reaſons to condemn as ſpurious[7]. Many have defended on this principle 1 John v. 7. though the verſe is rejected by every antient Greek manuſcript, and abſolutely inadmiſſible[8].

Another cauſe of omiſſion is, when the ſame letter, ſyllable, or word, is immediately repeated; where the tranſcriber may miſtake the ſecond inſtance for the firſt. An example of this kind is found in the Septuagint, 2 Kings xvii. 30. where inſtead of την νεργελ (נרגל) is την εργελ, and v. 31. for την νεβλασερ is την εβλασερ. The text of John v. 22. is ουδε γαρ ο πατηρ κρινει ουδενα, αλλα—κ.τ.λ. which is quoted by Cyprian, who inſtead of ουδενα, αλλα has ουδεν, αλλα, which gives a totally different ſenſe to the whole paſſage. This miſtake is extremely obvious, when we recollect that the antient Greeks wrote in capital letters, without points, and without any interval between the words, as ΟΥΔΕΝΑΑΛΛΑ. The Codex Magdalenenſis, inſtead of Κυριε Κυριε, Matth. vii. 22. has Κυριε only once; and for και αυτη, αυτη τη ωρᾳ, Luke ii. 38. ſeveral good manuſcripts have και αυτη τη ωρα. Omiſſions of this kind are innumerable, and it is a matter of ſurpriſe, that in the following text, 1 Cor. i. 15, 16. ινα μη τις ειπη οτι εις το εμον ονομα εβαπτισα. Εβαπτισα δε και τον Στεφανα οικον, no inſtance has been diſcovered among all the manuſcripts of the omiſſion of the ſecond εβαπτισα. We might be tempted to lay down a general rule, that the full reading ought always to be preferred to the defective, where the ſame letter, ſyllable, or word, is repeated, unleſs it were counterbalanced by the probability of an oppoſite miſtake, which may as eaſily be committed as the other.

This miſtake is the writing twice a letter, ſyllable, or word, that in the orginal ſtood only once, whence many paſſages have loſt all meaning, though in others a ſenſe is ſtill diſcoverable, and the alteration deſerves in ſuch caſes a place among the various readings. An undeniable inſtance of the falſe repetition of a ſyllable may be produced from the Septuagint, Gen. viii. 5. where the true reading is εν δε τω δεκατω μηνι, but not only the Codex Alexan-

Alexandrinus, which from its inaccuracy is not entitled to the commendations beſtowed on it, but even the edition of Aldus has εν δε τω ενδεκατω μηνι. For Καπερναυμ η, Matth. xi. 23. ſeveral manuſcripts have Καπερναυμ μη, which exactly inverts the ſenſe; and inſtead of οχλω ακουσαντες, John vii. 40. the Fragmentum Borgianum has οχλω ω ακουσαντες [9].

Since therefore the tranſcribers might as eaſily fall into the miſtake of repeating, as into that of omitting, it is difficult to give a general and poſitive rule with reſpect to this ſubject, and the deciſion muſt depend on the number and authenticity of the teſtimonies, or other accidental circumſtances. In many caſes it is almoſt impoſſible to decide; the common text of Luke vii. 21. is εχαρισατο το βλεπειν, for which 22 manuſcripts quoted by Wetſtein have εχαρισατο βλεπειν. Theſe two readings, according to the antient manner of writing, were EXAPIΣATOTOBΛEΠEIN and EXAPIΣATOBΛEΠEIN, and as a conſiderable number of good manuſcripts may be produced in favour of each, it is impoſſible to decide whether in the firſt inſtance the tranſcriber committed the miſtake of repeating το, or whether in the ſecond inſtance the tranſcriber omitted the ſecond το, becauſe το had preceded in the original.

Another cauſe, which ſometimes leads a copyiſt into the error of inſerting a word, eſpecially an article, is when the arrangement of the words in the original differs from the common conſtruction, which latter being familiar to him, he uſes it in the copy, without attending to the difference in the manuſcript, from which he tranſcribes. But as enough has been ſaid on the ſubject of omiſſions and inſertions, I will now examine the cauſes which might produce an unintentional exchange of letters, ſyllables, or words.

Words of a ſimilar ſound are eaſily exchanged for each other, an inſtance of which we find in the Codex Cantabrigienſis [10], Rom. i. 30. where, inſtead of καταλαλους the tranſcriber has written κακολαλους, an error which aroſe from κακοηθειας almoſt immediately preceding, and the

ſound of κακο being ſtill in his ears. Miſtakes of this nature were ſometimes unavoidable from the antient practice of dictating to ſeveral tranſcribers at the ſame time; it might happen even when the copyiſt tranſcribed immediately from the original, as it is not uncommon to repeat to ourſelves the words which we read or write; and in printing, where it is not the cuſtom to dictate, no error is more common.

A deviation from the original ariſes frequently from an accidental tranſpoſition. No man, in copying a work compoſed in a language which he underſtands, writes letter for letter, or word for word, but fixes in his memory ſometimes a whole paſſage before he writes; and if the words are not bound by the rules of grammar to one particular arrangement, it is eaſy to fall into the error of a tranſpoſition. In ſuch caſes the number and authority of the manuſcripts, or the nature of the ſubject itſelf, muſt determine the true reading: examples may indeed be given where the deciſion is difficult, but they are generally ſuch as convey the ſame meaning, and therefore of no importance [11].

No miſtake ariſing from an exchange of letters is ſo common as that which is occaſioned by the Itaciſm, and many of the various readings derived from this ſource are not only of conſequence, but remain ſtill undecided. I know not whether this error is as frequently diſcovered in the copies of profane authors, as I have never examined a manuſcript of a claſſic writer with attention; but in many manuſcripts of the New Teſtament and of the Septuagint it occurs inceſſantly. A variety of examples have been collected by Adler from the Roman manuſcripts[s], and inſtances may be ſeen even in the critical Greek notes, written in the margin of the Oxford manuſcript of the Philoxenian verſion, publiſhed by White[t]. The Itaciſm is not only the common pronunciation of the modern Greeks [14], but is probably more antient than the

[s] See the Orient. Bibl. Vol. XVII. p. 131, 132 [12].

[t] See the Orient. Bibl. Vol. XVI. p. 164—166. and Vol. XVIII. p. 173, 174 [13].

the oldeſt manuſcript of the Greek Teſtament, or perhaps than that of any author now extant. So early as the age in which the New Teſtament was written we find traces of the Itaciſm, without which χρισος and χρηστος could never have been confounded[15]; an example of which we find in Suetonius, who has written Judæos impulſore Chreſto aſſidue tumultuantes Roma expulit[a]. But whether this pronunciation be really as antient as I ſuppoſe, or not, it is ſufficient for our preſent purpoſe, that it is more antient than any of our manuſcripts, of which the oldeſt, eſpecially the Alexandrine, have faults that ſeem inexplicable on any other principle: and if traces of it are found in the moſt antient verſions, ſuch as the Syriac and the old Latin, it muſt have exiſted ſo early as the firſt century. Woide, in his preface to the Codex Alexandrinus, § 33. derives theſe mutations from the Egyptian pronunciation, but I can ſee no reaſon for having recourſe to this method of accounting for the origin of errors, which can be ſo naturally explained on the principle of the Itaciſm[16]. It is true that this might oftener happen in Egypt than in other countries, for the Egyptians, when they adopted a Greek word in their own language, exchanged η for ι, e. g. σελινη for σεληνη, luna[17].

The greateſt number of examples of the exchange of letters are ſo manifeſtly orthographical errors as to deſerve not a place among the various readings, as ηλειφεν for ειλησεν in the Codex Alexandrinus, 1 Cor. x. 13. which Mill has quoted, but Wetſtein very properly rejected. Sometimes they convey a tolerable meaning, as κενῳ μνημειῳ, which is found in two manuſcripts, and is the reading quoted by Chryſoſtom[w], inſtead of καινῳ μνημειῳ, Matth. xxvii. 60. but no doubt can be made that καινῳ is the true reading, for it is confirmed by the coincidence of the antient verſions, as well as by a plurality of manuſcripts, and the miſtake of ε for αι is common in many manuſcripts. Inſtead of ει θελετε δεξασθαι, Matth. xi. 14. the Syriac tranſlator has rendered οι θελετε, δεξασθε, which was

[a] Claudius, cap. 25. [w] See Wetſtein on Matth. xxvii. 60.

was undoubtedly an error in the manuſcript, from which he tranſlated.

In other places the manuſcripts in favour of the different readings are more divided, and it is then difficult to determine which of the two is the error ariſing from the Itaciſm, unleſs particular circumſtances of the context lead us to a concluſion. We find John xi. 54. ἐφραὶμ, ἐφραὶμ, and εφρεμ. 1 Cor. iv. 2. ζητειται and ζητειτε. Some of the manuſcripts have 2 Cor. xii. 1. δη, others δει[18]. 1 Pet. ii. 3. χρηστος, others χρειστος, where the preceding verb εγευσασθε determines the former to be the true reading. 1 John iv. 2. γινωσκετε, for which others have γινωσκεται, where we have no ground for deciding which is the true reading. Rev. ii. 13. ſome have Αντιπας, others αντειπας[19].

Inſtead of ιδε, Rom. ii. 17. a very conſiderable number of manuſcripts have ει δε, which is likewiſe confirmed by ſeveral antient verſions[20]. This variation occurs frequently, and among other inſtances in the Septuagint, Job xxxiv. 17. where the Hebrew original determines ει δε to be the true reading[21], but in the above paſſage from the epiſtle to the Romans it is impoſſible to decide with any certainty. I have often wondered that the ſame variation has never occurred, Rom. ix. 22. but in that text ει δε has been found invariably in all the manuſcripts. Another remarkable inſtance is that of υποτασσεσθε and υποτασσεσθαι, Rom. ix. 22. in which paſſage there are three different readings which I will write in capitals, in order to avoid, what was not written in the antient manuſcripts, the Iota ſubſcriptum.

1. The common reading is ΔΙΟ ΑΝΑΓΚΗ ΥΠΟΤΑΣΣΕΣΘΑΙ.

2. Four codices latinizantes[22] have ΔΙΟ ΥΠΟΤΑΣΣΕΣΘΕ, a reading followed by Irenæus, Hilary, and the Gothic verſion.

3. The editio complutenſis has ΔΙΟ ΑΝΑΓΚΗ ΥΠΟΤΑΣΣΕΣΘΕ, with which the Vulgate agrees, where we find ideo neceſſitate ſubditi eſtote, which might be given in better Latin ideo neceſſitati parete.

This example I ſhall have occaſion to mention again in

in ſpeaking of compound readings, and ſhall only obſerve at preſent, that it is difficult to determine which is the true reading, unleſs we chuſe to be guided by a majority of manuſcripts. Properly ſpeaking, there are only two fundamental readings in this paſſage, διο αναγκη υποτασσεσθαι, and διο υποτασσεσθε, the third being compounded of both. The two firſt are Itaciſms, and yet more antient than the time of Hilary, of the author of the Gothic verſion, and probably of Irenæus, which I will not poſitively affirm, as the conſtruction in Irenæus might have come from his Latin tranſlator. If the firſt and common reading is the genuine, it is probable that the reading of the four latinizing manuſcripts aroſe from the error of miſtaking υποτασσεσθε for υποτασσεσθαι, and then leaving out αναγκη, as difficult to be conſtrued with the former. If the ſecond reading be the genuine, the firſt aroſe from miſtaking υποτασσεσθαι for υποτασσεσθε, and then admitting αναγκη into the text as a ſcholion neceſſary to render the conſtruction complete. It is true that the majority of manuſcripts, as well as the Syriac, Coptic, and Arabic verſions, are in favour of the common reading; but as the miſtake was eaſily committed, I am rather inclined to abide by the authority of the Latin verſion [23], and four antient latinizing manuſcripts, in regard to a reading in the epiſtle to the Romans. I hope no reader will be diſpleaſed with this example, as he may learn from it this uſeful leſſon, that it is often highly neceſſary to doubt.

Orthographical errors very frequently ariſe from confounding O and Ω, of which many examples have been produced from the Roman manuſcripts [x]. Even in the critical Greek notes, written in the margin of the Syriac verſion of Philoxenus, this fault occurs frequently, at leaſt in the Oxford manuſcript, though other copies are ſaid to be more correct [y]. This ſimple exchange has given

x See the Orient. Bibl. Vol. XVII. p. 131, 132 [24].

y See the Orient. Bibl. Vol. XVI. p. 164, 165, and Vol. XVIII, p. 173, 174 [25].

given birth to doubtful readings, on which the critics are unable to decide, an inſtance of which is μετα διωγμον, and μετα διωγμων, Mark x. 30. but Wetſtein has given the preference to the former.

Letters, that have no ſimilarity in ſound, may be exchanged for each other, if they have only a ſimilar figure, as A, Λ and Δ,—O and Θ,—O, C and Є. Montfaucon, in his Prolegomena to the Hexapla, c. iv. § 7. has produced many examples from the Septuagint, to which, as he has alleged no inſtance of a confuſion between Λ and Δ, I will add that of ΟΥΛ for ΟΥΔ, 1 Chron. ii. 17[26]. The following is a very remarkable inſtance from Ptolemy's Geography. The ſame city, which in his map of Arabia is called Lathrippa, we find written, p. 155. ΛΑΟΡΙΠΠΑ[27], an evident miſtake for ΛΑΘΡΙΠΠΑ[z]. Errors of this kind are occaſioned eſpecially by the ſtrokes being faded: of this we find an inſtance 1 Tim. iii. 16. a text of great importance in the preſent diſputes. Velthuſen, in his Obſervations on Various Subjects[a], has remarked in regard to this paſſage, that it is extremely difficult, and ſometimes impoſſible, to diſtinguiſh in the Codex Alexandrinus Θ from O. Again, if one half of O is faded, it may be miſtaken for C or Є, on the other hand a C, or Є, in which the middle ſtroke is faded, may be taken for an half-faded O. Even where the letters are ſtill freſh, they may be eaſily confounded in the hurry of reading, and an accident of this kind having happened to me a few days ago, I will mention it as ſuitable to the preſent purpoſe. Profeſſor Koppe ſent me a Programma, which he had lately written, entitled Ο ΑΝΘΡΩΠΟΣ ΤΗΣ ΑΜΑΡΤΙΑΣ, but on the firſt view of the title-page, inſtead of reading ο ανθρωπος, I began to read Θεανθρωπος, and the ſame miſtake which I committed in the hurry of reading, might happen to a tranſcriber of the New Teſtament in the hurry of writing. But

z According to its derivation it ought to be written ΙΑΘΡΙΠΠΑ, as it comes from the Arabic يثرب.

a See the Orient. Bibl. Vol. VI. p. 83[28].

But various readings, ariſing from the exchange of ſimilar letters, eſpecially A and Δ, I have found more frequently in the Septuagint than in the Greek Teſtament.

Beſide the letters above-mentioned, there are others which may be eaſily exchanged, eſpecially when one or more of the ſtrokes are obliterated, for inſtance, M for ΛΛ, or ΑΛ. In the apocryphal book of Ezra, ch. v. 34. בני אמון ſhould be tranſlated ΥΙΟΙ ΑΜΩΝ, inſtead of which moſt of the editions have ΥΙΟΙ ΑΛΛΩΝ, and the Alexandrine manuſcript ΥΙΟΙ ΑΔΑΩΝ [29]. In the ſame manner I have obſerved ΑΜΑ and ΑΛΑΑ exchanged for each other in the New Teſtament. And Dr. Leſs has found examples, where it was difficult to diſtinguiſh B from K, and H from N, on account of the croſs ſtrokes being faded [b].

Whoever would acquire a facility in judging of thoſe various readings, which ariſe from an exchange of letters, muſt firſt obtain a readineſs of repreſenting to himſelf the words as written in capitals; for though a reſemblance between the ſmaller letters, ſuch as ν and υ, ο and υ, occaſions very frequently errata in printing, they are too modern to have been the cauſe of various readings, and in thoſe paſſages of the later manuſcripts, in which examples may be found, they are eaſily obſerved to be orthographical errors. It is of great advantage therefore to a critic in the Greek Teſtament, and in Greek literature in general, to read, and extract from the antient manuſcripts, and inſcriptions that are written in capitals; which will better enable him to form an accurate judgement of the origin and goodneſs of a reading, than any method whatſoever. The late Geſner has related a very excellent practice, and worthy of imitation, adopted by the maſter of the ſchool in which he was educated, whoſe cuſtom it was to write ſentences from the Greek authors in capital letters, without any interval between the words, to be read and decyphered by his ſcholars. It is univerſally known how well the trial ſucceeded with Geſner, and if the maſters of other grammar ſchools would act as

[b] See the Orient. Bibl. Vol. IX. p. 144, 145 [30].

as judiciouſly, the world might have reaſon to expect another Geſner. Thoſe who have no opportunity of ſtudying the antient manuſcripts, may derive nearly the ſame benefit from reading frequently and attentively the Codex Alexandrinus publiſhed by Woide [31]. Without exerciſe and experience of this nature, our attempts to analyſe a doubtful paſſage will be always irkſome, and commonly fruitleſs. A man accuſtomed only to the Greek letters in modern uſe, has no other reſource than to write the paſſage in capitals, but here the very pains that are requiſite before he can begin his inquiry, are often ſufficient to defeat its very end. For it is an undeniable fact, that when a writing is preſented to be read, and at the ſame time a word is pointed out that ſeems illegible, with a requeſt to explain it as a matter of importance, the reader will be more perplexed in diſcovering its meaning, than if he had read the whole paſſage without previous information of the difficulty. His whole attention being occupied with the word in queſtion, it is diverted from the context, which alone can lead to a diſcovery.

Synonymous words are often exchanged by a tranſcriber, who fixing the ſenſe of a whole paſſage in his memory before he commits it to writing, ſubſtitutes the word that firſt occurs to him, inſtead of the word in the original. This miſtake happens frequently in printing, and I have ſeen examples, in which the word inſerted by the compoſitor by miſtake, was as ſuitable to the purpoſe, as that uſed by the author. We find an inſtance of this exchange Rev. xvii. 17. where for τελεσθη τα ρηματα, ſeven manuſcripts quoted by Wetſtein have τελεσθησονται οι λογοι [32], and ſeven others, which he has likewiſe quoted, τελεσθωσιν οι λογοι, the reading of the Wolfenbüttel manuſcript collated by Knittel [33]. More examples may be ſeen in my father's Tractatio Critica, p. 11. Various readings, ariſing from the exchange of ſynonymous words, muſt be diſtinguiſhed from thoſe, which are occaſioned by intruding marginal notes into the text; but it is ſometimes difficult to determine to

which

which of theſe two cauſes a reading is to be aſcribed, e. g. 1 Pet. iii. 13. μιμηται, where others have ζηλωται. If the exchange of ſynonymous words occurred too often in any work, it might create ſuſpicion that it was not an original, but a tranſlation, and that the ſame text had been differently rendered by different tranſlators. This argument, which proves the Latin Teſtament to be only a verſion, affects not the Greek Teſtament, as it is applicable not to whole books, but only to detached paſſages. But with reſpect to the readings κατεβαινει and ελθετο [14], John v. 4. it is ſo difficult to comprehend how a tranſcriber could poſſibly exchange the one for the other, that the whole verſe, which in other reſpects is very ſuſpicious, ſeems nothing more than a tranſlation of a marginal note, originally written in ſome other language than Greek [c].

Another exchange of words may ariſe from a tranſcriber's uſing that which was common in the age in which he wrote, inſtead of the antient word uſed when the original was written. Of this kind πρωτομαρτυρος ſeems to be an inſtance, which is found in ſeveral manuſcripts for μαρτυρος, Acts xxii. 20. πρωτομάρτυρ being the title which was afterwards given to Stephen by the Chriſtian church. St. Paul at leaſt could not have given him that title on his return to Jeruſalem after his converſion, becauſe Stephen was at that time not the firſt, but the only martyr for the Chriſtian religion; beſides, if μαρτυρ be taken in its proper ſenſe, that of witneſs, Stephen could not be called the firſt witneſs to the truth of Chriſtianity.

SECT. IX.

Second Cauſe. Miſtakes of the tranſcribers in regard to the true text of the original.

MISTAKES ariſing from a falſe diviſion of words, ſuch as ου λεγεις for ουκ εγεις; in the preſent Gottingen, formerly Miſſy manuſcript, belong not properly to

[c] Orient. Bibl. Vol. III. p. 18—20 35.

to this chapter, not being conſidered as various readings, becauſe the diviſion of the letters of the New Teſtament into words, with intervals between them, is too modern to admit the errors, which might reſult from it, into that collection. The preference is here determined not by the majority of manuſcripts, but the rules of interpretation; and the ſubject will be conſidered in a ſeparate chapter toward the cloſe of the next volume.

But an ample ſource of various readings is the miſtaking the notes of abbreviation, which are very frequently uſed in the antient manuſcripts, as $\overline{\Theta C}$ for Θεος, $\overline{KC}$ for Κυριος, $\overline{υς}$ for υιος, &c [1]. To form an adequate judgement of miſtakes of this nature, it is neceſſary to be converſant with thoſe manuſcripts in which theſe abbreviations are actually uſed, and not, as ſome critics have done, make hypotheſes for ourſelves, that ſuch and ſuch abbreviations might have been uſed, in order to ſupport a critical conjecture. The Prolegomena of Wetſtein, p. iii. § 7. may be conſulted on this ſubject, and I have quoted a remarkable inſtance of an abuſe of this kind, made even by Grotius [2], in my Expoſition of the firſt book of the Maccabees, ch. xiv. 35. On the other hand, where it is certain that two different readings aroſe from a falſe interpretation of a mark of abbreviation, we are eaſily led to a deciſion of the true reading by the abbreviation itſelf. For inſtance, ſeveral manuſcripts have τω καιρω δελευοντες for τω Κυριω δελευοντες, Rom. xii. 11. where, ſetting aſide other arguments alleged by Wetſtein in favour of the latter reading, we may be convinced that it is genuine, by the very circumſtance that gave riſe to the former. The manuſcripts in general, and that of Gottingen in particular, abbreviate very frequently Κυριω into $\overline{Kω}$, which might be miſtaken by a later tranſcriber for an abbreviation of καιρω, which he would therefore write in the copy that he was taking: καιρω, on the contrary, was written at length in the antient manuſcripts, which a tranſcriber would hardly miſtake for Κυριω. Hence we may conclude, that καιρω is the falſe

reading, becauſe this might ariſe through error from Κυριῳ, not Κυριῳ from καιρῳ. Thoſe, who would take the trouble of noting the different marks of abbreviation, in reading an antient manuſcript of the Greek Teſtament, as Knittel has done in his commentary on Ulphilas, would be entitled to the thanks of the public, and ſtill more, whoever would ſubmit to the labour of collecting and forming them into a general index. Grieſbach is of opinion that many abbreviations, at preſent unknown, and more difficult than thoſe which are now extant, were common in the five firſt centuries, and the ſources of many of our falſe readings. But this opinion is not grounded on hiſtorical evidence, and the arguments alleged in its ſupport are not ſufficiently convincing. The deſign of this hypotheſis is to account for certain readings, which may be explained (without having recourſe to ſuppoſed abbreviations) from the letters being effaced, which the copyiſt endeavoured to ſupply by falſe conjectures [3].

Another ſource of falſe readings is a tranſcriber's miſtaking a marginal note for a part of the text: for having obſerved that an omiſſion in the text, or a paſſage wrongly written, was ſometimes ſupplied or corrected in the margin, he falſely concluded that every word, which he ſaw before him, muſt be admitted into the body of the work, which he was then writing. It was not unuſual, in the antient manuſcripts, to write in the margin an explanation of a difficult paſſage, or a word ſynonymous to that in the text, but more uſual and more eaſily underſtood, or with the intent of ſupplying a ſeeming deficiency; any or all of which might in the copies taken from the manuſcript, in which theſe notes were written, be eaſily obtruded on the text itſelf. The two following are examples of this kind, and the readings being found only in ſingle manuſcripts, no doubt can be made of their being errors. We find, Mark xi. 10. ευλογημενη η ερχομενη βασιλεια εν ονοματι Κυριȣ, τȣ πατρος ημων Δαβιδ, where it is evident that βασιλεια muſt be underſtood before τȣ πατρος ημων. This ellipſis might naturally be noted

in

in the margin, with a mark of reference before τȣ πατρος, and it is probable that the manuſcript, which takes its name from Lord Winchelſea, was written by a copyiſt, who had a manuſcript in his poſſeſſion with this very marginal note, which he has falſely inſerted in the text, ευλογημενη η ερχομενη βασιλεια εν ονοματι Κυριȣ, η βασιλεια τȣ πατρος ημων [4]. In the epiſtle to the Romans, ch. viii. 20. is uſed the word ματαιοτητι, for which the Codex Vindobonenſis 34. has ψθορα, which is ſynonymous indeed to ματαιοτητι, but St. Paul uſing φθορα in the following verſe, ſeems to have ſtudied variety, in uſing two different words for the ſame ſubject. Now the origin of φθορα can be explained in no other manner, than by ſuppoſing it to have been written as ſynonymous to ματαιοτητι in the margin of ſome antient manuſcript, from which the Codex Vindobonenſis 34. was tranſcribed. This ſame manuſcript has in ſeveral places an explanation of a word, as well as the word itſelf, for inſtance, Rom. xii. 7. of διακονιαν .... το κηρυγμα, ch. xvi. 19. of αγαθον ... η πιςις: theſe have the appearance of various readings, but are in fact only gloſſes inſerted in the text. See Treſchow's Tentamen Deſcriptionis Codicum Vindobonenſiȣm [5], p. 68.

No ſource of various readings is ſo productive as the preſent, and none ſo frequently mentioned by the critics: but as their opinions are widely different, and what appears a manifeſt ſcholion to ſome, is taken by others for the genuine reading, it may be uſeful to enumerate ſome of the principal examples, which I have collected ſince the publication of the third edition of this work. On a ſubject of doubtful criticiſm, I cannot expect that all my readers ſhould be of the ſame ſentiments with myſelf, but in thoſe inſtances where they ſubſcribe to my opinion, they will obſerve how ſeducing the falſe reading is, and how neceſſary to be diſtinguiſhed from the true; and their attention will by theſe means be excited to the diſcovery of other ſcholia, which have inſenſibly crept into the text of the New Teſtament.

Mark ii. 14. for Λευιν τον τȣ Αλφαιȣ, three manuſcripts, quoted

quoted by Wetſtein, and ſeveral ſo antient as the time of Origen, with the Latin Codex Veronenſis, and Vercellenſis, have Ιακωβον του τυ Αλφαιυ. Now no tranſcriber could copy Ιακωβου by miſtake for Λευιν, but it is poſſible, and even probable, that ſome one had written Ιακωβον, as a marginal note oppoſite to Λευιν, in conſequence of having found the name of James among the ſons of Alphæus, Matth. xiii. 55. and ſuppoſing him to be the ſame perſon as Levi, a name which is there omitted [6].

Mark viii. 24. ὁτι ως δενδρα ορω περιπατουντας ſeems to me to be a ſcholion, or explanation of the text. But many editors of the New Teſtament have been of a different opinion, and Mill held it to be the beſt reading [7].

Luke xxiii. 45. και εσκοτισθη ο ηλιος is an antient and celebrated example. Inſtead of this reading, which expreſſes the darkening of the ſun by the intervention of thick clouds, the eighth Codex Stephani, and ſeven Lectionaria, quoted by Wetſtein, have εκλειποντος του ηλιου, a phraſe which is never applied but to an actual eclipſe of the ſun, an event that could not poſſibly have happened at the time of the crucifixion. This alteration had taken place in ſome of the manuſcripts ſo early as the time of Origen, who in his commentary on Matthew xxvii. 45. has the following obſervation, forſitan auſus eſt aliquis, quaſi manifeſtius [d] aliquid dicere volens, pro 'et obſcuratus eſt ſol' ponere 'deficiente ſole,' exiſtimans quod non aliter fieri potuiſſent tenebræ, niſi ſole deficiente.

Acts i. 12. after σαββατου οδον, the third Codex Petavianus has τοσουτον ον το διαστημα, οσον δυνατον Ιουδαιον περιπαλειν εν σαββατῳ, and as this reading is found in no other manuſcript, no doubt can be made of its being a ſcholion.

Rom. v. 18. δι' ενος παραπτωματος may be tranſlated either, 'by the fall of one,' or 'by one fall.' The reading of this text in ſome manuſcripts is δι ενος το παραπτωμα, and in one ſingle manuſcript δι' ενος ανθρωπου το παραπτωμα, which ſeem to be different ſcholia intended to determine a conſtruction, which admits of a two-fold explanation [8].

Rom.

[d] It appears therefore that εκλειποντος του ηλιου is a ſcholion.

Rom. viii. 28. Παντα συνεργει εις αγαθον. The common tranſlation is omnia operantur ad bonum, but the words admit of a different tranſlation, which is given by the Syriac tranſlator, who has rendered them 'God conducts all things to the beſt end.' And the Codex Alexandrinus inſtead of συνεργει εις αγαθον, has συνεργει ο θεος εις αγαθον, but as this is the only manuſcript in which that reading is found, it proceeds undoubtedly from the explanation of a ſcholiaſt, who preferred the conſtruction of the Syriac tranſlator, and noted it in the margin.

Rom. x. 1. the common reading is υπερ τε Ισραηλ, but that of the moſt antient verſions, and of our oldeſt manuſcripts, as well as the manuſcript quoted by Origen, is υπερ αυτων. Our preſent reading therefore is falſe, and muſt have proceeded from a marginal note.

1 Cor. xvi. 2. after σαββατων is added in one of the manuſcripts uſed by Beza[e] την κυριακην. Here the ſuſpicion that the words inſerted aroſe from a marginal note is confirmed by matter of fact, for Wetſtein's Codex 46, the ſame with the Codex Petavianus 3, has την κυριακην in the margin.

2 Cor. viii. 4. δεξασθαι ημας is clearly a ſcholion that has crept into the beſt of our editions; and the ſenſe of the paſſage is as intelligible without it, if the fourth and fifth verſes be only properly connected, and χαριν referred to εδωκαν[9]. The authorities which Wetſtein has quoted in favour of its omiſſion are very important, and even ſo late as the beginning of the twelfth century it had found no admiſſion into the text; for Theophylact endeavours to explain the paſſage by means of an ellipſis, ſaying λειπει το, παρεκαλεν ημας αναδεξασθαι την διακονιαν ταυτην, no manuſcripts therefore were known to him which had αναδεξασθαι, or, according to the preſent reading, δεξασθαι[10]. The paſſage being conſidered as elliptical, it was natural to note the ellipſis in the margin, which later copyiſts have intruded into the text. Bengel relates that it was found in two manuſcripts by Beza, but of theſe we have no

[e] In his note to this paſſage, he ſays, in uno vetuſto codice additum legi την κυριακην, ad hoc videlicet explicandum.

no knowledge, and with reſpect to the others which he has quoted, they are not only manuſcripts devoid of authority, but Bengel is himſelf uncertain whether they contain it. The Ruſſian tranſlation expreſſes ſumere vobis, but we cannot therefore conclude the old Sclavonian tranſlator found them in his Greek original, for like Theophylact, he has probably followed the example of Chryſoſtom in ſupplying an ellipſis[f], at a time when it made no part of the Greek text[f]. Yet this ſpurious and modern ſcholion is permitted to have a place in our common editions.

1 Pet. ii. 13. πασῃ ανθρωπινῃ κτισει, which is tranſlated 'to every ordinance of man,' has been taken by ſeveral, and by the Syriac tranſlator in particular, in the ſenſe of 'the whole human creation,' or 'every human being.' The reading therefore πασῃ ανθρωπινῃ φυσει, which is found only in the Codex Covel. 2. is the ſcholion of an antient commentator, who took it in the latter ſenſe.

For χρισμα, 1 John ii. 27. the Codex Covell. 2. with the Coptic and Æthiopic verſions, have πνευμα, which we have the more reaſon to believe to be the reſult of a ſcholion, as Wetſtein found in two other manuſcripts χρισμα το πνευμα written in the margin.

1 John iv. 3. the common reading is ο μη ομολογει, for which there is a different reading of great importance ο λυει: moſt critics agree in ſuppoſing one of them to be a ſcholion, but they are not unanimous in their choice. Now the words ο λυει τον Ιησουν Χριστον admit of two ſenſes, 1. 'He who divides Jeſus Chriſt in the ſame manner as Cerinthus, who made a diſtinction between Jeſus and Chriſt, ſaying that he was an Æon of the firſt order that was united with the man Jeſus at the time of his baptiſm, and ſeparated from him before his crucifixion.' This ſenſe is admirably adapted to the deſign of the Apoſtle. 2. 'He who denies Jeſus Chriſt.' An antient commentator, who took it in the latter ſenſe, might naturally write in the margin μη ὁμολογει, as ſynonymous to λυει, which explanation has been adopted in the text. On the other hand, if μη ομολογει be the antient reading, λυει is a very

[f] Vide Chryſtomi Opera, Tom. X. p. 555.

extraordinary ſcholium, as it is more obſcure than the word to be explained [12].

In the ſame manner two diſtinct readings have been ſometimes joined together by miſtake, as if they made only a ſingle reading. For inſtance, a tranſcriber finds in his original two ſynonymous expreſſions, one in the text, the other in the margin, and ſuppoſing that they belong to each other, copies both; or, he has two manuſcripts with different readings, and not being able to determine which is the beſt, copies them both, that neither may be loſt. Not only ſynonymous, but other readings have been compounded in this manner, of which we find an example, Rom. xiii. 5. mentioned in the preceding ſection, namely,

1. διο αναγκη υποτασσεσθαι
2. διο υποτασσεσθε
3. διο αναγκη υποτασσεσθε, which is a compoſition of the two firſt. The two principal readings, Rev. iv. 3. are ομοια ορασις σμαραγδινῳ [13] and ομοιως ορασει σμαραγδινῳ, from which a third has been compounded ομοιος ορασις σμαραγδινῳ in the Wolfenbüttel manuſcript [14] collated by Knittel. The ſame manuſcript, Rev. xix. 20. has ο μεθ' τουτω, which aroſe from confounding ο μετ' αυτου, a various reading, and μετα τουτω, the common reading [15]. Rev. xx. 14. is ουτος εστιν ο δευτερος θανατος, to which in ſome manuſcripts the following words are added, η λιμνη του πυρος, but the Wolfenbüttel manuſcript has ουτος ο δευτερος εστιν λιμνη του πυρος. The ſame manuſcript, Rev. xxii. 5. has ου χρειαν λυχνου, which is taken partly from the reading preferred by Bengel ου χρεια λυχνου, partly from the common reading χρειαν ουκ εχουσι λυχνου. This manuſcript, Rev. xiv. 14. has καθημενον ομοιος, which is again taken from the various reading καθημενον ομοιον, and the common reading καθημενος ομοιος. The Codex Alexandrinus, Dan. xi. 45. has εως μερους, ορους, one of which words was probably at firſt only a marginal note [g].

Compoſitions of this nature have ſometimes given birth

[g] Another example, taken from Luke xvi. 8. may be ſeen in Knittel's New Criticiſms on 1 John v. 7. p. 376 [16].

birth to readings, which though falſe are intelligible, and not unſuitable to the paſſage in which they are found; at other times they have produced expreſſions, which are abſurd, and manifeſt errors. Yet a careful ſelection of theſe latter readings might be attended with advantage, partly becauſe it would enable us to account for errors in other paſſages, where they are leſs conſpicuous, partly becauſe a valuable reading lies ſometimes concealed in theſe abortive expreſſions [h].

Knittel in his Commentary on a Fragment of Ulphilas [17], § 137. goes a ſtep farther, and ſuppoſes that letters written in the margin of a manuſcript, to denote numbers, might occaſion various readings. The Codex Cantabrigienſis has πνευμα θεϋ καταβαινοντα, inſtead of πνευμα θεϋ καταβαινον, Matth. iii. 16. for which he accounts by ſuppoſing that KATABAINON ſtood at the end of the line in the antient manuſcript from which the Codex Cantabrigienſis was copied, that in the margin not far from the laſt letter N, the letter A ſtood to denote a number in reference to the Harmony of Euſebius, and that the tranſcriber, miſtaking it for a part of the adjoining word, ſupplied T in order to make it complete. The opinion of Knittel is worthy of notice, becauſe the principle is new, and may hereafter be applied with ſucceſs in the inveſtigation of various readings; but in regard to the preſent inſtance Wetſtein's method of accounting for it ſeems to be the moſt probable [18].

Falſe readings are frequently occaſioned in manuſcripts, as well as in printed books, by correcting an error in the wrong

[h] See Wetſtein's remarks on μετα ταυειτα, the reading of the Codex Sangermanenſis, 1 Cor. xv. 5. in the Prologomena to the ſecond part of his Greek Teſtament, p. 7. and the Orient. Bibl. Vol. XVII. p. 148. where two ſimilar errors are produced from the Borgian Fragment, namely, και η υπαγω, John viii. 14. which is formed from the two readings και ωϑ υπαγω, and η ωϑ υπαγω, and v. 16. αλλ' εγω αληϑινη και ο πεμψας με πατης, where the inſertion of αληϑινη aroſe from this circumſtance, that in the clauſe immediately preceding ſome of the MSS. have αληϑινη for αληϑης, and the intended correction was in this MS. inſerted in a wrong place.

wrong place[1]. Bengel, in his apparatus criticus, p. 383. (or 15, 16. of the ſecond edition) has mentioned ſeveral inſtances, one of which is taken from the Augſburg manuſcript of the Goſpels, No. 1. The writer of this manuſcript has written συ for σοι, Luke xiv. 10. an error which either the copyiſt, or ſome other perſon, ſeems to have been willing to correct, but has unfortunately corrected in the wrong place; for inſtead of changing into οι the laſt letter of the word to be corrected, he has altered the word αντικαλεσωσι in the twelfth verſe into αντικαλεσωσοι. The example mentioned by Knittel, p. 274. of his commentary on Ulphilas, is ſtill more conſpicuous. The writer of the Wolfenbüttel manuſcript, inſtead of φοβος, Luke i. 12. had written βοβος, this error it was the intention of ſome one to correct, but inſtead of altering the firſt β, he has changed the ſecond β into φ, and made βοφος. Theſe are manifeſt orthographical errors, but if a falſe correction gives birth to an intelligible word, it is ranked among the various readings. Examples of this kind may be ſeen in my Curæ in Actus Apoſtolorum Syriacos, § viii. p. 86, 87. 96. in the remarks on Acts iii. 10. vii. 29, 30. where it is uncertain whether the miſtake is to be aſcribed to the Syriac verſion, or to the Greek manuſcript, from which that verſion was taken. In the ſame manner οτι, which is found Mark xii. 29. is omitted in that verſe by the Syriac tranſlator, and falſely inſerted in the following[2].

Interpolations of a greater length are occaſioned ſometimes in the following manner. The owner of a manuſcript makes a note in the margin, either explanatory of ſome narration in the text, or containing an account of ſome event that was handed down by tradition, which manuſcript being afterwards tranſcribed, the copyiſt writes text and notes without diſtinction in the body of his

[1] To illuſtrate this by an inſtance, let us ſuppoſe that a compoſitor inſtead of Ægypti had ſet Ægipti, and being informed that i muſt be altered to y, makes the alteration in the wrong place, and converts the word into Ægipty. An example of this kind in an Hebrew manuſcript may be ſeen in the Orient Bibl. Vol. I. p. 240 [9].

his work. I am perſuaded that John v. 4. a very ſuſpicious paſſage, and omitted in a very great number of manuſcripts, has been intruded in this manner into our preſent text, and that this ſcholion was written originally not in Greek, but in ſome Oriental language [k].

The moſt evident and moſt important example of this kind, is the long but beautiful paſſage found in ſome of the manuſcripts quoted by Wetſtein immediately after the twenty-eighth verſe of the twentieth chapter of St. Matthew. It deſerves to be examined particularly in an Introduction to the New Teſtament, as it is in general neglected by the commentators, and lies not within the province of a collector of various readings [22]. In the Codex Cantabrigienſis the paſſage is as follows, υμεις δε ζηλειτε εκ μειχρε [l] αυξησαι, και εκ μειζονος ελατ̃ον ειναι. Εισερχομενοι δε και παρακληθεντες δειπνησαι μη ανακλεινεσθαι [m] εις τας εξεχοντας τοπας, μηποτε ενδοξοτερος σε επελθη και προσελθων ο δειπνοκλητωρ * ειπη σοι, ετι καλ̃ω χωρει, και καταισχυνθησῃ. Εαν δε αναπεσῃς εις τον ητ̃τονα τοπον, και επελθη σε ητ̃τον [n], ερει σοι ο δειπνοκλητωρ συναγε [o] εις τα ανω, και εσαι σοι τουτο χρησιμον. This paſſage was certainly not written by St. Matthew, for, not to mention the impoſſibility that ſo long a paragraph could be omitted by almoſt all the tranſcribers, the ſtyle is eſſentially different from that of the Evangeliſt, or any other writer of the New Teſtament.

[k] See the Orient. Bibl. Vol. III. p. 16—20. where I fully accede to the opinion of Dr. Semler, who contends that this paſſage is ſpurious [21].

[l] An evident miſtake for μικρε, occaſioned by the Itaciſm.

[m] It is probable that this is an error ariſing from the ſame cauſe, and that it ought to be ανακλεινεσθε. But the word, as it ſtands at preſent, is ſtill intelligible, as the Greeks frequently uſed the Infinitive to expreſs a moral command. See Democratis ſententia aurea 7. et 39. and Rom. xii. 15 [23].

* This word, though unuſual, and wanting in ſome of the oldeſt Greek Lexicons, is perfectly good Greek, and is quoted by Athenæus from Artemidorus.

[n] A manifeſt erratum for ηττων.

[o] Collige, ſeu contrahe membra tua.

ment. The expreſſions εκ μειζονος ελαττον ειναι, εξεχων τοπος, κατω χωρει, συνεγε εις τα ανω, and the pure though unuſual word δειπνοκλητωρ, are no where uſed in the New Teſtament. It cannot have been inſerted from the fourteenth chapter of St. Luke, for the expreſſions which he has uſed are totally different, nor has the context of the two Goſpels in this place the leaſt ſimilarity. But as the parable of the higheſt and loweſt ſeats at table was almoſt proverbial among the Jews, it is probable that Chriſt had introduced it on more occaſions, than that which is recorded by St. Luke. Some one of theſe examples, preſerved by oral tradition, might have been written in the margin of a manuſcript in the early ages of Chriſtianity, and afterwards inſerted in the text of the few remaining copies that contain it. The circumſtance of its ſtyle being different from that of the New Teſtament, and its being chiefly admitted into the Latin verſions, make it probable that the author of this interpolated paſſage was a native or inhabitant of the Weſt.

It has been generally ſuppoſed that the paragraph was firſt inſerted in the Latin verſions, and afterwards tranſlated into Greek. To this opinion I ſubſcribed in the two firſt editions of this Introduction, but at preſent I am perſuaded that it was written originally in Greek. Were the Latin the original, we ſhould hardly find two different Latin texts, and the paſſage, as it ſtands in the Latin verſion of the Codex Cantabrigienſis, is ſo diſſimilar to that which is found in other manuſcripts[24], that they are clearly diſtinct tranſlations of a Greek original[25]. I will place them in two columns, oppoſite to each other, that the reader may more eaſily determine.

Codex

Codex Cantab.

Vos autem quæritis de minimo creſcere, et de magno minui, Introeuntes autem et rogati cœnare, ne diſcubueritis in eminentibus locis, ne forte dignior te ſuperveniat, et accedens cœnæ invitator dicat tibi, adhuc deorſum accede, et confundaris. Si autem diſcubueris in minimum locum, et ſuperveniat minor te, dicit tibi invitator cœnæ, collige adhuc ſuperius et erit tibi hoc utile.

Cædd. alii MSS.

Vos autem quæritis de puſillo creſcere et de majore minores eſſe. Intrantes autem et rogati ad cœnam nolite diſcumbere in locis eminentibus, ne forte clârior te ſuperveniat, et accedens qui ad cœnam vocavit te dicat tibi, adhuc deorſum accede, et confundaris. Si autem in loco inferiore diſcubueris, et ſuperveniat humilior te, dicet tibi qui te ad cœnam vocavit accede adhuc ſurſum, et erit tibi hoc utilius.

The bare peruſal is ſufficient to ſhew that theſe are two different tranſlations of a Greek original. The literal, anxious, and yet different manner in which δειπνοκλητωρ is rendered, the uſe of cœnæ invitator, a phraſe which no Latin author would have choſen in writing his own thoughts, and the miſtake of quæritis for quærite, from the ſuppoſition that ζητειτε was the indicative, by which the ſenſe is rendered obſcure, are circumſtances which tend to confirm the truth of this opinion.

SECT. X.

Third Cauſe. Errors or imperfections in the antient manuſcript, from which a tranſcriber copied.

IN the two preceding ſections the miſtakes have been examined, which are to be aſcribed to the copyiſts alone; but there are caſes in which the antient manuſcript itſelf, from which a tranſcriber copied, might lead him into error. Beſide the miſtakes ariſing from the ſtrokes of certain letters being faded or eraſed, others of

a contrary nature may ariſe from the tranſparency of the paper or vellum, whence the ſtroke of a letter on one ſide of the leaf may ſeem to be a part of a letter on the other ſide of the leaf, and in this manner O may be taken for Θ. According to Wetſtein, this very accident happened to Mill, in examining the celebrated paſſage, 1 Tim. iii. 16. in the Codex Alexandrinus. Mill had aſſerted, in regard to the OC in this manuſcript, that ſome remains of a ſtroke were ſtill viſible in the middle of the omicron, and concluded therefore that the word was properly ΘC. But Wetſtein, who examined this manuſcript more accurately, could diſcover no trace of any ſtroke in the omicron, but took notice of a circumſtance which he ſuppoſes led Mill into error. On the other ſide of the leaf, directly oppoſite to O is the letter Є, in the word ЄΥCЄBЄIA, the middle ſtroke of which is viſible on the former ſide, and occupies the hollow of O. Wetſtein having made the diſcovery, called ſeveral perſons to witneſs, who confirmed the truth of it[1]. Velthuſen, on the other hand, who again ſuſpected the paſſage, has made ſeveral objections to Wetſtein's account in his Obſervations on Various Subjects, p. 84, 85. which the reader may conſult and examine[2]. I muſt confeſs that ſome of Velthuſen's arguments I do not fully comprehend, or if I rightly underſtand them, they are not in favour of the author.

Miſtakes of a ſimilar nature may ariſe from the antient practice of ſtamping or burning into the vellum certain letters with types cut for that purpoſe: the impreſſion produced a prominence on the other ſide of the leaf, which in later times may be taken for a half-faded ſtroke; this is the caſe with the Codex Argenteus, and Junius, in decyphering it, was frequently led into error by this very circumſtance[p].

The obliteration of ſtrokes, and the tranſparency of the paper or vellum, ſeem to be ſuch fruitful ſources of error,

[p] See Wetſtein's Prolegomena, p. 19—22. Ihre's Preface to his Ulphilas Illuſtratus, or the Gottingen Relationes de libris novis, Faſc. II. p. 394. III. p. 573.

error, that the moderate number of various readings in the New Teſtament, occaſioned by an exchange of Θ, C, Θ, O, for each other, is really a matter of ſurpriſe. For though the line drawn over ΘC would clearly determine it to be an abbreviation of θεος, even were the middle ſtroke of Θ effaced, yet there are numberleſs examples where no ſuch criterion is uſed for determining the true reading, and even this ſtroke may be obliterated by time. In caſes, where the error was of ſuch a nature as to give birth to a word that had no exiſtence in the Greek language, a tranſcriber, who underſtood what he wrote, would ſupply in his copy the deficiency of his original; but if the erroneous reading were intelligible, as well as the genuine, it might be extremely difficult to decide. Woide, Leſs and Grieſbach have all three examined the Codex Ephrem in Paris, to determine whether the reading of 1 Tim. iii. 16. in that manuſcript be ος or θεος, and all three differed in their accounts, but Dr. Leſs in particular declared, that what he could diſcover led to no deciſion[q]. It is certainly of importance in paſſages like theſe to decide on the true reading, and determine whether a ſtroke, on which ſo much depends, exiſted originally, or not. But unfortunately theſe very paſſages are the moſt expoſed to the danger of being effaced, as they are examined not only by men of real learning, who would make a critical uſe of their diſcoveries, but by thoſe who have no other object than to gratify curioſity; and as this is ſeldom ſatisfied with an examination of the eye, but muſt likewiſe apply the finger to the doubtful letter, it is no wonder that what is viſible in one period ſhould be inviſible in another. The alteration which may be made in fifty years is ſo great, that the remnant of Θ in the Codex Alexandrinus, which Wetſtein was unable to diſcover, might have been ſeen by Mill. The upper part of the ſigma in that manuſcript has been ſo worn away, that in another century we ſhall probably read neither ΘC nor OC, but ſimply O, nor has even this letter

[q] See the Orient. Bibl. Vol. VII. p. 138, 129. Vol. IX. p. 143, 144. Vol. X. p. 564.

letter been ſpared, though it takes no part in this diſpute [r].

To diſcover the genuine reading of a manuſcript, where the letters are faded, the beſt method is to have recourſe to ſuch as are related to it, either in time, place, or character, and if poſſible, to thoſe which were immediately copied from it while the letters were ſtill legible. Velthuſen [s] and Grieſbach [t] are unanimous in regard to the propriety of this rule, but in their application of it to 1 Tim. iii. 16. they have drawn directly oppoſite concluſions: and as the manuſcripts are ſo divided in this paſſage, it is more equitable to declare them neutral, and quote them neither in favour of ος nor θεος. Thoſe who endeavour to ſupply what time has deſtroyed, and venture to write anew the remnant, or ſeeming remnant of a faded ſtroke, are guilty of an act that deſerves the higheſt cenſure: the Codex Alexandrinus has ſuffered in this manner [5], but the authors of theſe amendments have deprived their ſucceſſors of the means of judging for themſelves, and have defeated the end which they intended to anſwer.

It was formerly the practice of the Chriſtians to write in their Lectionarium, or book of leſſons, certain words at the beginning of each leſſon. If the leſſon was taken from the Goſpels, and the portion ſelected to be read had reference to Jeſus, the word Ιησους was generally prefixed: if taken from the epiſtles, the word αδελφοι, and if from thoſe of Timothy, they prefixed τεκνον Τιμοθεε. Now, when theſe words are found only in Lectionaria, they are evident additions, and entitled to no place among the various readings. But from theſe collections of ſelect parts they have crept into copies of the whole New Teſtament, and many of our various readings can be aſcribed to no other cauſe. Numerous examples might be given, in which ο Ιησους, after και ειπεν, ſeems totally ſuperfluous; but that which is moſt ſtriking is Luke

[r] See Velthuſen's Obſervations on various ſubjects.

[s] In his Obſervations on various ſubjects.

[t] In the preface to the ſecond volume of his Greek Teſtament.

Luke vii. 31. where the words ειπε δε ὁ Κυριος, which are inſerted in the text of our common editions, are wanting in almoſt all the manuſcripts of the New Teſtament [o], but are contained in the Lectionaria [u]. In forming an eſtimate of readings of this kind, we may apply the following rules.

1. The Lectionaria are not to be admitted as evidence, but only manuſcripts of whole books of the New Teſtament.

2. When Ιησες, αδελφοὶ, or other ſimilar words, are found at the beginning of a leſſon, they are to be conſidered as ſuſpicious, and fifty manuſcripts which contain them, have no weight againſt the ſame number which omit them.

The omiſſion of a paſſage in an antient manuſcript, which the writer added afterwards in the margin, might again lead a copyiſt into error, unleſs it was particularly marked, in what part of the text the paſſage ought to be inſerted. Many manuſcripts are ſtill extant, in which omiſſions are in this manner ſupplied, eſpecially in thoſe preſerved at Moſcow, which Matthäi has extracted, and accurately deſcribed. In the twenty-third chapter of St. Matthew it is ſtill undecided, whether the 13th. or 14th. verſe ought to precede: in four manuſcripts of good authority, which are quoted by Wetſtein, and in ſome of the verſions, the 14th. verſe is entirely omitted: in ſome of the manuſcripts the 13th. verſe of our common editions precedes, in others the 14th. Theſe different phænomena ſeem to be explicable only on the following hypotheſis; that the 14th. verſe was originally a part of the text; that the circumſtance of its beginning with the very ſame words as the 13th. gave riſe to its omiſſion, through an overſight of the early tranſcribers; and that thoſe manuſcripts, in which we find the verſe omitted, were taken from theſe defective copies: again, that in ſome of theſe defective copies the omiſſion was ſupplied in the margin, which ſubſequent ſubſcribers, unable to determine its proper place, inſerted, ſome immediately

[u] See Matthäi's Note to this paſſage.

mediately after the 12th. others immediately before the 15th. verſe. From theſe circumſtances important concluſions might be made reſpecting ſome of the antient editions of the New Teſtament, namely the Weſtern, the Alexandrine, and the Grecian: but this is not the place for ſuch an inquiry [8].

An autograph itſelf might be the innocent occaſion of an error: for if a new thought occurred to an Apoſtle, after the period, or perhaps page, was already written, it is probable that his amanuenſis, inſtead of writing the whole ſheet over again, would note it in the margin. Now if a tranſcriber copied from ſuch an autograph, at the time that tranſcripts were taken from the ſcattered books of the New Teſtament, in order to collect them into a volume, and inſerted the marginal clauſe in a wrong place, the error muſt of courſe be univerſal, as this collection was the baſis of all our preſent manuſcripts. There is a paſſage in the ninth chapter of the epiſtle to the Romans which excites a very ſtrong ſuſpicion of this kind: the 16th. verſe, as it ſtands in all our manuſcripts, is very improperly placed between the 15th. and 17th. It is generally explained as having reference to the hiſtory of Eſau, related in the 27th. chapter of Geneſis; and, as no doubt can be made that this was the deſign of the Apoſtle, its proper place is immediately after the 13th. verſe. Every one muſt be convinced that the verſe in queſtion can have no relation to Pharaoh, who was certainly neither θελων nor τρεχων, yet as it ſtands at preſent, it is ſo intimately connected with the 15th. verſe by αρα ουν, and with the 17th. by λεγει γαρ, both of which relate to Pharaoh, that without the utmoſt violence it cannot be referred to any other perſon. But the whole paſſage, which at preſent is contradictory to common ſenſe, is rendered perfectly intelligible by placing the verſes in the following order, 13, 16, 14, 15, 17. What then can be more natural than to ſuppoſe that St. Paul dictated at firſt only the 13th. 14th. 15th. 17th. verſes, that the thought expreſſed in the 16th. verſe occurred to him afterwards, perhaps on a re-

viſal

viſal of the epiſtle, and that this clauſe was added in the margin in the following manner?

Τον Ιακωβ ηγαπησα, τον τε Ησαυ εμισησα. Τι ουν ερουμεν; μη αδικια παρα τω Θεω; μη γενοιτο, τω γαρ Μωση λεγει ελεησω ον αν ελεω, και οικτειρησω ον αν οικτειρω. Λεγει γαρ η γραφη τω Φαραω, οτι εις αυτο τουτο εξηγειρα σε, οπως ενδειξωμαι εν σοι την δυναμιν μου, και οπως διαγγελη το ονομα μου εν πασῃ τῃ γῃ. Αρα ουν ον θελει, ελεει, ον δε θελει σκληρυνει.

Ἀρα ουν του θελοντος, ουδε του τρεχοντος, αλλα του ελεωντος Θεου.

There is another remarkable paſſage in the epiſtle to the Romans, which deſerves to be examined more at length, becauſe the variations in the manuſcripts may poſſibly be aſcribed to a cauſe which ſeems to have operated in this place alone. If I am not miſtaken in aſſigning the reaſon, it will throw ſome light on a celebrated text, which has engaged the attention of the critics, but has never been fully reſcued from obſcurity. It appears, from a great majority of manuſcripts and other authorities, that the three laſt verſes of Rom. xvi. ſtood originally at the end of the xivth. chapter[9]. The queſtion is, what could be the cauſe of this tranſpoſition? but inſtead of anſwering this queſtion, we may propoſe another: Is it not poſſible that the ſame concluding benediction was written originally at the end of both chapters? It was the common practice of the Jews to cloſe every book, or important portion of ſcripture, with words of comfort and exhortation; and where theſe were omitted by the author, it was not unuſual, at the end of a paragraph deſcriptive of the divine judgements, to repeat a paſſage, from the ſame author, relating to the goodneſs and mercies of the Deity. Of this cuſtom four books of the Old Teſtament, Iſaiah, Malachi, the Lamentations, and Eccleſiaſtes, contain evident examples[10]. The ſame benediction therefore, which had been already written at the end of the xivth. chapter, might have been repeated at the cloſe of the epiſtle, either by command of the

the Apoſtle, or according to the practice of the Jews, by the amanuenſis himſelf; but being probably conſidered as an addition of the latter, it was omitted in moſt of the ſubſequent copies. As this ſubject has not been exhauſted by the critics[11], I will ſubjoin a table of variations, in which the reader may ſee the ſtate of the caſe at a ſingle view. This paſſage is,

I. Placed at the end of the xivth. chapter, in 68 manuſcripts, in which are included thoſe quoted by Wetſtein and Matthäi, the five Vienna manuſcripts collated by Treſchow*, and in two others: likewiſe in the new Syriac and Sclavonian verſions[13], and the fathers quoted by Wetſtein and Grieſbach. Alſo in ſome of the manuſcripts that exiſted in the time of Origen; and Marcion muſt have found it in this place, as he has rejected it, as well as a part of the preceding verſe, viz. πᾶν δὲ ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστιν[14].

II. Placed at the end of the xvith. chapter, in the Codex Alexandrinus, where it is twice found, and in the Codex Baroccianus, but the Codex Lu. quoted by Bengel, is very uncertain. Grieſbach quotes likewiſe the Codices[15], Ephrem, Cantabrigienſis, Baſil. 2, and Regius 54. Alſo in ſome of the manuſcripts in the time of Origen, a circumſtance of great importance, and in the following antient and venerable verſions.

The old Syriac, with the Arabic verſion taken from it, publiſhed by Erpenius.

The Coptic.

The Armenian[16].

The Latin, where Sabatier found no various reading: but it is omitted in the Codex Boernerianus*.

The Æthiopic, which is of leſs value than the preceding.

Now

* See the Orient. Bibl. Vol. XXIII. p. 151, 152[12].

* Mr. Stemler, in a letter dated Sept. 12, 1782, writes as follows, 'The Latin verſion of the Codex Boernerianus is interlined, and written later than the Greek text[17], but in paſſages where there is no Greek text, there is no verſion. Rom. xvi. 24. is neither at the end of the epiſtle, nor at the end of the 14th. chapter, but in the latter place, after ἁμαρτία ἐστιν, is a vacant ſpace for ſix lines of text and verſion.'

Now the old Syriac, the Latin, and the Coptic verſions, are evidence of the firſt rank, and it is unjuſt to condemn a reading which they ſupport. The moſt probable concluſion therefore is, that the paſſage which had been written at the end of the xivth. chapter, was repeated at the end of the epiſtle, either by command of the Apoſtle, or by the amanuenſis, of his own authority.

III. Omitted at the end of the xvith. chapter, in the Claromontanus [18], Augienſis, and Boernerianus, and according to the account of Fleiſcher, in two Paris manuſcripts 47 and 56, which, with thoſe enumerated No. I. make upwards of ſeventy manuſcripts, beſide the verſions and quotations of the fathers, in which the paſſage is omitted at the end of the xvith. chapter.

IV. Placed at the end of both chapters, in the Codex Alexandrinus [19] alone. Now as it appears from No. I. that the paſſage at the end of the xivth. chapter is genuine, and from No. II. that it moſt probably had a place likewiſe at the end of the xvith, we might conclude that the Codex Alexandrinus was the only manuſcript exiſting that was a genuine copy of the original, were not the probability diminiſhed by a circumſtance, that has given birth to falſe readings on other occaſions, and poſſibly in the preſent inſtance, namely, that the writer of this manuſcript tranſcribed from two or more that had different readings, and being uncertain which was the proper place, copied both, that neither might be loſt.

V. Omitted in both places by Marcion [20], according to a paſſage in Origen, quoted by Wetſtein in his remarks on Rom. xiv. 23. Alſo in ſeveral manuſcripts that exiſted in the time of Jerom [x], and among thoſe which are now extant, in the Claromontanus [21], Augienſis, and Boernerianus. The writers of theſe three manuſcripts

[x] Jerom, in his note to Epheſ. iii. 5. Tom. iv. p. 351. ed. Benedict, ſays, qui volunt prophetas non intellexiſſe quod dixerint, et quaſi in exſtaſi locutos, cum præſenti teſtimonio illud quoque, quod ad Romanos in *pleriſque* codicibus invenitur, ad confirmationem ſui dogmatis trahunt, legentes, 'ei autem qui poteſt vos roborare,' &c.

nuſcripts doubted probably its authenticy, becauſe it was found in different copies in different places, but in the laſt manuſcript a vacant ſpace of ſix lines is left at the end of the xivth chapter [22].

SECT. XI.

Fourth Cauſe. Critical conjecture, or intended improvement of the original text.

IN reading the works of an author of known literary reputation, we aſcribe grammatical or orthographical errors, if any are to be found, rather to a miſtake of the printer, than to a want of knowledge in the writer. In the ſame manner the tranſcriber of a manuſcript attributes the faults of his original to the error of a former copyiſt, and alters them, as he ſuppoſes they were written by the author. But if he carries his critical conjectures too far, he falls himſelf into the error which he intended to avoid: this may be done,

1. When through ignorance of the principles of grammar he takes an expreſſion to be faulty, which in reality is not, as was the caſe with Houbigant, in his critical amendments of the Old Teſtament. This has ſometimes happened to the tranſcribers of the New Teſtament, for inſtance Acts xx. 3. γνωμη has been altered by ſeveral into γνωμης, from the ſuppoſition that ποιησας was the nominative, which ſhould be referred to εγενετο. Acts xxvi. 2. ηγημαι εμαυτον μακαριον, μελλων: a Codex Coiſlinianus, (Wetſtein's Codex 17.) has altered μελλων into μελλοντα, and in the third verſe three manuſcripts have επιςαμενος before γνωςην ουτα, the conſtruction appearing imperfect becauſe επι σε had immediately preceded. See likewiſe the various readings Matth. xxii. 16. (λεγοντες) 1 Cor. x. 16. 2 Cor. vi. 4. and my father's Tractatio Critica, § 7. b. Sometimes we find orthographical corrections, or a word, that is written two different ways, altered to that which is ſuppoſed the moſt accurate. The

brook and valley of Kedron, is properly ὁ Κεδρων, τȣ Κεδρωνος, and is ſo written by Joſephus: but it was the foible of the Greeks to derive foreign proper names from their own language, and hence we find in the Septuagint the valley of Kedron, ſtyled the valley των κεδρων, of cedars. St. John uſes it in the ſame manner, περαν τȣ χειμαρρȣ των κεδρων, but the Codex Alexandrinus, the only manuſcript in which an alteration is made, has τȣ Κεδρων, which is likewiſe the reading of the Vulgate[y]. Now this correction is exactly the ſame, as if we altered Muſſulmen into Muſlemin, which is the plural, according to the language, from which the word is taken.

2. When a tranſcriber miſtakes the ſenſe of the author, and ſuppoſes that he has diſcovered a grammatical error, when in fact he himſelf conſtrues falſely. Every man, verſed in literary publications, knows that this very frequently happens to compoſitors, and half-learned correctors of the preſs: but what is more extraordinary, even the great Bentley has expoſed himſelf to this cenſure, and in his correction of Gal. iv. 25. has betrayed a want of knowledge, as great as his preſumption[z].

3. When the grammatical error intended to be corrected proceeded actually from the author himſelf. In this caſe no critic is at liberty to make an alteration, whoſe buſineſs is to reſtore the genuine text, as it proceeded from the writer, and not to regard it as the exerciſe of a ſchool-boy. Corrections of this kind have been attempted more eſpecially in the book of Revelation, for which I refer my readers to Bengel's Apparatus Criticus, § 5. of the ſection fundamenta criſeos Apocalypticæ[1].

Hence we may deduce the following critical rules,

1. In thoſe paſſages, where we find only an apparent grammatical error, the ſeemingly erroneous reading may be generally conſidered as the genuine, and the other readings as corrections, and therefore ſpurious.

2. Real

[y] See Wetſtein's Note to John xviii. 1.

[z] Remarks on Bentley's intended edition of the Greek Teſtament will be given in a ſubſequent chapter.

2. Real grammatical errors, in the works of a correct and claſſical writer, are juſtly aſcribed to a miſtake of the copyiſt, and the ſame ſentiments may be entertained of an author of leſs eminence, when among ſeveral copies one or two only have the falſe reading.

3. But when expreſſions, that deviate from the ſtrictneſs of grammar, are found in the writings of an author, who had not the advantage of a learned education, and was totally regardleſs of the accuracy of his ſtyle, not in ſingle, but repeated inſtances, and retained in a very great number of manuſcripts, they muſt be attributed not to the tranſcriber, but the author.

4. When one grammatical error in particular is frequently found in one and the ſame writing, as the improper uſe of the nominative in the book of Revelation, no doubt can be made that it proceeded from the author himſelf.

Wetſtein, in his Animadverſiones ad examen variarum lectionum neceſſariæ, in the ſecond volume of the New Teſtament, p. 859—862, has made ſome very important obſervations upon this ſubject: it remains therefore only to obſerve, that theſe corrections are not always to be attributed to real deſign; for a tranſcriber, who copied not word for word, but fixed in his memory a whole paſſage before he wrote it, might inadvertently uſe the more uſual conſtruction, inſtead of that in the original. This again is a confirmation of the firſt of the above rules.

The amendments of tranſcribers have not been confined to grammatical miſtakes, in the proper ſenſe of the word, but have been applied to caſes where the conſtruction was ſuppoſed to deviate from Grecian purity. Knittel, in his Criticiſms on the book of Revelation, p. 38. has the following excellent remark[a]: 'The vicious practice of rendering the Grecian text of the New Teſtament more Grecian than the original, is very antient. The firſt attempt was made by Tatian[a], who corrected in this manner the epiſtles of St. Paul; to whom, if I am not miſtaken, we may add Triphyllius, an Egyptian biſhop,

[a] Euſebii, Hiſt. Eccleſ. Lib. IV. cap. 29.

biſhop, for this opinion is juſtified by the relation of Sozomen[b]. As ſo much attention has been lately given to the Codices Latinizantes, I am aſtoniſhed that no one has attended to the Codices Græcizantes, which exiſt as well as the Latinizing manuſcripts, and vary from the text of the original. Perhaps ſeveral paſſages in the Codex Guelferbitanus H, which I have publiſhed with Ulphilas, may be referred to this claſs.' Examples of this kind I have likewiſe obſerved, but having neglected to note them, can recollect at preſent only two. Luke i. 64. ανεῳχθη το ϛομα αυτȣ και η γλωσσα αυτȣ appeared to ſome of the critical tranſcribers to be inaccurate, becauſe the mouth only, and not the tongue is opened in ſpeaking; we find therefore in the Complutum edition, and a Moſcow manuſcript, the addition of διηρθρωθη, while others wrote ελυθη ο δεσμος της γλωσσης. The other inſtance is Acts viii. 45. where αντιλεγοντες is omitted in ſeveral of the manuſcripts as an ill-ſounding word[3], and two manuſcripts have even ſubſtituted εναντιȣμενοι. This reading has been preferred by many critics of real learning, which is the more ſurpriſing, as Wetſtein very juſtly obſerves, that in a book like the New Teſtament, which is manifeſtly written in impure Greek, the Hebraizing and idiotical reading is always to be preferred to the pure and claſſical[4].

Some of the copyiſts have ventured a ſtep further, and have not only corrected ungrammatical or inaccurate expreſſions, but have converted inelegant into elegant phraſes. The late Geſner, in his preface to Claudian, has made the following obſervation. 'If two different readings, the one elegant the other inelegant, be found in a paſſage of an author who is known to have poſſeſſed the graces of compoſition, in Horace, in Claudian, in Job, the Pſalms, or Iſaiah, we may preſume that the elegant is the genuine reading. But if found in authors who have entirely neglected the beauty and propriety of language, ſuch as the writers of the New Teſtament, we may rather, with a very few exceptions, lay down the contrary

[b] Hiſt. Eccleſ. Lib. I. cap. xi.

contrary as a rule, and prefer the Hebraizing and idiotical reading to that which is refined and claſſical. But this rule admits of different modifications, when applied to different books of the New Teſtament, nor muſt we draw preciſely the ſame inference with reſpect to a reading in the Acts of the Apoſtles, or the epiſtle to the Hebrews, as in the Goſpel of St. Mark. In the epiſtles of St. Paul, the moſt exquiſite and delicate terms are not to be ſuſpected as ſpurious; and in the book of Revelation the moſt probable reading is that which is rudely ſublime, not that which is correctly beautiful. If examples are required, in which tranſcribers have attempted to improve and beautify the text of the New Teſtament, we may produce the following: Matth. v. 10. οτι αυτων εϛιν η βασιλεια των ϑρανων, being the very ſame words, which had been uſed in the third verſe, were altered in ſeveral manuſcripts, ſo antient as the time of Clement of Alexandria, into οτι αυτοι εϛονται τελειοι, to avoid the inelegance of a repetition; and, as a further improvement on the paſſage, was added και μακαριοι οι δεδιωγμενοι ενεκεν εμου, οτι εξεϛι τοπον οπου ου διωχθησονται. Another inſtance is John xvi. 6. in which πεπληρωκεν was in a very early age altered into πεπωρωκεν, with a view of amending the original.

To the improvements intended to be made by correcting what appeared inaccurate, or ſupplying what ſeemed to be deficient, may be added thoſe of omitting what was deemed ſuperfluous; yet omiſſions are ſometimes occaſioned by an overſight of the copyiſt, or by miſtaking a real part of the original, for a ſcholion obtruded on the text. Mark xii. 23. the words οταν αναϛωϛι, immediately following εν τη ουν αναϛαϲει, appear to be unneceſſary; in ſeven manuſcripts quoted by Wetſtein they are omitted, and Beza's opinion was 'poteſt expungi nulla ſenſus injuria.' It is true, that the meaning of the paſſage would not ſuffer if they were omitted, yet they are not abſolutely uſeleſs, becauſe they are to be referred not to the Reſurrection of the Dead in general, but to that of the ſeven brethren in particular: but admitting

admitting them to be uſeleſs, they are not therefore to be deemed ſpurious in ſuch a writer as St. Mark. In the ſame Goſpel, ch. xiv. ver. 51. the Syriac verſion, the Coptic, the Vulgate [5], two antient manuſcripts of the old Italic, namely the Vercellenſis and Brixienſis [6], with three Greek manuſcripts [7], omit οι νεανισκοι, and Mill was inclined to believe it a ſcholion [c]. Now, in a writer of taſte and elegance, we might reaſonably ſuſpect its authenticity, becauſe it is unneceſſary, and κρατουσιν αυτον is not only intelligible, but more harmonious without it, whereas the effect produced by the whole ſentence και εις τις νεανισκος ηκολουθει αυτω περιβεβλημενος σινδονα επι γυμνου, και κρατουσιν αυτον οι νεανισκοι is diſagreeable to the ear. Were this paſſage in a claſſic author, we ſhould naturally aſcribe its inelegance to ſome miſtake of a tranſcriber, and ſuppoſe him to have been guilty of an overſight, in transferring νεανισκος from the beginning to the end of the ſentence, and writing it in the plural. But inſtead of venturing a conjecture to reſcue the language of St. Mark from the charge of inelegance, it is agreeable to truth to pronounce the leaſt elegant of the two readings to be the genuine. For this Evangeliſt has never avoided the uſe of an expreſſion on account of its harſhneſs or ſuperfluity: of the two readings therefore, that, which is preferable in itſelf, we may aſcribe to the correction of a tranſcriber. St. Mark was ſo accuſtomed to uſe the word ευθεως on every occaſion, that it is found forty-one times in the Greek Concordance from his Goſpel alone. In ſeveral of theſe paſſages ευθεως is omitted in one or more of the manuſcripts, but on the other hand, in many places where it is omitted in our printed editions, it is found either in manuſcripts or verſions. Now, in forming a judgement of the true reading, the queſtion is, whether the ſuperfluous ευθεως is to be rejected or not? This queſtion we may ſafely anſwer in the negative, for were it an addition made by the copyiſts, it would hardly be confined to this Goſpel alone; but from a writer who paid no attention to propriety of compoſition,

[c] Prolegomena, § 409.

tion it may naturally be expected; it is therefore probable, not only that the one-and-forty paſſages are genuine, but that εὐθεως was written by the author in ſtill more examples, and one of my pupils has actually counted twelve other inſtances among the various readings.

It is true that other critics are of a different opinion; Semler, whoſe object was to render the text of the New Teſtament as conciſe and energetic as poſſible, has never failed to adopt the ſhorteſt reading, though ſupported only by the authority of a ſingle manuſcript[8]: and Grieſbach, in the preface to his edition of the New Teſtament, has laid it down as a rule, that in paſſages where there are different readings, the ſhorteſt is to be preferred[9]. But as it is the buſineſs of a critic to inquire, not which is the beſt, but which is the genuine reading, or that which proceeded from the author himſelf, the ſtyle and character of the author muſt be examined before any poſitive concluſion can be drawn. I admit that in the works of Tacitus the conciſe reading is probably the genuine, and that which is dilated into weakneſs, a ſcholion obtruded on the text: but in the copious and diffuſe Moſheim, we might ſuſpect a paſſage to be ſpurious that reſembled the brevity of the Roman hiſtorian. In the ſame manner the writers of the New Teſtament have their peculiarities of ſtyle, to which ſtrict attention muſt be paid in deciding on the authenticity of a reading. Writers of unpoliſhed language have uſually ſome favourite ſuperfluous particle, and no reaſon can be aſcribed why εὐθεως ſhould be denied to St. Mark. The ſtrength and elegance of claſſic diction is no where to be diſcovered in the New Teſtament; for though the language of St. Paul is conciſe and forcible, it aroſe merely from the warmth of his character, and has no reſemblance to that ſtudied compoſition, which is careful to correct and eraſe whatever may diminiſh the beauty, or weaken the energy of the periods.

But alterations in the text are ſometimes to be aſcribed to the ignorance, rather than to the taſte of the tranſcribers, in ſuppoſing an expreſſion to be faulty which in reality

was

was correct. Εις Ιερσαλημ, Acts iv. 5. was thought to involve a contradiction, as it ſeemed abſurd to ſay that the members of the Sanhedrim came *to* Jeruſalem. The Syriac tranſlator has omitted the reading, and in ten manuſcripts quoted by Wetſtein it is changed into εν Ιερσαλημ. Mill preferred the latter reading, becauſe it is the moſt eaſy, but Bengel, who had ſubſcribed to this opinion, revoked it afterwards in his Guomon, and Wetſtein, the very beſt judge in the choice of a reading, gave the preference to the former[10], which is warranted by a great majority of manuſcripts. Wetſtein was undoubtedly right, for if St. Luke had written εν Ιερσαλημ, it is inconceivable that tranſcribers ſhould alter a reading, whoſe ſenſe is obvious, into one that is obſcure; but though obſcure and miſunderſtood, it conveys an adequate meaning, it being common in Jeruſalem, as in other capitals, for men of rank and fortune to ſpend a part of the year either in the ſuburbs, or at a ſummer reſidence in the neighbourhood of the city. The words of Herod, Matth. xiv. 2. ουτος εστιν Ιωαννης ο βαπτιστης, have the appearance of contradicting Luke ix. 9. and it was manifeſtly with a view of removing the difficulty, that in the Codex Cantabrigienſis they are altered to μητι ουτος εστιν Ιωαννης ο βαπτιστης. The reading ουπω γαρ ην πνευμα αγιον, John vii. 39. is ſomewhat harſh, in the Codex Vaticanus therefore we find δεδομενον added, and in the Codex Cantabrigienſis επ' αυτοις or αυτους[11]; but as the two manuſcripts diſagree in their additions, it is a proof that neither is genuine[12]. I am really ſurpriſed that, as the three firſt words were written in the antient manuſcripts ΟΥΠΩΓΑΡΗΝ, it has never occurred to alter it into ΟΥΠΩΓΑΡΠΑΡΗΝ, and I ſhould be diſpoſed to make this critical conjecture, as a copyiſt might very eaſily be guilty of the overſight of omitting ΠΑΡ immediately after ΓΑΡ, if the ſame harſh conſtruction were not to be found in another paſſage[d]. More examples of this kind may be ſeen in my father's Tractatio Critica, § 7. h.

Hence

[d] Acts xix. 2 13.

Hence we may juſtly draw the following rule: 'Whenever two different readings occur, one of which ſeems difficult and obſcure, but may be explained by the help of antiquity, and a more accurate knowledge of the language, whereas the other is ſo eaſy as to be obvious to the meaneſt capacity, the latter reading is to be ſuſpected. No tranſcriber would deſignedly change a clear into an obſcure reading, nor is it poſſible that inadvertency ſhould make ſo happy a miſtake as to produce a reading, that perplexes indeed the ignorant, but is underſtood and approved by the learned. This rule is the touchſtone which diſtinguiſhes the true critics from the falſe. Bengel and Wetſtein, critics of the firſt rank, have admitted its authority, but thoſe of inferior order prefer in general the eaſy reading, for no other reaſon than becauſe its meaning is moſt obvious [14].

An application of the rule to particular caſes will render it more intelligible, and I will ſelect an inſtance in which even Bengel appears not to have felt its influence, though Wetſtein with his uſual ſagacity, has adopted the genuine reading, not without perceiving the difficulty, which he was unable to remove. Rom. xvi. 5. Epænetus is called απαρχη της Αχαιας εις χριστον, but ſix manuſcripts quoted by Wetſtein have Ασιας inſtead of Αχαιας, and the Codex Vindobonenſis 34. has the ſame as a correction [15]. Grotius, Mill, Whitby, and Bengel, prefer Ασιας, but Wetſtein, whoſe critical judgement we have no reaſon to ſuſpect, gave the preference to Αχαιας, which is the common reading [16]. Thoſe who are in favour of the alteration, ground their arguments on the apparent contradiction between this paſſage and 1 Cor. xvi. 15. where the houſe of Stephanas is called απαρχη της Αχαιας, and Wetſtein himſelf has made only a weak attempt to remove it; in ſaying potuit Epænetus domeſticus Stephani Romæ fuiſſe quem Paulus την οικιαν Στεφανα ſalutans intelligit. But in fact the commentators have created a difficulty where no difficulty exiſts. On the day of Pentecoſt three thouſand perſons were converted to Chriſtianity, all of whom might be

ſtyled

ſtyled απαρχη Ιεροσολυμων εις Χριστον, and in the ſame manner απαρχη της Αχαιας is to be confined neither to Epænetus, nor to the houſe of Stephanas in particular, but is applicable to the firſt Achæan converts in general [17]. From theſe premiſſes it follows, that Αχαιας is the genuine reading, and Ασιας a correction, and therefore ſpurious; for had St. Paul written Ασιας, no reaſon could be aſſigned for altering it into Αχαιας, whereas the ſeeming contradiction of the latter reading was ſufficient to induce a copyiſt to change it into Ασιας [18]. On the very ſame principles we may determine which is the genuine reading, and which is correction, δευτερῳ or πρωτῳ, Acts xiii. 33 [e]. Erneſti, in his Caſtigationes Wetſtenianæ editionis, diſapproves the prepoſition κατα, Acts xvii. 25. as rendering the paſſage obſcure, but the Arabic tranſlator muſt have ſuppoſed it to be intelligible, having rendered it في كلّ صقع in omnibus locis. Wetſtein therefore was not to be cenſured for being guided by a majority of the manuſcripts, as the reading has been ſince confirmed by other arguments [20]. But in the application of this rule we muſt never forget the eſſential clauſe, "if the difficult reading admits a ſatisfactory explanation," as perſpicuity is at all times to be preferred, unleſs ſolid reaſons can be given to the contrary.

The various readings which have been deſcribed in this ſection are in reality critical conjectures inſerted in the text: the remarks therefore on this ſubject, which the reader will find toward the cloſe of the next volume, where a ſtriking example will be given of a critical but falſe conjecture of the very learned Origen, that has been intruded into all our editions, may be referred to the preſent chapter. In ſome of the manuſcripts, which are ſtill extant, critical conjectures are found in the margin, of which the Codex Vindobonenſis Lambecii 24. is an inſtance [f]: and if a tranſcript had been taken from this manu-

[e] See the Orient. Bibl. Vol. II. p. 219—222 [19].

[f] Orient. Bibl. [21] Vol. VI. p. 20, 21.

manuſcript, that which is critical error would have been converted into a various reading.

Another ſource of various readings, which occupies a middle rank between critical conjecture and wilful corruption, is the omiſſion of a word that ſeemed to be offenſive, or to derogate from the dignity of ſome virtuous and eminent character. This ſource may be termed Jewiſh, for the Jews themſelves acknowledge that they had purpoſely changed Moſes into Manaſſes, Judges xviii. 30. with a view of reſcuing their lawgiver from the imputation of having grand-children that offered to idols [22]. Tranſcribers of the New Teſtament have been ſometimes of the ſame opinion, and no doubt can be made that the original reading, Matth. xxvii. 16, 17. was Ιησουν Βαραββαν. Origen, whoſe words I ſhall preſently quote, expreſsly declares it, and Ιησουν is found in the Armenian, and in a Syriac tranſlation which Adler diſcovered in Rome [g]. The reading is probable in itſelf, for Jeſus was at that time a very common name among the Jews, as we learn from Joſephus; and Barabbas was only an addition to the real name, ſignifying the ſon of Abba or Rabba. The relation of St. Matthew ſeems to be imperfect without it, and every impartial reader will prefer the following to the common text, 'Therefore when they were gathered together, Pilate ſaid unto them, Whom will ye that I releaſe unto you, Jeſus the ſon of Abba, or Jeſus which is called Chriſt?' It is true that the word Jeſus before Barabbas is omitted in all our modern manuſcripts, and ſtill more modern editions; but Origen, by the very argument which he uſes for rejecting it, proves that the greateſt number of manuſcripts in the third century ſtill retained it, and is able to aſſign no critical reaſon for its omiſſion. He ſays in multis exemplaribus non continetur quod Barabbas etiam Jeſus dicebatur, et forſitan recte, ut ne nomen Jeſu conveniat alicui iniquorum. In tanta enim ſcripturarum multitudine neminem ſcimus Jeſum peccatorem, ſicut in aliis nominibus juſtorum.—Non autem conveniebat eſſe tale aliquid in nomine Jeſu: et puto, quod in hæreſibus tale aliquid ſuperadditum eſt, &c.

[g] Oriert. Bibl. [23] Vol. XIX. p. 129, 130.

&c. This is an admirable argument for deciding on a man's name; it is the ſame as if a culprit were arraigned in a court of juſtice, and the judge ſhould anſwer 'that cannot be the name of the culprit, for I know many honeſt men who are ſo called.' Another inſtance of the ſame pious alteration is found in the Acts of the Apoſtles, ch. xiii. 6. where the name of the impoſtor Βαριησους has been tortured by commentators, tranſcribers and tranſlators, all poſſible ways. Jerom was of opinion that it ought to be written Barjehu, and hence ſeveral Latin manuſcripts, quoted by Bengel, have Barjehu or Barjeu. According to the Syriac orthography it ſhould be written ܒܪ̈ܝܫܘܥ, which was probably the antient reading, and in Arabic برييسوع; but this was altered by tranſcribers in two different methods. In the preſent copies of the old Syriac we find ܒܪ̈ܫܡܐ Barſhuma or filius nominis, where ܫܡܐ is uſed in the ſame emphatical ſenſe for Ιησους as השם among the Jews for Jehovah. Other copyiſts endeavoured to conceal the name of Jeſus by retaining in the Syriac the termination of the Greek, and wrote ܒܪ̈ܝܫܘܣ; and the author of the Arabic verſion publiſhed by Erpenius muſt have tranſlated from a Syriac verſion which had this reading, as he has written بارياسوس. The oppoſite and artificial means therefore which have been uſed, either to remove or conceal the name of Jeſus, afford ſufficient evidence that all the readings which reſult from them are ſpurious.

Examples of this kind may direct us in judging of the authenticity of other paſſages, which have been either altered, or omitted for the ſame reaſon as the foregoing. The beautiful paragraph in St. John's Goſpel, which begins with the laſt verſe of the ſeventh chapter, has been omitted by many of the tranſcribers, for no other reaſon than becauſe in their opinion it afforded an excuſe for adultery. It is ſurpriſing that this motive has never occurred to modern critics, who have themſelves made objections to the paſſage which appear from the 262nd. ſection of the Moſaical law [24] to be totally ungrounded. Wetſtein, from whoſe judgement I am in this

this caſe obliged to diſſent, has faithfully quoted in his various readings the opinions of the antient critics with reſpect to this paſſage, from which we may deduce the motives which led them to reject it; but the authorities which he has collected againſt it are real proofs of its authenticity [25]. Another inſtance of omiſſion on the very ſame principles is Matth. xvi. 2, 3.

The cauſes which have produced a variation in paſſages of this nature may teach us at leaſt to doubt the authenticity of many others. Mark i. 2. the reading of almoſt all our preſent manuſcripts is εν τοις προφηταις, and only in a very few antient copies [26] εν Ησαιᾳ τῳ προφητη. As the latter reading afforded Porphyry an opportunity of attacking the truth of the New Teſtament, it was changed into the former reading; yet the name of Eſaias was ſtill retained in the manuſcripts of the fourth century, as appears from the words of Jerom, who, in order to avoid the ridicule of Porphyry, contended that the name of that prophet ſhould be omitted, for which he aſſigns the following weighty reaſon, Eſaiæ nomen PUTAMUS additum ſcriptorum vitio. On the ſame ground we may ſuſpect the authenticity of απω αναβαινω, John vii. 8. which is found in almoſt all our manuſcripts; whereas two, which are quoted by Wetſtein [27], and a few Moſcow manuſcripts, quoted by Matthäi, are the only copies remaining which have ουκ αναβαινω. This reading had again afforded Porphyry an opportunity of attacking the New Teſtament, but the eccleſiaſtical writers of the four firſt centuries permitted ουκ to remain, and were contented to anſwer Porphyry by an explanation of the paſſage; whereas tranſcribers in later ages, in order to remove the objection fundamentally, have changed it into απω. The word χριστον, 1 Cor. x. 9. was deemed improper, becauſe it ſeemed to imply that the Iſraelites in the time of Moſes had tempted Chriſt: to remove this difficulty, tranſcribers have ventured on amendment, though they differ in their mode of making it, ſome having changed χριστον into θεον, others into κυριον; but that which appears exceptionable is the true reading, and needs only a proper explanation. [28]

It has ſometimes happened that the frequent uſe of a word in a Goſpel, or Epiſtle, has induced a tranſcriber to write it even in thoſe caſes, where the author had choſen a more unuſual word. The alterations of this kind, which are occaſioned by inadvertency, have been examined in the eighth ſection of this chapter, and thoſe only belong to the preſent, which aroſe from actual deſign. An inſtance of the latter ſort is James v. 15. reſpecting an exchange of ευχη and προσευχη[29], and the reader will find another in my remarks to 1 Macc. iii. 26. of a ſimilar exchange of παραταξεων and πραξεων.

But of all the ſources of various readings which are ſubjects of this ſection, the moſt ample and the moſt productive of ſpurious paſſages in the New Teſtament is the practice of altering parallel places, ſo as to render more perfect their conformity with each other. No books have ſuffered in this reſpect ſo much as the Goſpels, eſpecially in the old Latin tranſlations, the tranſcribers of which, as we learn from the complaints of Jerom, inſtead of faithfully copying the original, acted rather, as if it was their buſineſs to compoſe a harmony of the Goſpels. In the epiſtles of St. Paul, who in expreſſing the ſame ſentiment in different parts of his writings would hardly have uſed in all preciſely the ſame words, examples of this kind are frequently obſerved; and the quotations from the Old Teſtament, in caſes where they differed from the words of the Septuagint, have been often corrected by tranſcribers in order to make them harmonize with the Greek verſion. Numerous paſſages in the Acts of the Apoſtles have been disfigured by theſe amendments, and where the ſame ſtory is related more than once, as the converſion of St. Paul[h], and that of Cornelius[i], tranſcribers, and more frequently tranſlators have ſupplied from the one what ſeemed to be deficient in the other[k]. The later tranſcripts

[h] Ch. ix. where it is related by St. Luke, ch. xxii. and xxvi. where it is related by St. Paul himſelf.

[i] Ch. x. and xi.

[k] This book has likewiſe ſuffered materially from interpolations of a different

ſcripts of the Latin vulgate (for the more antient the manuſcripts, the more free they are from corruptions, as appears from the Codex Laudianus) have been eſpecially defaced by theſe interpolations, of which ſeveral, that are no where to be traced among the Greek manuſcripts, have been obtruded by the authority of Eraſmus on the text of our common editions. But the copyiſts who wrote, and the critics who defend them, have leſs taſte and judgement than the ſacred hiſtorian; nor is it probable that an author like St. Luke, in recording at different periods the ſame event, would relate it preciſely in the ſame manner.

When two different readings therefore are diſcovered in a paſſage, to which another paſſage either in the New Teſtament or in the Septuagint is parallel, one of which readings gives the text a perfect conformity with the parallel paſſage, the other a lower degree of ſimilarity; the firſt is always to be ſuſpected, unleſs very important reaſons can be urged in its favour. But this rule, though founded on truth, has been not only violated, but even inverted by men of ſuperficial knowledge, whom the caprice of fortune has converted into critics, who frequently allege in proof of the authenticity of a reading, that it is exactly the ſame in another paſſage of the ſacred writings. Even the learned Wolf, for whom I have the moſt profound reſpect, has fallen into this miſtake; for the acuteneſs of his criticiſm was very diſproportionate to the depth of his erudition. If examples be required, to which the foregoing rule may be applied, I refer my readers to the following various readings, Mark xiv. 22. φαγετε, Matth. xxiv. 36. ουδε ο υιος, Luke xvii. 36. and Luke xi. 2, 3, 4. in which laſt example the Lord's prayer has been dilated by the copyiſts in a manner not warranted by the original.

The uſual reſpect which is entertained for every verſion eſtabliſhed by authority, and read in the ſervice of the

different kind, for inſtance, εδοξε δε τω Σιλα επιμειναι αυτου, ch. xv. 34. and v. 20. and 29. και οσα μη θελετε εαυτοις γινεσθαι ετεροις μη ποιειτε.

the church, has been ſometimes carried ſo far as to induce tranſcribers to alter the original Greek, where it differed from the verſion to which they were accuſtomed. Theſe alterations may be conſidered in three different points of view.

1. A tranſcriber, without the authority of any Greek manuſcript, ſets in the copy that he was taking the reading which correſponds to that in his verſion, and which the author of this verſion had found in the manuſcript from which he tranſlates. This is no new reading, but only an evidence in favour of one that exiſted before, yet the evidence is of no weight.

2. He ſelects out of various manuſcripts that reading which is moſt ſuitable to the reading of his verſion. Our earlieſt editors of the Greek Teſtament, Eraſmus as well as the Spaniſh editors have been guilty of this fault, nor are they entirely free from a ſuſpicion of the former.

3. He alters the Greek text on the authority of his verſion in places where the verſion is abſolutely falſe.

It has been very generally ſuppoſed that many of theſe alterations have been made from the Latin verſion; and thoſe Greek manuſcripts, which have been expoſed to the charge, are termed Codices Latinizantes. Now theſe manuſcripts are the moſt important, and the moſt valuable in our poſſeſſion, and except in ſome few inſtances, I am perſuaded that the accuſation, as far as it regards the Codices Latinizantes, is ungrounded. But it is not improbable that the Syriac and Coptic verſions have had ſome influence on the Greek copies of the New Teſtament. A tranſcriber who acts in this manner cannot be ſaid to have deſignedly corrupted the text, as he is really miſled by too great a veneration for the verſion eſtabliſhed in the church, of which he is a member.

Laſtly, if the manuſcript in the poſſeſſion of a tranſcriber or editor was in any place defective, he was reduced to the neceſſity either of leaving a vacancy in the copy, or filling up the ſpace, by tranſlating into Greek the paſſage as it ſtood in the verſion. This unpardonable method of reſtoring the loſt text of an author was

adopted by Eraſmus in the Revelation of St. John: whether the ſame liberty has been taken in ſome of the manuſcripts, and a part of the ſynonymous readings is to be aſcribed to this cauſe, is a queſtion that deſerves to be examined.

SECT. XII.

Fifth Cauſe. Wilful corruptions, to ſerve the purpoſes of a party, whether orthodox or heterodox.

THE antient fathers have accuſed the heretics of having falſified various paſſages in the New Teſtament, with a view either to annihilate the proof of ſome eſtabliſhed doctrine, or to furniſh new arguments in ſupport of their opinions. But as religious zeal is incapable of a cool and philoſophical inquiry, and the fathers of the church were more diſtinguiſhed by pious enthuſiaſm than critical judgement, they were too much inclined to attribute every deviation from the copy, which they themſelves poſſeſſed, to the wilful corruption of the oppoſite party. Though we admit their teſtimony, we are bound by the laws of candour to deduct from their evidence, as often as an ardent paſſion, in protecting the cauſe in which they were engaged, has led them beyond the bounds of probability and truth No man will deny that the early Chriſtians, who differed from the ruling church, have altered the New Teſtament in numerous examples, according to their particular tenets; yet, though highly blameable where they have actually corrupted the ſacred writings, their guilt is in general leſs heinous than the orthodox have believed.

No charge is ſo ſevere as that which has been laid to Marcion [1], and no one has more juſtly deſerved it. A great part of his various readings are preſerved in the forty-ſecond treatiſe of Epiphanius againſt heretics [2]; but as Epiphanius collected only from thoſe books of

the New Teſtament, which Marcion acknowledged to be canonical, a conſiderable part are loſt. For his alterations, which are often ingenious, were not confined to thoſe Goſpels and Epiſtles, the authority of which he admitted: he rejected the Goſpel of St. Matthew, yet ch. 5. 17. μη νομισητε οτι ηλθον καταλυσαι τον νομον η τους προφητας, ουκ ηλθόν καταλυσαι αλλα πληρωσαι, a paſſage which the members even of the orthodox church found it difficult to explain, Chriſt having actually aboliſhed the Levitical law [3], he changed into τι δοκειτε; οτι ηλθον πληρωσαι τον νομον η τους προφητας; ουκ ηλθον πληρωσαι αλλα καταλυσαι. This alteration, which aroſe merely from his hatred of the law of Moſes and the Old Teſtament, is among many others attempted by Marcion, an inſtance of wilful corruption; and we muſt approve at the ſame time the conduct of the orthodox, who, though perplexed by the paſſage, preſumed not to alter the original. Mill is of opinion that his diſciples have followed the example of their maſter, and either changed or eraſed the paſſages, that were unſuitable to their doctrines.

Yet not all the deviations of Marcion's text from that, which is in common uſe, are to be ranked in the liſt of wilful corruptions; and the various readings, for which he has been branded with the name of heretic, muſt be divided into three ſeparate claſſes.

1. Unwarranted alterations made in favour of Marcion's own ſyſtem.

2. Alterations grounded on the authority of manuſcripts, which had various readings that differed from the common text, and which are ſtill retained in many of our preſent manuſcripts.

3. Readings that are not only warranted by authority, but preferable to the text of our common editions.

For inſtance και προσκολληθησεται προς την γυναικα αυτου, Epheſ. v. 31. was omitted by Marcion [1], and Jerom himſelf was of opinion that the paſſage came not from the hand of St. Paul [4]. Χριστον, which is the reading preferred by Marcion, 1 Cor. x. 8. is probably genuine, and the

[1] See Mill's Note to this paſſage.

the other a correction of a copyiſt[l]; at leaſt we cannot aſcribe it to the heterodoxy of Marcion, as it affords no argument in his favour.

The readings belonging to the ſecond and third claſs are of importance in the criticiſm of the New Teſtament, and Mill and Wetſtein are therefore to be commended for having collected all the readings of Marcion, which they were able to diſcover. It is very improbable that thoſe readings of Marcion, which are likewiſe found in our manuſcripts, aroſe from his corruption of the text: for he was ſo univerſally branded as a heretic, that no tranſlator would have ventured to follow his example, except thoſe who were his immediate diſciples; but among all our manuſcripts, not one has the leaſt appearance of being written by a Marcionite. Mill, in his Prolegomena[m], has made ſome excellent obſervations on this ſect, to whom I refer my readers for more perfect information.

It is not my intention in the preſent chapter to write a hiſtory of the corruptions of the New Teſtament, or to enter into a long detail in reſpect to the perſons who have been guilty, or at leaſt accuſed of the attempt. Lucian[n], Tatian[o], Aſclepiodotus[p], Hermophilus, Apollonius, Heſychius[q], with the followers of Manes[r], and Valentinus[s], have been ſucceſſively expoſed to the charge. But the Manichæans could have no motive to falſify particular paſſages, as they were able to anſwer their purpoſe in a more ſhort and eaſy manner; and had they been diſpoſed to corrupt the original, they were deficient in the means, as the moſt diſtinguiſhed perſons of that ſect were ignorant of Greek, a language uſeleſs to philoſophers, who believed that Perſian metaphyſics compriſed all human knowledge. It is true that many of this party believed the New Teſtament to have been falſified in numerous paſſages; but if they had attempted to reſtore them to their priſtine purity, the alte-

[l] § 306—327.
[m] Millii Prolegomena, § 333—340.
[n] § 361, 362.
[o] § 649—651.
[p] § 728.
[q] § 721—727.
[r] § 328—332.

alterations would be found not in the Greek original, but in the Syriac and Latin verſions; as the former was the language of Manes and his Eaſtern diſciples, and the latter the only language that was known to the Manichæans of Africa. The Syriac manuſcripts have not been ſufficiently collated to enable us to judge whether traces of Manicheiſm are there viſible or not; but Jerom has preſerved an interpolated Latin paſſage that has the appearance of coming from that party; and was added after the 14th verſe of Mark xvi. viz. 'et illi ſatisfaciebant, dicentes: ſeculum iſtud iniquitatis et incredulitatis ſubſtantia eſt, quæ non ſinit per immundos ſpiritus veram Dei apprehendi virtutem. Idcirco jam nunc revela juſtitiam tuam.' But what is extraordinary, and, if it is true, defeats the foregoing hypotheſis reſpecting the Manichæan corruptions, Jerom ſays of this paſſage, 'in quibuſdam exemplaribus, et maxime in Græcis codicibus, juxta Marcum in fine ejus evangelii ſcribitur'.[a] A careful examination of the hitherto uncollated manuſcripts in Greek, Latin, and particularly Syriac, in regard to this paſſage, might lead to a diſcovery, and throw light upon a ſubject that is at preſent obſcure.

Of all the ſects into which the Chriſtian church has been divided, none have had it in their power to alter the New Teſtament in a higher degree than the Arians, becauſe they were more than once the ruling party. They have been accuſed of the moſt violent corruptions of the ſacred text, but though it cannot be denied, that when in power they were as much inclined to perſecution as the orthodox themſelves, yet the crime of corruption has never been proved in a ſingle inſtance. They are charged by the antient fathers of having eraſed a paſſage found in the old Latin verſion of St. John's Goſpel, 'quia Deus Spiritus eſt,' ch. iii. 6.; now at leaſt one half of the aſſertion is falſe, as appears from Blanchini Evangeliarium quadruplex[b]; but admitting the whole to be true, the orthodox convict themſelves of

[a] Hieronymi Opera, Tom. IV. P. ii. p. 520. ed. Martian.

[b] Tom. I. Prolegom. p. 62—64.

of error, and not the Arians, for every man acquainted with the criticiſm of the New Teſtament, knows that theſe words are ſpurious, unleſs the Latin verſion is better authority than the Greek original. We have no reaſon therefore to ſuppoſe that the celebrated paſſage in the firſt epiſtle of St. John [w], which is univerſally omitted in the old Greek manuſcripts, was eraſed by the fraud of the Arians; and thoſe who ſupport the argument, contradict the accounts of their own party, who relate that when Huneric, king of the Vandals in Africa, made his confeſſion of faith, the true believers appealed to this paſſage in the Latin verſion, and that the Arians make no objection.

It is inconceivable how a critic like Wetſtein could aſſert, 'orthodoxi της ετεροδοξης haud temere unquam mutatæ ſcripturæ accuſarunt [x],' and as the charge has been as frequently falſe as true, I am at a loſs to comprehend the meaning of a paſſage, that ſeems to have been dictated by mere partiality. Though no advocate for hereſy, I candidly confeſs that the orthodox themſelves have been guilty of the charge, which they have laid to others; nor do I confine this aſſertion to thoſe who have aſſumed the title without deſerving it, but extend it even to ſuch as have taught the pure and genuine doctrines of the Bible. The hope of acquiring an additional proof of ſome eſtabliſhed doctrine, or of depriving an adverſary of ſome argument in his favour, may ſeduce even a true believer to the commiſſion of a pious fraud. Or blinded by prejudice, and bound by the fetters of a theological ſyſtem, he finds his favourite doctrine in every line; he expounds therefore not by reaſon, but by ſyſtem; his explanations acquire the form of marginal notes, and theſe marginal notes are at length obtruded on the text. The words ουδε ο υιος, Mark xiii. 32. were thought to afford an argument againſt the Divinity of Chriſt; Ambroſe therefore was of opinion that they ought to be eraſed, and ſays that they were omitted in the old Greek manuſcripts [y]. I will not

[w] Ch. v. 7. [x] Tom. II. p. 864.

not positively affirm that Ambrose was guilty of a falsehood, but this at least is certain, that no manuscript exists at present, in which they are not found. But admitting the pious father to have spoken the truth, and that he had actually a copy of a Greek manuscript, in which the words were omitted, it is natural to attribute the omission to the same motives as those by which he was actuated himself. The late Heumann, whose orthodoxy respecting the Divinity of Christ was never called in question, was of the same opinion with Ambrose, and was disposed to banish this passage from the text, in opposition to the unanimous testimony of the Greek manuscripts. Another instance is John viii. 44. υμεις εκ πατρος τ̃ διαβολ̃ εστε, which being used by the Manichæans, as a text of scripture that confirmed their doctrine of the Origin of Evil, was altered in such a manner, as to deprive them of the pretext of proving one of their philosophical tenets from a passage in the Bible, some of the transcribers omitting for that purpose the word πατρος, while others inserted υμων before τ̃ διαβολ̃. In the same manner προ εμ̃, John x. 8. was rejected in many manuscripts, because the Manichæans quoted that text to prove that Christ had declared Moses and the prophets to have been impostors. Nor have these wilful corruptions been confined to the Greek original, for we may allege an undeniable instance of the same unwarrantable liberty, that has been taken with Luther's German translation. That great reformer of our religion, being persuaded that the well-known passage in the first epistle of St. John [y] was not authentic, refused it a place in his translation of the Bible, and in the preface to his last edition protested solemnly against it, requesting those who were of a different opinion to leave his writings uncorrupted, and rather to make a new translation, than obtrude on the old what he denied to be genuine. But, guided by mistaken zeal in support of orthodox opinions, the divines of Germany, long after the death of Luther, inserted this spurious passage,

[y] Chap. v. 7.

paſſage, and yet retained the name of 'Luther's verſion' on the title. Even had the paſſage been genuine, it would be ſtill a corruption of the text of Luther; but ſince it is infallibly ſpurious, the authors of the interpolation are without excuſe. The orthodox then may learn to have charity for their brethren, and be cautious of accuſing thoſe who differ in ſentiment, ſince the charge, that is laid to their opponents, recoils too often on themſelves. Jerom even gloried in his talent for theological conjecture, but if we ſtrip a ſimple fact of its foreign ornament, and ſubſtitute plain language for a term that ſavours of learning, the boaſted conjectura theologica is nothing more than wilful corruption [z].

As we have received our manuſcripts and editions of the New Teſtament from the hands of the orthodox, or, which is the ſame thing, the ruling party, we have leſs reaſon to fear that they are tainted with hereſy. On the contrary, it is more natural, whenever a paſſage, that is quoted in ſupport of ſome eſtabliſhed opinion, cannot be ſufficiently ratified by antient authorities, to ſuſpect the fidelity of an orthodox tranſcriber, or editor. Yet our apprehenſions on this ſubject will be greatly diminiſhed, when we reflect that many paſſages, which were obnoxious to the ruling party, are retained in all or moſt of the manuſcripts; and on the other hand, that the ſpurious paſſage in the firſt epiſtle of St. John was admitted into none before the ſixteenth century [a]. It ſeems that the opinions of the orthodox and heterodox were chiefly confined to their polemical writings; and that the antient tranſcribers, whoſe profeſſion was to copy and not to criticiſe, were as indifferent to the diſputes of the learned, as a printer of the New Teſtament in the eighteenth century.

I readily ſubſcribe therefore to the rule which is given by Wetſtein, in the ſecond volume of his New Teſtament, p. 864. inter duas variantes lectiones ea quæ magis

[z] In the chapter on the Conjectura Theologica, an example will be given in which Jerom eraſed εικη, Matth. v. 22. in ſupport of his ſyſtem of morality 7.

magis orthodoxa videtur (that is, as he himſelf explains it, quæ neutri parti favet, et ſenſum fundit, qui et reliquis ſcripturæ locis congruens eſt, et ab omnibus Chriſtianis admittitur) non eſt protinus alteri præferenda, and recommend my reader to conſult the paſſage in the original: but when he goes a ſtep further, and adds quin in dubia re hanc (minus orthodoxam) illi præferendam eſſe judico, I am obliged to withhold my aſſent, as the two firſt arguments, which he has alleged in ſupport of that opinion, appear to me to be neither convincing, nor deſerving a place among the laws of criticiſm [*].

But let us ſuppoſe the caſe of two different readings, one of which is not only leſs orthodox than the other, but heterodox in ſuch a ſenſe of the word, as to be repugnant not only to our own ſyſtem of Theology, but to the certain doctrines of the Bible. Here Wetſtein is of opinion that the heterodox reading muſt at all events be rejected, ſaying, lectionem minus orthodoxam intelligo non manifeſte erroneam quidem illam et hæreticam, quis enim talem probaret? Now we are bound in candour to acknowledge, that this rule ſavours rather of the partial advocate for religion, than the cool unbiaſſed ſearcher of the truth. If in arguing with a Sceptic on the authenticity of ſome particular reading, we contended that the other was ſpurious, becauſe it contradicted another paſſage in the Bible, he would naturally anſwer, 'Inſtead of argument, you endeavour to convince me by aſſuming an hypotheſis without demonſtration, and attempt to deſtroy my chain of reaſoning, by the ſingle authority of a dogmatical poſition.' We cannot allege the divinity of the New Teſtament, before we have proved it; and if in a critical inquiry into the authenticity of the text, we take it for granted, a priori, we either argue in a circle, or beg the queſtion. Even if we preſuppoſe the divine origin of Chriſtianity, the rule is very uncertain; for a man may be thoroughly perſuaded of the truth of the Chriſtian religion, and yet doubt of the authenticity of the epiſtle

of St. Jude, and the book of Revelation. If he found a paſſage therefore in either of theſe writings, which contradicted the other parts of the New Teſtament, inſtead of pronouncing the paſſage to be ſpurious, he would uſe it as an argument againſt the authenticity of that particular book in which it was contained [10]. For inſtance, ſhould the account of ſeven ſpirits in the firſt chapter of the Revelation, which are ranked immediately after the Deity and before Chriſt himſelf, appear diſcordant to the known writings of St. John, the natural inference would be, not that the paſſage is ſpurious, which we have no reaſon to ſuſpect, but that the author of the book itſelf was not St. John the Apoſtle [11].

I will therefore new-model the rule of Wetſtein in the following manner.

1. A reading contradictory to a doctrine, which the ſame Apoſtle has delivered in another paſſage, is to be regarded as ſpurious, becauſe contradictions are improbable in an accurate writer, and impoſſible in one who is divinely inſpired.

2. A reading, that contains heretical terms and doctrines of a later age, is to be conſidered as a forgery; of which the interpolation after Mark xvi. 14. mentioned in this ſection, is an inſtance.

SECT. XIII.

General rules for deciding on the Various Readings.

THE evidence, by which we are directed in judging of Various Readings, is either internal or external; that is, we either inquire into the different ſources of error which have been examined in the preceding ſections, the connexion of the paſſage, their clearneſs or obſcurity, and the probability or improbability of their having been uſed by the author: or we appeal to the authority of teſtimonies, which conſiſt in the antient Greek manuſcripts, the ſtill more antient verſions, and the

the writings of the early fathers, who have quoted from the New Teſtament. As the queſtion to be examined relates to a matter of fact, whether a particular word or phraſe was written by an Apoſtle or not, the external evidence is the moſt important; but as the witneſſes which conſtitute this external evidence, namely manuſcripts, verſions, and eccleſiaſtical writers in the early ages of Chriſtianity, very frequently contradict each other, the validity of their reſpective teſtimonies muſt be determined by rules which are derived from internal probability. The greateſt part of theſe have been already conſidered under their reſpective heads, it remains therefore only to add the following general obſervations.'

1. As various circumſtances might contribute to propagate very widely a falſe reading, we are not immediately to infer that a reading is genuine, becauſe it has the greateſt number of teſtimonies in its favour. It is poſſible, and I believe more than once the caſe in the New Teſtament, that the true reading is to be found in only a ſingle manuſcript. A very probable inſtance is John vii. 49. where for επικαταρατοι, the Codex Reuchlini alone [a] has επαρατοι. ΕΠΑΡΑΤΟΣ, according to Suidas, Vol. I. p. 788. ſignifies, 1. the ſame as επικαταρατος, 2. επαγωγος, i. e. as Suidas explains it, p. 783. 'ſeduced,' or 'ſeducing.' In this latter ſenſe it is derived from επαρας, which Suidas explains as ſynonymous to πεισας, and gives examples in ſupport of that meaning [2]. Επαρατοι, in the ſenſe either of ſeduced, or ſeducing, is much better adapted to the paſſage in St. John than επικαταρατοι accurſed; its being an unuſual word, and perhaps unknown to many of the tranſcribers, is an argument in favour of its authenticity; and as it is in one ſenſe ſynonymous to the common reading, a copyiſt might be eaſily led, either by deſign or

[a] Since the publication of the third edition of this Introduction in 1777, επαρατοι has been found by Profeſſor Birch not only in the Fragmentum Borgianum, but alſo in the celebrated Codex Vaticanus. See the Orient. Bibl. Vol. XXIII. p. 751 [1].

or by overſight, to ſubſtitute that which was moſt generally known. The objection which might be made to ειπαρατοι, on the ſuppoſition of its being a critical conjecture, or an intended improvement on the text, is removed by the circumſtance that this reading is found in the paſſage as quoted by Origen, Cyril, and Chryſoſtom: it muſt therefore have been the common reading of the oldeſt manuſcripts, though by time it has grown into diſuſe. In the ſame manner εκ μελους, 1 Cor. xii. 27. found only in the Codex Claromontanus, καυχησωμαι xiii. 3. only in the Codex Alexandrinus [3], though it ſtood in many Greek manuſcripts in the time of Jerom, and ηλει, Mark xv. 34. in the Codex Cantabrigienſis alone [4], are probably the true readings. But in theſe, and other ſimilar caſes, where more deference is paid to the authority of a ſingle manuſcript, than to that of united evidence, the reading muſt have very ſtrong marks of authenticity in itſelf; nor muſt we forget to take into the account the probability of its being either a miſtake, or a correction of the copyiſt. It is likewiſe poſſible that the true reading of a paſſage may no longer be extant in any of our manuſcripts, in which caſe we have no other refuge than critical conjecture, which will be examined at large in a ſubſequent chapter.

2. When all other grounds of deciſion are wanting, or, cæteris paribus, as Wetſtein expreſſes it, we muſt be guided by the majority of manuſcripts. If the majority be great, the probability increaſes in proportion; but if forty manuſcripts have one reading, and thirty another, or if the numbers approach ſtill nearer to equality, the difference is too ſmall to warrant a deciſion, and we are left in a ſtate of uncertainty. But in the application of this rule, the words cæteris paribus muſt never be forgotten; for if thirty antient manuſcripts are in favour of one reading, and forty modern manuſcripts in favour of another, we cannot ſay, cætera paria, becauſe the authority of the antient, though leſs numerous teſtimonies, is greater than that of the modern. In general the application of this rule requires great caution, and it frequently

quently leads to no abſolute deciſion. It is a matter of great doubt, John v. 2. whether Ηηθεσθα, or the very antient reading Βηζαθα [5], is to be preferred. 1 Cor. xi. 17. it is very uncertain whether παραγγελλων ουκ επαινω, or παραγγελλω ουκ επαινων, is the true reading; and 1 Cor. xv. 20. equally uncertain whether εγενετο is genuine or not [6]. In examples like theſe, it is conſiſtent with modeſty to acknowledge our ignorance, and where powerful arguments may be advanced on both ſides, to leave the queſtion undetermined.

3. An accurate manuſcript is of courſe to be preferred to one that is negligently written: two manuſcripts, one of which is copied from the other, can be admitted only as a ſingle evidence, but if a word is faded in the more antient, it may be ſupplied from the more modern. Manuſcripts, which, though not immediately copied from each other, have a great uniformity in their readings, ſeem to be the produce of the ſame country, and to have as it were the uſual readings of that country. A ſet of manuſcripts of this kind is to be conſidered as the ſame edition, in which it is of no importance, in reſpect to the authenticity of a reading, whether five hundred or five thouſand copies be taken; numbers alone therefore decide nothing in the preſent inſtance [7].

4. Cæteris paribus, an antient evidence is to be preferred to one that is more modern. From a manuſcript of the ſixth century, twenty or thirty copies may have been taken between that period and the fourteenth century, but were we in poſſeſſion of theſe twenty or thirty copies, their united evidence would not be greater than that of the ſingle manuſcript from which they were tranſcribed. It is eaſy to ſee therefore, that a ſingle manuſcript of the ſixth century is of more value to a critic, than a very great number of manuſcripts of the thirteenth or fourteenth century. What then would be the value of a manuſcript written in the third century, or if poſſible in the ſecond, for the firſt is out of the queſtion! I have ſaid, cæteris paribus the more ancient manuſcript is to be preferred, becauſe ſome of the oldeſt

Greek manuſcripts have been expoſed to the ſuſpicion of having been interpolated from the Latin verſion. If this were true, their value would be much diminiſhed, but the more I inveſtigate the ſubject, the more I am perſuaded that the charge is ungrounded.

A verſion made in the ninth, or in the fourth century, provided we have a genuine copy, may be regarded as the repreſentative of a manuſcript of the ninth, or fourth century, and probably of one of the moſt accurate. Now we have no manuſcript that can be referred to a period prior to the ſixth century, and the ineſtimable treaſures of the firſt four centuries are irrecoverably loſt. But their place is ſupplied by antient verſions made during thoſe centuries, whence we may diſcover the readings of the old Greek manuſcripts from which they were taken, and alſo by the quotations of eccleſiaſtical writers who lived in thoſe ages, except in caſes where we have reaſon to ſuppoſe that theſe quotations have been altered by tranſcribers according to the reading of modern manuſcripts.

5. But the moſt modern manuſcripts, even thoſe written immediately before the invention of printing, are not to be diſregarded: for a manuſcript written four or five hundred years prior to that diſcovery, is of leſs value than a faithful tranſcript taken in that age from a manuſcript of the ſixth or ſeventh century.

6. If a learned tranſcriber made uſe of ſeveral manuſcripts as the baſis of his copy, and ſelected thoſe readings which appeared to him the beſt, his tranſcript is called a Codex Criticus, or Codex Eclecticus. A manuſcript of this kind may contain a greater number of true readings than a common manuſcript, but the former, conſidered as evidence, is of leſs weight than the latter; for, the examination of a reading being an inquiry into a matter of fact, the rule is the ſame here as in a court of juſtice, in which a witneſs, who ſimply relates what he has ſeen or heard, is preferred to him who merely delivers his opinion. Grieſbach, in his Symbolæ,

p. ccii.

p. ccii. has deſcribed a very remarkable Codex Eclecticus, viz. Bodleianus 24[8].

7. A manuſcript, in which a copyiſt has obtruded his own conjectures on the text, or copied from one in which critical alterations had been made, is of no value conſidered as evidence for a reading, becauſe it is impoſſible to determine what is conjecture, and what is a copy of the original: but conſidered as a collection of critical conjectures, it is of value, and to be placed on a level with Bowyer's learned work. This rule I deliver only as theoretical, to be put in practice when opportunity offers, as I recollect no manuſcript of the New Teſtament to which it is applicable. If a copy had been taken from the Codex Vindobon. 34. it would probably have become a manuſcript of this deſcription.

8. Printed editions are ſo far only to be admitted in evidence, as they are immediately taken from manuſcripts. Properly ſpeaking, we have only two ſuch editions, that of Complutum, and that of Eraſmus, which occupy the ſame rank as a modern Codex Criticus. From theſe two our preſent editions are derived, which afford therefore no additional evidence, being only a repetition of foregoing teſtimony; they are then only ſeparate evidence, when they depart from theſe originals in favour of ſome antient manuſcript. This will be ſhewn more fully in the Hiſtory of the Editions of the New Teſtament: at preſent the reader may conſult the preface to the ſecond volume of Grieſbach's New Teſtament, p. 13—30.

No art has contributed to the rapid propagation of error, as well as of truth, in an higher degree, than the art of printing. A miſtake committed by a copyiſt was confined to a ſingle manuſcript, but the errors, of which the firſt editors of the New Teſtament were guilty, were transferred at once to a thouſand copies diſperſed in every part of Europe, and this number was ſoon augmented to an hundred thouſand by means of the ſubſequent editions, to which they ſerved as models. It is abſurd therefore to contend that we ſhould abide by our printed text;

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for this is to aſſert that no reading can be genuine, which was not preferred by Eraſmus or the Spaniſh editors at the beginning of the ſixteenth century, and in the infancy of criticiſm, when it is known that Eraſmus was guilty of unpardonable careleſſneſs and precipitation in his edition of the New Teſtament. But this aſſertion can proceed from no one who is not entirely deſtitute of learning, or to ſpeak in the language of the apocalypſe, who has not the ſeal of ignorance on his forehead.

9. As the terms great and ſmall are only relative, in applying them to the number of manuſcripts alleged in ſupport of a reading, we muſt not forget to take into the account how many have been actually collated: for a number that is great in reſpect to the epiſtles, may be ſmall with regard to the Goſpels, almoſt twice as many manuſcripts of the latter having been collated as the former. Seven manuſcripts of the Revelation is a great number, the ſame number of the epiſtles is ſmall, and of the Goſpels very inconſiderable: the whole number therefore in each muſt be counted before we can draw a concluſion.

10. When only a few manuſcripts have a reading that might eaſily ariſe from an overſight of the copyiſt, it is of no importance, and may generally be conſidered as an error.

11. In comparing two different readings, we muſt always examine which of the two could moſt eaſily ariſe from a miſtake or correction of the tranſcriber; readings of this kind being generally ſpurious, whereas thoſe which give occaſion to the miſtake or correction are commonly genuine. Of the following different readings, Acts xx. 28. θεϖ, κυριϖ, χριϛϖ, κυριϖ θεϖ, θεϖ και κυριϖ, κυριϖ και θεϖ, the firſt is probably the true reading, and all the others are to be conſidered as corrections or ſcholia, becauſe θεϖ might eaſily give occaſion to any of theſe, whereas none could ſo eaſily give occaſion to θεϖ. If St. Luke wrote θεϖ, the origin of κυριϖ and χριϛϖ may be explained either as corrections of the text, or as marginal notes, becauſe

becauſe 'the blood of God' is a very extraordinary expreſſion; but if he had written κυριε, it is inconceivable how any one ſhould alter it into θεε, and on this latter ſuppoſition the great number of different readings is inexplicable. It ſeems as if different tranſcribers had found a difficulty in the paſſage, and that each corrected according to his own judgement[9]. Another inſtance to which the rule may be applied is Matth. xxiii. 25. to the readings ακρασιας, ακαθαρσιας, αδικιας[10].

12. The foregoing rule may be moſt advantageouſly applied to paſſages where there are three, four, or ſtill more different readings, one of which has a kind of central poſition, from which all the others might naturally flow[11]. As examples of this kind have been given in the ninth ſection, I will add only one taken from Luke xxiv. 17. and arrange the readings in the following order, that the original reading may be the more conſpicuous.

περιπατουντες σκυθρωποι
περιπατουντες και εστε σκυθρωποι
περιπατουντες και εστησαν σκυθρωποι.

All three afford an adequate ſenſe; the firſt is the reading of the Codex Cantabrigienſis, the ſecond that of our common editions, the third is found in the Codex Stephani η, was approved by Beza, and has been ſince diſcovered in the Coptic verſion[12]. Now the common reading και εστε occupies the middle rank, and might eaſily give birth to the firſt and third reading. The common conſtruction τινες οι λογοι τουτοι ους αντιβαλλετε προς αλληλους, και εστε σκυθρωποι, is not the moſt elegant; ſome of the tranſcribers therefore inſtead of εστε wrote εστησαν, a correction which really improves the paſſage, but which would hardly have taken place if no εστε had ſtood in the original; while others, with the ſame view of improving the paſſage, omitted και εστε, to which they could have had no temptation, if και εστησαν had been the original reading. Hence we may reaſonably conclude that the middle reading is the genuine, and the two others corrections. I will add the following examples, to which the reader may

may himſelf apply the foregoing rule. Matth. ix. 18. αρχων εις ελθων, αρχων τις ελθων, αρχων εισελθων, αρχων προσελθων, and αρχων προσηλθεν.—Mark i. 16. αυτε τε Σιμωνος, τε Σιμωνος, αυτε.—Luke xxiii. 42. οταν ελθης εν τη βασιλεια σε, οταν ελθης εις την βασιλειαν σε, εν τη βασιλεια σε, εν τη ημερα της ελευσεως σε.—Luke xxiv. 17. ſee my Hiſtory of the Reſurrection [13]. Acts v. 24.—v. 36. προσεκλιθη, προσεκληθη, προσεκολληθη.

The above-mentioned arrangement of various readings may ſometimes give riſe to a probable conjecture, for inſtance, we find Rom. vii. 25.

ευχαριστω τω θεω
and η χαρις τω θεω.

It may be aſked whether the original reading were ευ, χαρις τω θεω.

13. If for a paſſage, that is not abſolutely neceſſary to the conſtruction, various readings are found that differ materially from each other, we have reaſon to ſuſpect its authenticity, and that all the readings are interpolations of tranſcribers, who have attempted by different methods to ſupply the ſeeming deficiency of the original. Acts v. 41. we find in eleven of the beſt manuſcripts υπερ τε ονοματος without any further addition, a phraſe which ſignifies 'for the name's ſake,' that is, in the idiom of the Rabbins, 'for God's ſake.' But after ονοματος is added in our printed editions αυτε, and in the manuſcripts we find not leſs than ſix different additions. 1. Ιησε. 2. τε Ιησε. 3. Ιησε Χριστε. 4. τε Χριστε. 5. τε Κυριε Ιησε. 6. τε Κυριε. Here it muſt be obvious to every one that theſe different readings are interpolations of different tranſcribers. Rom. i. 32. the reading of our printed text, which in my opinion admits a ſatisfactory explanation, appeared even to Locke to be unintelligible: tranſcribers therefore, to reſcue the paſſage from obſcurity, have inſerted after επιγνοντες in the Vulgate non intellexerunt, in the Codex Claromontanus and Codex Sangermanenſis ουκ εγνωσαν, and in the Codex Amandi ε συνηκαν. Now theſe manuſcripts are of good authority, but their evi-

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dence is here contradictory. But this rule muſt not be carried to the extreme, nor is a ſingle variation ſufficient to juſtify our ſuſpicion of a word or phraſe, though its omiſſion affects not the ſenſe, or even though the conſtruction would be improved by its abſence: for in a book, that has been ſo frequently tranſcribed as the New Teſtament, miſtakes were unavoidable, and therefore a ſingle deviation alone can lead to no immediate concluſion.

14. An interpolation is ſometimes betrayed by the circumſtance of its being delivered in the language of a later church. In the time of the Apoſtles the word Chriſt was never uſed as the proper name of a perſon, but as an epithet expreſſive of the miniſtry of Jeſus, and was frequently applied as ſynonymous to 'Son of God.' The expreſſion therefore 'Chriſt is the Son of God,' Acts viii. 37. is a kind of tautology, and is almoſt as abſurd as to ſay Chriſt is the Meſſiah, that is, the anointed is the anointed. But the word being uſed in later ages as a proper name, this impropriety was not perceived by the perſon who obtruded the paſſage on the text.

15. If one or more words, that may be conſidered as an addition to a paſſage, are found only in manuſcripts, but in none of the moſt antient verſions, nor in the quotations of the early fathers, we have reaſon to ſuſpect an interpolation. Acts viii. 39. πνευμα [αγιον επεπεσεν επι τον ευνυχον, αγγελος δε] Κυριε ηρπασε τον Φιλιππον, is an inſtance of this kind, where the words between the crotchets are probably ſpurious.

Though readings which convey no meaning whatever are at all times to be aſcribed to the negligence of tranſcribers, yet the obſcurity or ſingularity of a word is not ſufficient foundation to reject it. On the contrary, when of two different readings the one is difficult and unuſual, the other eaſy and common, we may always ſuſpect the authenticity of the latter.

17. Beſide the rules which are applicable to the New Teſtament in general, there are others which muſt be

applied to each book in particular, being derived either from the peculiarities of the ſtyle of their reſpective authors, or from accidental circumſtances, that have attended the preſervation and tranſcription of the books themſelves. I have obſerved in a preceding ſection, that in criticiſing the text of a claſſic writer, who attends to propriety and elegance of language, the principles by which we muſt direct our judgement, are often the reverſe of thoſe that are proper, when we inveſtigate the authenticity of a reading in an author, who is regardleſs of his ſtyle, and not maſter of the language in which he wrote. We cannot judge of the flights of genius as of creeping proſe, or of a conſtruction that is contracted and nervous, as of one that is diffuſe and weak. Horace and Ovid, Tacitus and Cicero, Cicero and Pliny, muſt be criticiſed by rules that are totally diſtinct from each other. Their peculiarities extend even to grammatical conſtructions; for in the language of Cicero haud ſcio an is in that of Pliny haud ſcio an non, and vice verſa: in reading therefore a manuſcript of one of theſe authors, and deciding on the authenticity of a paſſage, whether non has been improperly added, or improperly omitted by the copyiſt, we muſt be guided by the known practice of the author. In the ſame manner, to determine whether ευθυς and ευθεως, which are ſo frequently found in the Goſpel of St. Mark, are to be aſcribed to the author, or to a tranſcriber, we need only inquire into the general manner of St. Mark's writing, which abounding on the whole with ſuperfluous expreſſions leads of courſe to a deciſion in favour of the former. Οταν αναστωσι, Mark xii. 23. which, as being an actual pleonaſm, and for that reaſon omitted in ſome of the beſt manuſcripts, I ſhould make no ſcruple to condemn as ſpurious, if it were in the epiſtles of St. Paul, is not therefore to be rejected from the Goſpel of St. Mark. In the epiſtle to the Hebrews we are not always juſtified in correcting even a manifeſt error, becauſe it may proceed not from a tranſcriber, but the tranſlator: an inſtance of this kind is found, ch. xii. 15. where the tranſla-

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tor has uſed ενοχλη for εν χολη, the reading of the Septuagint. In tranſlating from the original Hebrew, he probably referred to the Septuagint [14], where he found ENXOΛH, which he might eaſily miſtake for ENOXΛH, as the meaning of this word is admirably ſuited to the paſſage; and as the concurrence of all the manuſcripts confirms the common reading, I preſume not to hazard a critical conjecture. It was the cuſtom of St. John to repeat the words of the preceding clauſe: the reading therefore και εσμεν, 1 John iii. 1. which is found in many manuſcripts and verſions after κληθωμεν, though not in our printed editions, is probably genuine.

Laſtly, accidental circumſtances, that have attended the preſervation of the ſeveral books of the New Teſtament, muſt be taken into the account, as much greater latitude may be given to critical conjecture in works, that have been corrupted or negligently copied, than in thoſe of which we have faithful tranſcripts. No book of the New Teſtament has ſuffered in this reſpect ſo much as the Goſpel of St. Luke, and none therefore requires in a higher degree the aid of critical conjecture. Cauſes unknown to us muſt have had peculiar influence on this Goſpel, which has been more vitiated by antient copyiſts, than the other production of this Evangeliſt, the Acts of the Apoſtles; though the latter has been more corrupted by modern editors, who have inſerted in the text interpolations unwarranted by the authority of a ſingle manuſcript [15].

INTRODUCTION

TO THE

NEW TESTAMENT.

BY

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TRANSLATED FROM

THE FOURTH EDITION OF THE GERMAN,

AND

CONSIDERABLY AUGMENTED WITH NOTES, EXPLANATORY AND SUPPLEMENTAL.

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VOL. I. PART II.

CONTAINING THE TRANSLATOR'S NOTES TO THE FIRST VOLUME.

NOTES.

CHAPTER I.

Title to the writings of the New Covenant.

PAGE 1.

1. PROBABLY in the ſecond century, for the word Teſtamentum was uſed in that ſenſe by the Latin Chriſtians before the expiration of that period, as appears from Tertullianus adv. Marcionem, Lib. IV. c. 1. But the firſt inſtance where καινη διαθηκη actually occurs in the ſenſe of 'Writings of the New Covenant' is in Origenes περι αρχων, Lib. IV. c. 1. (Tom. I. p. 156. ed. Benedict.) for though Clement of Alexandria (Stromat. Lib. II. Tom. I. p. 444. ed. Potter) uſes the expreſſion καινη διαθηκη, it appears from the context that he underſtood it in the ſenſe of covenant, not the writings which contain that covenant.

PAGE 2.

2. This work of our author is written German, and has the following title, Michaelis Erklärung des Briefs an die Hebräer. Tom. I. 1780. Tom. II. 1786. 2d. ed. He means probably to refer to his note on ch. vii. 22. where he explains διαθηκη by covenant, and gives the ſame reaſon why it cannot ſignify teſtament.

3. But if the old Latin tranſlator underſtood διαθηκη in the ſenſe of covenant or bond, why did he uſe teſtamentum, and not rather fœdus or pactum; and is it not extraordinary, when a word admits of two ſenſes, that a tranſlator ſhould adopt the term which conveys the former

mer ſenſe, if he intended to expreſs the latter? It appears from this very circumſtance that the old Latin tranſlator actually miſtook the meaning of διαθηκη, and rendered it by a word, which, though it correſponds to the Greek in one ſenſe, is an improper tranſlation of διαθηκη, at leaſt in the Old Teſtament. This is confirmed by the authority of Jerom himſelf: for when he corrected the old Latin verſion, or rather verſions, and publiſhed a new edition, he altered teſtamentum in the Old Teſtament to either fœdus or pactum. See Sabatier Biblia Sacra, Tom. I. p. 33. where the old Latin verſion and Jerom's corrected text, or as it is commonly called, the Vulgate, are printed in parallel columns. On the other hand, the learned father acknowledges in his commentary on Mal. ch. 2. that teſtamentum, as uſed in the old Latin verſion, muſt be underſtood in moſt places to ſignify a covenant; but if it gradually acquired this and other ſenſes in church Latin, no argument can be derived from this circumſtance, that its introduction was not founded on error.

In fact, when our author applies the appellation of a "harſh Greciſm" (for *this*, and no other is the term, which he has uſed) to the tranſlation of διαθηκη by teſtamentum, even where διαθηκη muſt ſignify a covenant, he does nothing more than uſe a learned expreſſion, which, when put into plain Engliſh, ſignifies a "great miſtake." This will appear more clearly, if we take a caſe in the Engliſh language. The Latin word "vir" may be tranſlated into Engliſh either by "man" or by "ſpouſe," according as the context requires; in the ſame manner as διαθηκη which ſignifies literally "diſpoſitio," (from διατιθημι diſpono) may ſignify either an arrangement intended to take place immediately (fœdus), or an arrangement intended to take place after one's death (teſtamentum). But if a ſchoolboy ſhould tranſlate "vir nobiliſſimus, M. T. Cicero" by "The moſt noble *ſpouſe* M. T. Cicero," the application of the term *harſh Latiniſm* to this tranſlation, would not prevent his maſter from ſaying, that it was an egregious blunder. Equally great

great was the miſtake, when μνησθησομαι της διαθηκης μου, Gen. ix. 15. words aſcribed to a Being incapable of death, were tranſlated by "memor ero *teſtamenti* mei:" nor will the uſe of the term *harſh Greciſm* be ſufficient to cover the miſtake. The Romans certainly never uſed "Teſtamentum" to denote a contract between two living parties: the word occurs frequently in the Roman law writings, and is always taken in the ſenſe of laſt will or teſtament. It is uſeleſs to make quotations from the old Latin verſion in behalf of the other meaning: for, when the queſtion is in agitation, whether the author of the old Latin verſion (whoſe innumerable barbariſms prove that he was not a Roman) rightly applied "Teſtamentum" in the tranſlation of *one* paſſage of the Septuagint, a ſimilar application of Teſtamentum, in an hundred other inſtances, by the ſame author, cannot be alleged in vindication of that paſſage, without a manifeſt politio principii. If a man is wrong in one inſtance, a repetition of the ſame miſtake, however frequent, will not ſet him right again. In ſhort, the tranſlation of διαθηκη by Teſtamentum, is only *one* among the many inſtances of error ariſing from bald tranſlation. Thus απο βαρεων ελεφαντινων, Pſ. xliv. 8. (xlv. 8. in the Hebrew) which is rightly tranſlated in the Vulgate "a domibus eburneis," and in our verſion "out of the ivory palaces," had been rendered by the old Latin tranſlator "a *gravibus* eburneis." He miſtook the ſubſtantive βαρις for the adjective βαρυς: and then he tranſlated literally, without conſidering whether he was producing ſenſe or nonſenſe, juſt as he did in regard to διαθηκη. Of this blunder "a *gravibus* eburneis," Jerom himſelf complains. Again at Gen. xv. 15. where the genuine Greek text is συ δε απελευση προς τους πατερας σου εν ειρηνη, ταφεις εν γηρα καλω, we find in the old Latin verſion "tu autem ibis ad patres tuos *nutritus* (inſtead of *ſepultas*) in ſenecta bona." Here is a confuſion of ταφεις and τραφεις: either the tranſlator himſelf miſtook the one for the other, or he uſed a manuſcript, in which the miſtake had been made to his hand. In either caſe,

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it is manifeſt that he tranſlated without much thought; or he would not have deſcribed a man as going to his fathers "*fattened* at a good old age." He has even adopted the reading υων inſtead of υιων at Pſ. xvi. 14. (xvii. 14. in the Hebrew), and has uſed *fuilla*, where he ought to have uſed *filius*.—We have no reaſon therefore to wonder, that he falſely tranſlated διαθηκη.

4. This is an overſight in our author: for the quotation which he produces is taken not from the Vulgate, but the old Italic. The diſtinction is of importance on the preſent occaſion, becauſe the very word, for which the quotation is made, is not uſed in this paſſage in the Vulgate. The miſtake however is eaſy to be explained, as in Sabatier's edition both texts are printed in the ſame page.

PAGE 3.

5. St. Paul, 2 Cor. iii. 16. uſes indeed the expreſſion καινη διαθηκη, but the term is there applied to the New Covenant, of which he was a miniſter, not to the writings of the Covenant. The ſame may be ſaid of the other paſſages in St. Paul's epiſtles, where καινη and νεα διαθηκη are uſed.

6. This is no contradiction to 2 Pet. iii. 16.

7. Whether thoſe epiſtles of St. Paul, which are now extant, are all that the Apoſtle ever wrote, is a queſtion which has frequently afforded matter of ſerious diſpute. Dr. Lardner, Vol. VI. p. 663—672. maintains the affirmative; but his arguments will be anſwered by our author in the particular introduction to St. Paul's epiſtles. N.B. whenever reference is made in theſe notes to the works of Dr. Lardner, is to be underſtood the complete edition of his works in eleven volumes octavo, publiſhed in 1788.

8. Dr. Benſon, in his Eſſay on Inſpiration, has an obſervation which implies the ſame diſtinction. See Bp. Watſon's Tracts, Vol. IV. p. 471.

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PAGE 4.

9. This remark preſuppoſes that the Goſpel of St. Matthew was written before the firſt epiſtle to the Corinthians, which is affirmed by Dr. Owen, but denied by Fabricius, Mill, Lardner, and Semler. Beſides, if St. Matthew wrote in the dialect of Paleſtine, as our author ſuppoſes, it would have been uſeleſs to have referred the Corinthians to a work written in a language, to which they were utter ſtrangers.

CHAPTER II.

SECT. I.

PAGE 4.

1. The preſent ſection is in the original preceded by that which follows in the tranſlation; but the reader will pardon this inverſion, becauſe the ſubject, which is diſcuſſed in this ſection, relating merely to the importance of the inquiry, it is rather a preface or introduction, than a part of the inquiry itſelf.

2. Our author makes here a proper diſtinction between two queſtions that are often confounded, viz. the divine origin of the Chriſtian doctrine, and the divine origin of the books which contain that doctrine. The diſtinction muſt appear important to our author, as he had himſelf fallen into the ſame error in the firſt edition, but has here corrected it.

3. The words here uſed in the German are gethan haben ſollen, which, according to the idiom of that language, ſignify only 'are ſaid to have performed.' It appeared therefore to our author a matter of doubt. See Lardner's Works, Vol. VII. p. 154.

PAGE 5.

4. I have here written גברוין not גברין as it ſtands in the original, becauſe though Chaldee nouns in ין are

are frequently written by apocope without the Tau, (Schaafs Opus Aramæum, p. 14. Michaelis Grammatica Chaldaica, p. 67.) yet in every Lexicon they are written with the Tau; it would therefore create confuſion in conſulting Buxtorf or Caſtel, if the word appeared under a different ſhape. And our author himſelf, in the chapter relating to the language of the New Teſtament, writes it not only with the Tau, but with the paragogic Aleph.

5. The explanation of δυναμις as a Chaldaiſm in the ſenſe of miracle, neceſſarily implies the three following conditions. 1. That the Chaldee word, to which reference is made, correſponds to the Greek in ſuch a manner, that in tranſlations the one is uſed as ſimilar to the other, for otherwiſe the two words have no connexion. 2. That the Chaldee word is uſed in a more extenſive meaning than the Greek word in claſſic authors. 3. That Jewiſh writers, accuſtomed to this extenſive meaning in Chaldee, uſed the corresponding Greek word in the ſame latitude. Now in the preſent inſtance the two firſt conditions fail entirely. 1. I have compared with the Septuagint all thoſe paſſages which Buxtorf in his Lexicon Chald. Rabbinicum has produced from the Chaldee paraphraſe, in which גבורת is uſed; but in not one of theſe inſtances is δυναμις uſed in the Greek verſion, though both Greek and Chaldee are tranſlations of the ſame Hebrew. I have likewiſe compared with the Greek Teſtament all the examples given in Caſtelli Lexicon Heptaglotton, where ܚܝܠܐ is uſed in the Syriac verſion; but in none of theſe inſtances is δυναμις to be ſo found in Greek. 2. The ſenſe of miracle is aſcribed to גבורת neither by Buxtorf nor Caſtel, and the elder Buxtorf devoted his whole life to the ſtudy of Rabbinical writings. The inference therefore of courſe falls to the ground, as far as it depends on theſe premiſſes. It might with more reaſon be termed a Syriaſm, for ܚܝܠܐ is uſed for σημεια and τερατα in the Syriac verſion of the Greek Teſtament. See Acts ii. 19. 22. 43. iv. 30. vii. 36. xv. 12. 2 Cor. xii. 12. But here again the firſt condition fails, for δυναμις is rendered by ܦܘܪܫܢܐ even

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in thoſe places where there is moſt reaſon to ſuppoſe that δυναμις ſignifies a miracle, ſuch as Mark vi. 5. a text on which our author grounds one of his principal arguments.

6. Our author here alludes to a work entitled Paraphraſis und Anmerkungen uber die Briefe Pauli an die Galater, Epheſer, &c. Gottingen 1769. The note contains nothing more than an explanation of δυναμις in the ſenſe here given, which he grounds on the following texts, Matth. xiv. 2. Mark vi. 5. 1 Cor. ii. 4. Heb. ii. 4.

PAGE 8.

7. It was neceſſary to retain in the tranſlation the German title, becauſe it has acquired the force of a proper name, in the ſame manner as Herbelot Bibliotheque Orientale. It is a periodical publication of our author, begun in 1771, and concluded in 1783, and conſiſts of twenty-three volumes, beſide the general Index. It was renewed in 1786, under the title Neue Orientaliſche Bibliothek, eight volumes have been publiſhed, and the work is ſtill continued. Its merits are too generally known to need any commendation. In the place, to which he refers, he gives a ſhort extract from Dr. Semler's Paraphraſe, but a tranſlation of it is here unneceſſary, as the Paraphraſe itſelf is written in Latin.

8. Dr. Semler, who died March 14th, 1791, was principal Profeſſor of Divinity in the Univerſity of Halle.

9. But as our author himſelf acknowledges that the concluſions which he has drawn in the preceding part of this ſection depend on the ſuppoſition that Dr. Semler's hypotheſis is ungrounded, a ſhort confutation of it would not have been improper even on the preſent occaſion, eſpecially as he has never given it in any part of his very numerous writings. This ſubject has lately very much engaged the attention of the learned, and thoſe who are acquainted with German literature will find

find the moſt information in Eichhorn's Allgemeine Bibliothek, Vol. II. p. 757. and Paulus Repertorium, Vol. I. p. 266. and Vol. II. p. 273.

10. The world is at length favoured with this long expected commentary of our learned author, which was lately publiſhed under the following title: Michaelis Anmerkungen zu ſeiner Ueberſetzung des Neuen Teſtaments, Vol. 3^d. Göttingen 1791, which volume contains his notes on the epiſtles to the Romans, Corinthians, Galatians, and Epheſians. As the work is written in German, and our author has in ſome reſpects altered his opinion ſince the publication of the laſt edition of his Introduction to the New Teſtament, I will ſubjoin a ſhort extract, becauſe every reader muſt be curious to know the ſentiments of ſo celebrated a writer, on ſo important a ſubject.

P. 266, 267. "With reſpect to the gifts enumerated 1 Cor. xii. 7—11. and there aſcribed to the operation of the Spirit, there are three different opinions. 1. That they were all, without exception, ſupernatural. This opinion, which is the moſt antient and moſt general, ſeems at firſt ſight to be the moſt probable, for it is ſaid, v. 11. all theſe worketh that one and the ſelf-ſame ſpirit. It is really difficult to give any other explanation, and yet on the other hand inconceivable how ſupernatural endowments could have been abuſed in the manner which we find deſcribed in the 14th. chapter. Beſides, other objections may be made to this opinion. 2. That ſome were natural, others ſupernatural; but here again occurs a difficulty, as they are all aſcribed to the ſame ſpirit. 3. That all theſe endowments were natural. This opinion ſeems to me to be improbable."

Having ſtated the difficulties attending the two firſt opinions, and objected to the laſt as improbable, he delivers, p. 268—271. his own ſentiments. He abides by the notion that certain ſupernatural endowments really exiſted in the firſt Chriſtian communities, but admits that the number of enthuſiaſts, who imagined themſelves poſſeſſed of the gifts of the Holy Ghoſt, was ſuperior to

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thoſe who had really theſe endowments. He then examines their abuſe in the Corinthian community, and endeavours to explain why St. Paul treated this abuſe with ſo much lenity. But as the queſtion in the preſent chapter of his Introduction to the N. T. relates only to the Gift of Tongues, I will confine the tranſlation of his Commentary to what he ſays on that ſubject.

P. 271, 272. "Still more extraordinary is the ridiculous diſorder which prevailed in the Corinthian community in the uſe of the Gift of Tongues: and it is wholly inconceivable how this could have happened, if all thoſe, who were able to ſpeak foreign languages, had received their knowledge from the immediate interpoſition of the Holy Ghoſt. For they uſed their talents in the moſt irrational manner, and merely through oſtentation, without the leaſt benefit either to themſelves or their hearers. They not only ſpake in languages, which no one of the community underſtood, but frequently when no interpreter was preſent to explain their meaning: and this was the caſe not with one, two, or three perſons only, though even this muſt appear extraordinary, but a very great number of ſpeakers in foreign languages, under the pretence of edification, though really with a view of exciting aſtoniſhment, harangued in this aſſembly: and as it appears that ſeveral ſpake at the ſame inſtant, the unavoidable conſequence was a general confuſion. Can we ſuppoſe then that perſons like theſe were under the influence of the Holy Spirit? They even expected that the whole aſſembly ſhould ſay Amen to prayers, which they were unable to comprehend, and, what is ſtill more, which the orators themſelves were frequently unable to explain. Are talents like theſe the gifts of the Holy Ghoſt?"

He then proceeds to enumerate the ſeveral inſtances where the gift of languages was communicated, refering to Acts ii. 4—24. x. 44—46. xii. 15—18. xv. 7—9. xix. 6. and adds, "I doubt not that in the Corinthian community likewiſe there were ſome perſons who had received this gift."

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Here are ſeveral circumſtances that are worthy of notice. Our author produces three opinions with reſpect to the gifts in general mentioned in the firſt epiſtle to the Corinthians, one of which muſt neceſſarily be adopted: but he rejects the laſt as improbable, without pointing out the improbability, and at the ſame time produces arguments to ſhew the improbability of the two firſt. With reſpect to the Gift of Tongues in particular, as it exiſted in the Corinthian community, and is deſcribed in the fourteenth chapter, he confeſſes that St. Paul cannot poſſibly allude to perſons who were under the influence of the Holy Spirit. As far therefore as relates to this epiſtle, it is the ſame as if no perſon in that community had received the power of ſpeaking languages by ſupernatural means, ſince he owns that the 14th. chapter applies not to any ſuch perſon. Nor does he ground his opinion, that ſome few of the Chriſtians of Corinth had really this talent, on the epiſtle itſelf, but gives it as a mere induction from the paſſages which he quotes from the Acts of the Apoſtles.

11. The character given by Lucian to the Chriſtians of Syria, in the place to which our author refers, is the following: ην τοινυν παρελθη τις εις αυτας γοης και τεχνιτης ανθρωπος, και πραγμασι χρησθαι δυναμενος, αυτικα μαλα πλουσιος εν βραχει εγενετο ιδιωταις ανθρωποις εγχανων. It ſeems therefore extraordinary that Lucian ſhould be produced as an evidence in their favour.

12. Æſculapius.

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13. In the note to this paſſage in Reitz's Lucian is the following remark: 'unde zelus Chriſtianorum in detegendis fraudibus et impoſturis pateſcit:' but the queſtion in our author's Introduction relates not to the incredulity of the Chriſtians in the heathen mythology, which the very name of Chriſtian neceſſarily implies, but to their caution in regard to the admiſſion of ſpurious writings as apoſtolical. Nor can this paſſage from Lucian's Alexander or Pſeudomantis, which is an account of

of the artifices practiſed by Alexander, the Caglioſtro of the ſecond century, be produced as a proof of Lucian's own opinion, for he relates merely as an hiſtorian what was ſaid and done by Alexander.

14. Acts xxviii. 30. εμεινε δε ο Παυλος διετιαν ολην εν ιδιῳ μισθωματι. The two years therefore were already elapſed when St. Luke finiſhed his hiſtory: how many more were elapſed it is difficult to determine with certainty. See Note 2. to chap. iii. § 3.

PAGE 10.

15. Other paſſages are ſometimes quoted from the epiſtles as referring to the prophecy of Chriſt; but ſome of them cannot poſſibly allude to the deſtruction of Jeruſalem, eſpecially 1 Theſſ. iv. 14—18. v. 1—4.

PAGE 12.

16. The expreſſion uſed by Titus to the Jews is very remarkable, τηρησω δε τον ναον υμιν και μη θελωσι. Joſephi Bell. Judaic. Lib. VI. cap. ii. §. 4.

17. To prevent miſtakes it is neceſſary to obſerve, that though our author quotes Dr. Leſs's Truth of the Chriſtian Religion, he means in fact his Hiſtory of Religion, both books having been formerly publiſhed under the ſame title. Dr. Leſs's evidence for the authenticity of the New Teſtament is contained in his Geſchichte der Religion, or Hiſtory of Religion, p. 485—634. of the 2d. ed. printed at Gottingen in 1786. It would be impoſſible to give an abridgement of it in theſe notes, as the author himſelf is very conciſe, but the whole deſerves to be tranſlated in a ſeparate work.

PAGE 13.

18. This ſingle view may be likewiſe had in the works of Dr. Lardner, Vol. V. p. 341—419.

SECT. II.

PAGE 14.

1. In the German original, Vol. XXXI. is an erratum for Vol. XXI.

2. Letter V. Vol. II. p. 349—351. of the 4to. edit.

PAGE 15.

3. The result of this inveſtigation is the following. From the epiſtle of Barnabas no inference can be deduced that he had read any part of the N. T. From the genuine epiſtle, as it is called, of Clement of Rome, it may be inferred that Clement had read the firſt epiſtle to the Corinthians. From the Shepherd of Hermas no inference whatſoever can be drawn. From the epiſtles of Ignatius it may be concluded that he had read St. Paul's epiſtle to the Epheſians, and that there exiſted in his time evangelical writings, though it cannot be ſhewn that he has quoted from them. From Polycarp's epiſtle to the Philippians it appears that he had heard of St. Paul's epiſtle to that community, and that he quotes a paſſage which is in the firſt epiſtle to the Corinthians, and another which is in the epiſtle to the Epheſians: but no poſitive concluſion can be drawn with reſpect to any other epiſtle, or any of the four Goſpels. Dr. Leſs himſelf obſerves, that this candid confeſſion muſt deprive the adverſaries of Chriſtianity of a really formidable objection, and make them more ready to admit ſuch arguments for the authenticity of the N. T. as are founded on truth. Leſs Geſchichte der Religion, p. 503—537. ed. 1786.

4. This objection made by the Orthodox to the Manichæans, which appears ſomewhat obſcure, may be explained by the two following paſſages from Beauſobre Hiſt. de Manichée et du Manicheiſme, Tom. I. p. 291. nos heretiques recevoient les quatre evangiles, and again, p. 296. ils nioient que les Evangiles ayant été ecrits par les auteurs dont ils portent les noms. For want of attention

tention to this accurate distinction of Beausobre, Mosheim, in his Commentary de rebus Christianorum ante Constantinum M. p. 749. has attempted to confute Beausobre, where no confutation was necessary.

PAGE 16.

5. See Lardner's Works, Vol. III. p. 495.

6. Luke xiii. 29. The objection which Faustus makes to St. Luke is found indeed in that chapter of Augustinus contra Faustum, to which our author refers; but the quotation, which immediately follows, is taken from the preceding chapter.

PAGE 17.

7. See Mosheim de rebus Christianorum ante Constantinum M. p. 746—750.

8. If Beausobre, Vol. I. p. 298., really expresses this opinion, which is however a matter of doubt, he directly contradicts what he had said in general terms, and without making any exception, p. 294. See above Note 4.

PAGE 18.

9. Though no inference can be drawn from this passage that Faustus admitted the authenticity of St. John's Gospel, because he might have used an argumentum ad hominem, yet to conclude from it, with our author, that he denied its authenticity, is equally ungrounded; and Faustus even supports on the silence of St. John his objection to the relation of St. Matthew.

PAGE 19.

10. Beausobre, who devoted a great part of his life to the study of Manicheism, is of a different opinion, for he says, On a de bonnes raisons de croire que Manes savoit la langue Grecque. See the reasons which he has alleged in his Histoire de Manichée et du Manicheisme, Tom. I. p. 95.

PAGE 20.

11. If we may credit the accounts of Eraſmus, Auguſtin himſelf was in the very ſame predicament, 'Auguſtinus Græce neſciit, aut, ſiquid attigit, non magnopere fuit uſui ad Græcorum commentarios evolvendos.' Eraſmi Epiſt. ad Eckium, Lib. II. Ep. 26. Tom. III. p. 98, ed. Baſileæ 1540, folio. [Indeed Auguſtin himſelf confeſſes that he knew little or nothing of Greek. "Ego quidem Græcæ linguæ perparum aſſecutus ſum et prope nihil," Auguſtinus contra Petilianum, Lib. II. cap. 33.]

12. This quotation is taken from Auguſtinus contra Fauſtum, Lib. XVII. cap. 1.

PAGE 21.

13. See Moſheim de rebus Chriſtian. ante Conſtant. M. p. 755—829, and Beauſobre Hiſt. de Manichée, Tom. I. p. 465.

14. Fauſtus, though he denied the authenticity of the four Goſpels, ſtill profeſſed himſelf a follower of Chriſt, and ſaid that he was indebted to Manes for his being a Chriſtian. 'Quare indeficientes ego præceptori meo refero gratias, qui me ſimiliter labantem retinuit ut eſſem odie Chriſtianus.'

Auguſtinus contra Fauſtum, Lib. XIX. cap. 5.

15. For an account of the Manichæan criticiſm of the Greek Teſtament, ſee Beauſobre Hiſt. de Manichée, Tom. I. p. 299—301.

PAGE 22.

16. Contra Fauſtum, Lib. XXXIII. cap. 6.

PAGE 23.

17. Namely, in the public diſpute, which he held at Caſcar in Meſopotamia with Archelaus, biſhop of that city. See the Acta diſputationis Archelai epiſcopi Meſopotamiæ cum Manete, ed. Zaccagni, Romæ 1698, 4to. See alſo on this ſubject Beauſobre Hiſt. de Manichée, Diſcours

Diſcours preliminaire, p. 5. and Liv. I. ch. 9, 10, 12, 13. compared with Moſheim de rebus Chriſtian. ante Conſtant. M. p. 729. A liſt of the writings compoſed by Manes may be ſeen in Lardner's Works, Vol. III. p. 430—437, but they are no longer extant, except a fragment of the Latin tranſlation of his Epiſtola fundamenti preſerved in the eſſay of Auguſtin againſt this epiſtle, and two Greek fragments printed in Fabricii Bibliotheca Græca, Tom. I. p. 281—285.

SECT. III.

PAGE 23.

1. Gregory of Nazianzus, a writer of the fourth century, as well as Euſebius, has made the very ſame diviſion of the books of the New Teſtament in an Iambic poem addreſſed to Seleucus (Gregorii Nazianzeni Opera, Tom. II. p. 194. ed. Colonienſis, 1680.)

Ουκ απασα βιβλος ασφαλης
Η σεμνον ονομα της γραφης κεκτημενη.
Εισιν γαρ, εισιν εσθ' οτε ψευδωνυμοι
Βιβλοι, τινες μεν εμμεσοι, και γειτονες
(Ως αν τις ειποι) των αληθειας λογων.

Even ſo early as the time of Origen, this triple diviſion took place, for ſpeaking of the book called Κηρυγμα Πετρε (Origenis Comment. in Joannem, Tom. XIV. in princip. Tom. 2. p. 211. ed. Huetii Colonienſis) he has the following obſervation, εξεταζοντες περι τε βιβλιε, ποτερον ποτε γνησιον εστιν, η νοθον, η μικτον, where μικτον correſponds to the αντιλεγομενον of Euſebius, and the εμμεσον of Gregory.

PAGE 24.

2. Euſebius has been frequently cenſured for having uſed αντιλεγομενα in a very indeterminate manner, ſometimes as oppoſed both to ομολογουμενα and νοθα, at other

times as comprehending the latter. Perhaps he cannot wholly be reſcued from the charge of inaccuracy: but if we reflect that the notions expreſſed by the words 'genuine' and 'ſpurious' reſemble two fixed points, and that conveyed by the term 'uncertain,' a moveable point that vibrates between them, it is no wonder if its relation varies in proportion as it approaches to, or recedes from the one or the other.

3. See Euſebii Hiſt. Eccleſ. Lib. III. cap. 39.

4. Our author has ſhewn great judgement in confining his general demonſtration to the ὁμολογούμενα, for, had he included the ἀντιλεγόμενα, his concluſions would have been vague and indeciſive. The force of his arguments, when applied to the firſt claſs, conſiſts in the following circumſtance, that when a book is ſhewn to have been univerſally received as genuine, it muſt have been acknowledged as ſuch by thoſe perſons or communities, to whom it was immediately addreſſed, on whoſe evidence the whole depends. But they are wholly inapplicable to the ſecond claſs, becauſe among thoſe who denied the authenticity of a book of the N. T. might be thoſe very perſons, whoſe teſtimony alone could determine the truth. The particular arguments for the authenticity of ἀντιλεγόμενα, will be given in the ſecond part. The reader will likewiſe obſerve the clearneſs and preciſion with which our author has arranged his ſeveral arguments in the following ſections of this chapter. Perhaps the general proof of the authenticity of the New Teſtament was never ſtated in a more forcible manner.

PAGE 28.

5. This is admirably diſplayed by Lardner, Vol. VII. p. 30—137.

PAGE 29.

6. See Lardner's Works, Vol. VII. p. 29.

7. Even the learned Origen was reſtrained with difficulty from ruſhing into an unneceſſary and voluntary martyrdom. See Euſebii Hiſt. Eccleſ. Lib. VI. cap. 2.

8. Our

8. Our author underſtands, with Grotius and Simon, by βάπτισμος ὑπερ νεκρων, 1 Cor. xv. 29. a vicarious baptiſm for the dead. Whether this vicarious baptiſm was practiſed in the firſt century and meant by the Apoſtle, it is difficult at preſent to determine, and Dr. Teller, one of the moſt ſenſible Expoſitors of the New Teſtament, candidly confeſſes, that he is unable to comprehend the meaning of the paſſage. This however is certain, that the cuſtom was not unknown in the fourth century, as appears from Chryſoſtom's fortieth Homily to the firſt epiſtle to the Corinthians: and in the ſame century it was not unuſual to defer Baptiſm till the approach of death, and if the patient died ſuddenly, to baptiſe even the deceaſed. See the eighteenth rule of the Council of Carthage, held A. D. 419. in the Codex Canonum eccleſiæ Africanæ, p. 340. ed. Juſtelli. Pariſiis, 1661, 4°.

SECT. IV.

PAGE 30.

1. The two following ſections form only one in the original German, which I have divided, becauſe the former part contains a ſtatement of the queſtions to be examined in the remaining ſections of this chapter, the latter part an examination of the firſt of theſe queſtions.

SECT. VI.

PAGE 32.

1. See Note 3. to Sect. 2. of this Chapter. The reaſon why our author has not quoted Clement will appear from the latter part of this ſection.

2. Not only the adverſaries, but alſo the friends of Chriſtianity have ſuſpected the authenticity of the writings aſcribed to the apoſtolic fathers, notwithſtanding the immenſe erudition beſtowed on them by Cotelier, Uſher, Pearſon, Le Clerc, and others at the end of the laſt, and

beginning of the preſent century. Lardner has clearly ſhewn that all the works of Clement are ſpurious, except his firſt epiſtle to the Corinthians; but even that is ſuſpected by our author, and Dr. Semler, who has made a more particular ſtudy of eccleſiaſtical hiſtory perhaps than any man that ever lived, doubts the authenticity of all the writings aſcribed to the apoſtolic fathers. See Semleri Hiſt. Eccleſ. ſelecta capita, Tom. I. p. 25. Commentarii Hiſtorici de antiquo Chriſtianorum ſtatu, Tom. I. p. 39, 40. and his Novæ Obſervationes quibus ſtudioſius illuſtrantur potiora capita hiſt. et rel. Chriſt. uſque ad Conſtantinum, p. 15, 24, 40. This at leaſt is certain, that paſſages are found in theſe writings, which from the nature of the ſubjects could not have exiſted in the firſt century, and if they prove not the whole to be ſpurious, they prove at leaſt, that theſe writings have been ſo interpolated, as to make it difficult to diſtinguiſh what is genuine from what is falſe.

3. The Works of Papias are no longer extant, and his evidence for the authenticity of certain books of the New Teſtament, viz. the Goſpels of St. Matthew and St. Mark, the firſt epiſtle of St. John, and the firſt epiſtle of St. Peter, depends on the relation of Euſebius, Hiſt. Eccleſ. Lib. III. cap. 39. Compare Lardner's Works, Vol. II. p. 106—115. with Semler's Novæ Obſervationes, p. 95.

4. See Fabricii Bibl. Græca, Tom. V. p. 51—67. Moſheim de rebus Chriſtian. ante Conſtantinum M. p. 322. Lardner's Works, Vol. II. p. 115—129. and Semler's Novæ Obſerv. p. 33, 34.

The frequent, though not conſtant difference between the quotations of Juſtin Martyr, taken from what he calls Απομνημονευματα των Αποστολων (for he has not mentioned either the four Goſpels in particular, or the names of the Evangeliſts, though he ſeldom quotes from a book of the Old Teſtament without naming the author) and thoſe paſſages of the Greek Teſtament, from which they are ſuppoſed to be taken, is a ſubject, that has long engaged the attention of the learned, and various hypotheſes have

have been forched, to account for ſo extraordinary a phænomenon. But none of them contribute in the leaſt to explain the difficulty, except that of Stroth, a very learned and ingenious German, whoſe eſſay on this ſubject is printed in the firſt volume of Eichhorn's Repertorium. Mr. Stroth contends, that Juſtin took not his quotations from the four Goſpels, but from the Goſpel according to the Hebrews, which was written in the dialect of Paleſtine, and was in general uſe among the Chriſtians of the Eaſt: of which Dr. Roſenmüller, in his Scholia in N. T. Tom. I. p. 4. ed. 3. ſays, Strothius vir celeberrimus haud contemnendis rationibus probat uſum eſſe Juſtinum eo, quod non tantum Nazaræis et Ebionæis, ſed et omnibus primæ ætatis Chriſtianis Palæſtinenſibus in uſu fuiſſe videtur, Evangelio ſecundum Hebræos. It is true, that if the force of theſe arguments be admitted (and they ſeem really convincing) we cannot produce Juſtin as an evidence for the four Goſpels, but on the other hand no inference can be deduced to their diſadvantage, ſince no man would conclude, that the Annals and Hiſtories aſcribed to Tacitus are ſpurious, becauſe Aulus Gellius has never quoted from his writings, though frequently from thoſe of Suetonius. In fact, the hypotheſis of Mr. Stroth is a real advantage to the New Teſtament, for if Juſtin really took his quotations from the four Goſpels, and the works of Juſtin be genuine, the Goſpels themſelves muſt have deſcended to us in a very corrupt ſtate: and it is ſurely more adviſeable to give up a ſingle evidence, when no injury ariſes from its loſs, than to retain it at the expence of the ſacred writings themſelves.

5. In the twelve volumes of the ſecond part of his Credibility of the Goſpel Hiſtory, Vol. II. III. IV. V. of the ed. of 1788, where the author, with immenſe labour and erudition, has produced the whole ſeries of evidence for the authenticity of the N. T. from the time of the apoſtolic fathers down to the middle of the ninth century.

6. In his Geſchichte der Religion, or Hiſtory of Religion,

ligion, p. 485—634. Dr. Leſs has cloſed his evidence with Origen, and indeed further teſtimony is unneceſſary, as that learned father has quoted from almoſt every part of the New Teſtament. It ſhould be particularly obſerved, that Dr. Leſs has made an accurate diſtinction between two queſtions that are often confounded:

Firſt, That of the Authenticity of the N. T. i. e. whether the books of the N. T. were written by the perſons to whom they are aſcribed. For this we have two kinds of evidence, external and internal. The external, which conſiſts of the teſtimonies of ancient writers, forms the ſubject of the preſent, and three following ſections: the internal is examined in the three laſt ſections of this chapter.

Second, That of the Credibility of the N. T. i. e. admitting Matthew, Mark, &c. to be the authors, the credit due to their accounts. The former is ſhewn by Dr. Leſs, in his Geſchichte der Religion, p. 485—634. the latter, p. 648—695.; alſo by Dr. Harwood, in his Introduction to the N. T. Vol. I. ch. i. ſect. 2. Dr. Lardner, though he has uſed the title 'Credibility,' has in the twelve volumes of the ſecond part produced chiefly the external evidence for the former of theſe queſtions. In the firſt part he has produced the evidence for the latter queſtion, as he has done alſo in his fifth and ſixth ſermons printed in Vol. X. ed. 1788.

PAGE 33.

7. Our author means perhaps, that it was not the practice of profane writers in that age to tranſcribe long paſſages: for ſimple quotations, or alluſions to the works of other authors, were very common in the firſt, and beginning of the ſecond century, as appears from the writings of the elder Pliny, Quintilian, Plutarch, &c. See Fabricii Biblioth. Lat. Tom. II. p. 209—239. 279—319. ed. Erneſti, and Fabricii Biblioth. Græca, Tom. IV. p. 374—392.

8. This omiſſion appears more formidable to our author than it really deſerves; for, if Clement quoted not

not St. Paul's first epistle to the Corinthians in writing on the subject of the Resurrection, the only inference that can be deduced, is that he had never seen it, not that the epistle at that time did not exist. If Clement's epistle be genuine, it must have been written within twenty or thirty years after St. Paul wrote his first epistle to the Corinthians, and long before the several parts of the New Testament were collected into a volume. It is probable, that many years elapsed before the particular epistles, which St. Paul had written to the different communities, were known to the Christians in general: each epistle alludes to circumstances of time and place, which were less intelligible, and less interesting to other communities, than to that to which it was immediately addressed; and as the Roman Christians had themselves received an epistle from St. Paul, they were perhaps less anxious to know what he had written to others. Besides, the primitive Christians were in general poor, notwithstanding Clement has been dignified with the title of Bishop and Pope; transcripts were attended with expence; the difficulty of communication in those ages infinitely greater than at present; and when we reflect that, though the modern art of printing facilitates the distribution of copies in the highest possible degree, yet many of the most valuable productions of Germany, not excepting those written in Latin, are hardly known in England, it is easy to conceive that Clement had never seen perhaps the greatest part of St. Paul's epistles. These remarks are not designed as arguments, that St. Paul's first epistle to the Corinthians was actually unknown to Clement, but merely to remove the apprehensions, which might arise, if the contrary were true.

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9. I have abridged the latter part of this section, as it is extremely tedious in the original, and contains nothing more than a repetition of our author's suspicions, that Clement's epistle is a forgery, which he grounds on no other argument, than the above-mentioned omission.

But this very circumſtance might be rather applied as an argument for its authenticity, at leaſt that it was not forged with a view of producing evidence for the antiquity of the New Teſtament, ſince in that caſe the alluſions would have been more circumſtantial. Dr. Lardner, who rejects the other writings of Clement, has very ably defended the authenticity of the epiſtle in queſtion, Vol. II. p. 22—29. Another argument, which has been hitherto overlooked, may be taken from the circumſtance, that only a ſingle manuſcript is extant of this epiſtle, for had it been forged in later ages with a view of anſwering ſome particular purpoſe, it is probable that care would have been taken to diſtribute a conſiderable number of copies.

10. The date of Wetſtein's edition of the two epiſtles of Clement, taken from a Syriac manuſcript, I have left unaltered, becauſe an edition of that year may be known to our author, though I have never heard of it. It appears however to be an erratum, for Wetſtein firſt publiſhed them at the end of his Greek Teſtament, in 1752, and again ſeparately in 1754; at all events the date is improperly choſen, ſince a work publiſhed in 1775 could not have been anſwered in 1753. See Walchii Bibliotheca Patriſtica, p. 212. Dr. Lardner's Diſſertation is printed in the laſt volume of his works, p. 197—225.

SECT. VII.

PAGE 35.

1. It is true that Dr. Lardner has taken little notice of thoſe, who are called heretics, in his Credibility of the Goſpel Hiſtory; but he has written a particular treatiſe on this ſubject, which was not publiſhed till 1780, after the death of the learned writer, and is perhaps for that reaſon unknown to our author. It is contained in the ninth volume of his works, p. 219—518.

PAGE 36.

2. For an account of Cerinthus ſee Euſebii Hiſt. Eccleſ. Lib. III. cap. 28. Moſheim de rebus Chriſt. ante Conſtant. M. p. 196—202. and Lardner's Works, Vol. IX. p. 319—330.

3. Tom. I. p. 113. ed. Petavii Coloniæ 1682.

4. Namely a part of the above-mentioned paſſage from Epiphanius, οσοι εν νομῳ δικαιουσθε της χαριτος εξεπεσατε is taken from Galat. v. 4. To do juſtice to this argument, we muſt recollect that the quotation is not made by Cerinthus, but by Epiphanius, who relates, that the Cerinthians rejected the authority of St. Paul, becauſe he preached the doctrine contained in this quoted paſſage. It follows therefore that the Cerinthians were acquainted with St. Paul's doctrine, not (from the relation of Epiphanius alone) that they had ſeen his epiſtle to the Galatians. Were any writings now extant of this ſhort-lived ſect, the queſtion might be determined with greater certainty.

5. If we may credit the accounts of Epiphanius, they adopted only a part of St. Matthew's Goſpel, Χρωνται γαρ τῳ κατα Ματθαιον ευαγγελιῳ απο μερους και ουχ ολῳ, Hæreſ. 28. cap. v. Tom. I. p. 113. ed. Colon.

6. Δεχονται μεν και αυτοι το κατα Ματθαιον ευαγγελιον, τουτῳ γαρ και αυτοι, ως και οι κατα Κηρινθον, χρωνται μονῳ, καλουσι δε αυτο κατα Εβραιους, Hær. 30. cap. iii. 3. Tom. I. p. 127. ed. Colon. And again, cap. 13. ἐν τῳ γαρ παρ' αυτοις ευαγγελιῳ κατα Ματθαιον ονομαζομενῳ ουχ ολῳ δε πληρεστατῳ αλλα νενοθευμενῳ και εκπεπηριασμενῳ, κ. τ. λ. Indeed to judge from the ſpecimen which Epiphanius has given in this chapter, the Ebionite Goſpel, according to the Hebrews, muſt have differed conſiderably from our canonical Goſpel of St. Matthew. It is from this Goſpel, according to the Hebrews, or, as it is ſometimes called, of the twelve Apoſtles, that Mr. Stroth contends that Juſtin Martyr has taken his quotations.

PAGE 37.

7. The paſſage which our author has produced from

from Epiphanius, to ſhew that the Ebionites were acquainted with St. Paul's epiſtles, ſeems to warrant no ſuch concluſion, and if it proves any thing, proves rather the authenticity of the Acts of the Apoſtles, becauſe Epiphanius relates that the Ebionites appealed to a declaration of St. Paul, which is recorded Acts xxi. 39. No man will deny that St. Paul's doctrine, with reſpect to the abolition of the Moſaic law, was known to the Ebionites, and that they refuſed on that account to acknowledge him as a divine Apoſtle: but to conclude from theſe premiſes that they had ſeen, or even heard of thoſe particular epiſtles which he wrote to the inhabitants of Aſia Minor, Greece, and Italy, is an inference which is hardly admiſſible. It is likewiſe a matter of doubt, whether the Ebionites, whoſe language was Syro-Chaldee, would have underſtood St. Paul's epiſtles, even if they had ſeen them. The paſſage in Euſebius, to which our author likewiſe refers, is more ſatisfactory.

PAGE 38.

8. See Moſheim de rebus Chriſt. ante Conſtantinum M. p. 401—410. and Lardner's Works, Vol. IX. p. 358—415.

9. See Millii Prolegomena, p. 35, 36. of the Oxford edition, ſect. 307—327. ed. Küſter.

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10. Epiphanius, in his 42d. hereſy, has produced a liſt of paſſages which he ſays had been wilfully corrupted by Marcion, and which, with the anſwers, take up not leſs than ſixty-two folio pages. But as the zealous father ungenerouſly aſcribed the worſt of motives to thoſe who differed from his opinion, it is at leaſt a matter of doubt whether the charge be grounded. Dr. Loeffler has written a learned diſſertation, entitled, Marcionem Pauli epiſtolas et Lucæ Evangelium adulteraſſe dubitatur. Trajecti ad Viadrum 1788.

SECT.

SECT. VIII.

PAGE 40.

1. The works of Celſus are no longer extant, and the only remaining fragments are thoſe detached quotations from his treatiſe entitled Αληθης λογος, which Origen has given in his eight books contra Celſum.

PAGE 41.

2. This is the common refuge of the antient fathers, who made no ſcruple, when preſſed by their adverſaries, to lay the charge to thoſe whom they branded with the title of heretic. But candour and impartiality oblige us to admit with great caution accuſations of this nature, as we have evidence on only one ſide of the queſtion, it having been formerly the policy of the ruling party to ſuppreſs the writings of their adverſaries. This ſubject will be more fully conſidered in the Chapter of Various Readings.

PAGE 42.

3. Our author means thoſe only which Porphyry wrote againſt the Chriſtian religion, ſome of his other works, ſuch as his Lives of Pythagoras, and Plotinus, &c. being ſtill extant. See Fabricii Bibl. Græca, Tom. IV. cap. xxxvii.

4. Without making ſo dear a ſacrifice, it is poſſible that this wiſh of our author may be one day gratified, for according to the accounts of Iſaac Voſſius, a manuſcript of the works of Porphyry is preſerved in the Medicean library at Florence, but kept ſo ſecret that no one is permitted to ſee it. Memini Salvium dixiſſe, ſpem ſibi factam talis libri, ſed pretio ingenti. Fuit hic peſtilentium ejuſmodi ſcriptorum percupidus: ita ſane multum laboravit ut compararet ſibi Porphyrii libros, quos ille quondam adverſus Chriſtianam pietatem evomuit, ubi ex Gerhardi Jo. Voſſii filio accepiſſet clanculum illos aſſervari hodie Florentiæ in bibliotheca Magni Ducis.

Ritmeieri Conringiana epiſtolica, p. 52.

It

It is at preſent however doubted, whether this report be not erroneous.

5. Of Küſter's edition, but p. 66. of the Oxford edit.

6. Vol. VIII. p. 207—219. of the ed. of 1788.

PAGE 43.

7. See the notes of Mill, Wetſtein, and Grieſbach, on Matth. xiii. 35. and Mark i. 2. with Grieſbach's Symbolæ Criticæ, p. 29, 60.

PAGE 44.

8. The objection of Porphyry affects not the authority of Daniel, becauſe it relates to a part which is acknowledged to be ſpurious, or at leaſt never to have exiſted in the Hebrew, and is for that reaſon ſeparated from the prophecy of Daniel in the modern editions of the Septuagint, and referred to the Apocrypha, though in the earlieſt editions, that of Complutum for inſtance, as well as in all the manuſcripts of the Greek Bible, the ſtory of Suſanna, with that of Bel and the Dragon, make a part of the book of Daniel.

9. Our author in this part of his Orient. Bibl. gives an account of the Greek verſion of Daniel according to the Seventy, (the common printed text being that of Theodotion) publiſhed at Rome in 1772, from a manuſcript in the poſſeſſion of Cardinal Chigi, which has likewiſe the ſtory of Suſanna, with that of Bel and the Dragon. But the latter is ſeparated from the reſt of the book by the following ſuperſcription, εκ προφητειας Αμβακουμ υιου Ιησου εκ της φυλης Λευι, whence our author conjectures that a ſimilar ſuperſcription ſtood originally before the ſtory of Suſanna, and appeals to the teſtimony of Origen, Apollinarius, and Jerom. He acknowledges, p. 24. that the objection of Porphyry, when confined to this ſtory, is grounded. See Gray's Key to the Old Teſtament and Apocrypha, p. 613—616. Thoſe who are acquainted with German literature will find the moſt complete information in Eichhorn's Allgemeine Bibliothek

thek der bibliſchen Literatur, or Univerſal Library of biblical Literature, Vol. II. p. 1—46.

10. Vol. VIII. p. 394—411. of the ed. 1788.

SECT. X.

PAGE 47.

1. Should it be ſtill objected that the epiſtles aſcribed to St. Paul might have been written neither by the Apoſtle, nor any other writer of the N. T., nor by different impoſtors, but by a ſingle impoſtor in a ſubſequent age, in which caſe the argument drawn from a ſimilarity of ſtyle would be obviated, we may anſwer, that this hypotheſis, though not attended with the ſame, is attended with other difficulties, which are not more eaſy to ſurmount. The epiſtles of St. Paul, if an impoſture, muſt have been forged long before the expiration of the ſecond century, for we need only appeal to the writings of Clement of Alexandria, Irenæus and Tertullian, to ſhew that they were univerſally known at that period from the eaſtern to the weſtern border of the Roman empire. But is it poſſible that epiſtles, pretended to be addreſſed by St. Paul to the inhabitants of Rome, Corinth, Philippi, Theſſalonica, and Epheſus, ſhould have been received in all thoſe cities as genuine, if invented after the death of the Apoſtle? Would the Romans, would the Corinthians, have admitted epiſtles firſt brought to light in the ſecond, and pretended to have been written in the firſt century, if they had never heard of any ſuch epiſtles having been ſent? But what impoſtor could have invented ſuch epiſtles as thoſe written to the Corinthians for inſtance? A Corinthian himſelf? This is a very improbable conjecture, for abuſes are deſcribed in them which do no honour to that city. But perhaps they were written by a ſtranger? Now no ſtranger to that city could have entered into that long and circumſtantial detail which appears throughout the whole. In fact, no epiſtles were ever written that are more ſtrongly authen-

ticated than thoſe of St. Paul. We doubt not the authenticity of the epiſtles aſcribed to Cicero and Pliny, yet theſe lay buried during whole ages in the times of monkiſh barbariſm, forgotten or unknown, till the invention of printing, and the revival of learning, called forth the half-legible manuſcripts from the hidden receſſes of unfrequented libraries, whereas thoſe written by St. Paul have been read in one uninterrupted ſeries, from the firſt to the preſent age. See alſo Paley's Horæ Paulinæ where the authenticity of St. Paul's epiſtles is defended on new and very ingenious principles.

PAGE 48.

2. See Dr. Harwood's ingenious Remarks on St. Paul as a writer, in his Introduction to the New Teſtament, Vol. I. ch. 5. ſect. 5. though Dr. Harwood aſcribes to St. Paul a much greater ſhare of profane literature than our author.

3. In the preface to his paraphraſe on St. Paul's epiſtles.

SECT. XI.

PAGE 49.

1. See Jortin's Remarks on Eccleſiaſtical Hiſtory, Vol. I. p. 28—30. 2d. ed.

PAGE 50.

2. Lardner's Works, Vol. I. p. 329. See alſo a ſhort theſis written by Profeſſor Vollborth de cauſis cur Joſephus cædem puerorum Bethlehemiticorum ſilentio præterierit, Gottingæ 1788.

3. This queſtion will be particularly examined in the Introduction to St Matthew's Goſpel. The controverſy between Williams and Velthuſen on this ſubject is well known to the learned.

PAGE 51.

4. Krebſii Obſervationes in Nov. Teſt. e Fl. Joſepho, Lipſiæ 1755, 8vo.

PAGE 53.

5. Like the viri conſulares in the Roman ſenate.

PAGE 54.

6. To the external and internal evidence for the authenticity of the New Teſtament, produced by our author in the preceding ſections, may be added an argument of a different kind. We ſcruple not in natural philoſophy to adopt that hypotheſis as true, which ſolves the ſeveral phænomena in a ſimple and eaſy manner; and if no other can be produced, that gives a ſimilar ſolution, the probability amounts to a moral certainty. On this principle reſts the truth of the Newtonian ſyſtem, and this principle may be applied to the New Teſtament. For the hypotheſis that the ομολογεμενα (which alone form the ſubject of this chapter) were written in the firſt century, and by the perſons to whom they are aſcribed, ſolves every phænomenon, not only in the nature and character of the New Teſtament, but in the origin and propagation of the Chriſtian religion, whereas every other hypotheſis is attended not only with difficulty but contradiction.

SECT. XII.

PAGE 58.

1. The words 'death of John the Baptiſt' muſt have been inſerted by miſtake in our author's text, as that event is not recorded by St. Luke, who mentions only that John was caſt into priſon by Herod, (Luke iii. 19, 20.) of which our author certainly was not ignorant, as will appear in the ſequel.

PAGE 59.

2. The paſſage in Joſephus to which our author alludes is Antiquit. Lib. XII. cap. v. §. 4.

PAGE 61.

3. Theſe ſenſible remarks are ſuch as might be expected from a writer like Michaelis, whoſe uncommon knowledge of hiſtory was not one of his leaſt excellencies.

PAGE 62.

4. This ſolution is ingenious and natural. Thoſe who would examine what other learned men have written on this ſubject, may conſult Lardner's Works, Vol. I. p. 405.

5. Our author has not mentioned by whom the difficulty has been explained, but Dr. Lardner has written a particular treatiſe, 'On the names given to Herodias's firſt huſband by the Evangeliſts and Joſephus.' See his Works, Vol. I. p. 389—397.

PAGE 63.

6. See Lardner's Works, Vol. I. p. 16—19.

7. This circumſtance is of ſome importance, becauſe St. Peter was the friend and companion of St. Mark.

8. This emendation of our author I am unable to comprehend. The common text in this paſſage of Joſephus is και γαρ ηρθησαν επι πλειστον τη ακροασει των λογων, hujuſmodi enim ſermonibus mirum in modum elati erant. Now it appears from our author's tranſlation that he would ſubſtitute a verb expreſſive of ſatisfaction or approbation; but ηρεθισαν comes from ερεθιζω, laceſſo, and expreſſes directly the contrary. Perhaps he means ηρεσαν, but even this is unſuitable to the grammatical conſtruction. With reſpect to ηνθησαν, which he mentions as a various reading, there is no ſuch word in the Greek language, αισθανομαι being never uſed in the active. Perhaps ηρέθισαν and ἤσθησαν are errata in the German original for ἠρέσθησαν and ἥσθησαν, both of which give a very good ſenſe.

PAGE

PAGE 64.

9. Dr. Lardner, (Vol. VII. p. 113.) after having defended the authenticity of that part of Joſephus which relates to John the Baptiſt, and which ſome had ſuppoſed to be ſpurious, becauſe it contradicts the Evangeliſts, attempts to reconcile the two accounts. But our author's ſuppoſition that Joſephus was miſtaken, and his ingenious method of accounting for the miſtake, remove all difficulty on this ſubject.

PAGE 67.

10. The relation of Joſephus is ſtill improved by Euſebius, who has converted the owl into an angel. Hiſt. Eccleſ. Lib. II. c. 10.

11. Vol. I. p. 414. ed. 1788.

PAGE 68.

12. Our author has here inverted the words of the Cod. Cant. which are εγενετο απογραφη πρωτη, an arrangement which is leſs favourable to his conjecture than that which he himſelf has adopted.

13. According to the propoſed emendation, the Greek of this paſſage is really too bad to have been written by St. Luke, and the whole conſtruction favours neither of Greek nor Hebrew.

PAGE 69.

14. The name of a book of the Talmud. See Wolfii Bibliotheca Hebræa, Tom. II. p. 728. 748.

15. In Lightfoot's Horæ Hebraicæ in Matthæum, cap. xxvi. ver. 34. is the following remark. Mireris gallum gallinaceum inveniri Hieroſolymis, cum canone prohibitum ſit gallos illic alere. Bava Kama, cap. 7. 'non alunt gallos Hieroſolymis propter ſacra, nec ſacerdotes eos alunt per totam terram Iſraeliticam.' Quoniam modo et prætextu cum canone ſit diſpenſatum non diſputamus: aderant certe galli gallinacei Hieroſolymis æque ac alibi. See alſo Meuſchen's Novum Teſt. ex Talmude illuſtratum, p. 119.

16. The objections of Reland with Schultze's anſwers, and an account of the contradictions between Joſephus and the Talmud, may be ſeen in the following work, Relandi de ſpoliis templi Hieroſolymitani in arcu Titiano Romæ conſpicuis liber ſingularis. Proluſionem de variis Judæorum erroribus in deſcriptione hujus templi præmiſit notaſque adjecit F. A. Schultze S. Theol. Doctor in Academiâ Viadrinâ. Trajecti ad Rhenum 1775, 8vo.

17. In the 262d. ſection of Michaelis' Moſaic Law (or according to its German title Moſaiſches Recht, 6 vols. 8vo.) he treats of the uſual puniſhment among the Jews for adultery. According to the law of Moſes it was a capital offence; but he had not determined the particular kind of death, having ſaid only in general terms מוֹת יָמוּת Levit. xx. 10. Now according to the Talmud the uſual mode in theſe caſes was ſtrangulation, whereas it is ſaid, John viii. 5. 'Moſes in the law commanded that ſuch ſhould be ſtoned:' among other objections therefore this has been uſed as an argument againſt the authenticity of the whole relation, John viii. 1—11. To this objection our author replies, that the Moſaic law has in no caſe preſcribed ſtrangulation, which is a mere invention of later Rabbins, that capital offenders among the ancient Jews were either beheaded or ſtoned, and that the latter, though Moſes had not determined the kind of death, was the uſual puniſhment of adultery.

CHAPTER III.

SECT. I.

PAGE 70.

1. Thoſe who are deſigned for orders in Germany paſs through a regular ſeries of Lectures in Divinity during at leaſt three years, which are divided into half yearly courſes,

courſes, in which the ſeveral branches, viz. hiſtorical, dogmatical, polemical, exegetical, moral, and paſtoral theology are reſpectively treated. According to this ſyſtem our author's introduction belongs properly to the courſe of exegetical theology.

2. Our author apologizes for not giving a definition of Inſpiration, becauſe it is given in all the ſyſtems of dogmatic theology; but ſince among the writers on this intricate ſubject there prevails ſo great a variety of ſentiment, ſome underſtanding an inſpiration of words[a] as well as of ideas, others of ideas alone[b], a third claſs underſtanding by inſpiration an intervention of the Deity, by which the natural faculties of the ſacred writers were directed to the diſcovery of truth[c], a fourth claſs aſſuming a kind of negative intervention, by which they were prevented from falling into material error[d], ſome again aſſuming a total inſpiration, declaring that the ſupernatural influence of the Deity was extended to the moſt minute hiſtorical accounts, while others ſuppoſe that it was confined to certain parts of ſcripture[e], not to mention thoſe who divide inſpiration into modes and claſſes, it ſeems indiſpenſable in a treatiſe in which the author attempts to prove that the writings of the Apoſtles were inſpired, to define with clearneſs and preciſion what he himſelf at leaſt underſtands by this expreſſion. This omiſſion renders it difficult to comprehend what it is his intention to demonſtrate; and though the excuſe which he has alleged might have been admitted for the omiſſion of the treatiſe itſelf, yet, the treatiſe once introduced, it is no opology for neglecting to define the ſubject of his inquiry.

3. The difference between inſpiration and revelation ſeems not to have engaged the attention of ancient au-

[a] Moſt of the German divines of the laſt century, and many in the preſent. Grabe and Kiddel aſſume an inſpiration of words only in certain caſes: Jenkin underſtood rather a ſecret guidance in the choice of them.

[b] Luther, Beza, Salmaſius.

[c] Doddridge.

[d] Warburton, Law.

[e] Grotius, Epiſcopius, Le Clerc.

thors; but within the laſt fifty years their limits have been defined by many German writers on this ſubject. See Heilmann's Compendium Theologiæ dogmaticæ, p. 30. and eſpecially Baumgarten's Diſſertatio de diſcrimine revelationis et inſpirationis. All that is neceſſary to be obſerved at preſent is, that the one by no means implies the other; ſince a writer, who receives inſpiration in recording hiſtorical facts which he knew before, cannot be ſaid to have had a revelation; and even the latter may exiſt without the former, ſince, if the doctrines, which were revealed by Chriſt, had been recorded by the Apoſtles, without any intervention of the Deity, during the act of writing, we ſhould have had a revealed religion without inſpiration.

According to Dr. Benſon's hypotheſis, inſpiration is revelation in the proper ſenſe of the word. See Bp. Watſon's Tracts, Vol. IV. p. 469—480.

4. It is true that the word κανων ſignifies in the Greek Teſtament as well as in the claſſic authors 'a rule,' but in the writings of the fathers of the fourth and following centuries, after the number of ſacred books, which were to be read in the churches, had been determined by public authority, it ſignifies a liſt or catalogue. Gregory of Nazianzus, in his epiſtle to Seleucus, having enumerated the ſeveral books of the O. and N. T. cloſes the catalogue in the following manner.

ουτος αψευδεστατος
Κανων αν ειη των θεοπνευστων γραφων.

Gregorii Nazianz. Op. Tom. II. p. 195. ed. Colon.

Canonical books therefore ſignify properly thoſe which were admitted by public authority into the catalogue of writings deſtined for the ſervice of the church; and though their divine origin was conſidered as a neceſſary qualification to entitle them to this admiſſion, yet the terms 'canonical' and 'inſpired' are by no means ſynonymous.

PAGE 71.

5. I have here taken the liberty to correct a ſmall inaccuracy in our author's text. He ſays that the term apocryphal was borrowed from the Jews, whereas he means to ſay that we have aſcribed to a Greek word a Jewiſh notion.

6. Not apocryphal, as we underſtand the word, for the ancient Jews never doubted the divine authority of the Proverbs, Solomon's Song, or Eccleſiaſtes: the Proverbs are frequently quoted in the New Teſtament itſelf, and if the Jews forbad the reading of Solomon's Song, and certain other parts of the Old Teſtament in the ſynagogue, they were actuated by very different motives; as may be ſeen in Caſtelli Lex. Hept. art. גנז, and Hottinger's Theſaurus Philologicus, p. 485. The terms גנוז and αποκρυφος, though ſimilar in their original meaning, are not ſimilar in their uſe and application. It appears, from the very quotation which our author has produced from Rabbi Nathan, that the word גנוז was applied to books divinely inſpired, but we apply the term αποκρυφος to thoſe, whoſe divine inſpiration is denied. It is true that the ancient Jews made a diſtinction (which varied indeed at various periods) between books that were to be read, and books that were not to be read in the ſynagogue, which latter the Rabbins called גנוזים; but theſe were included in the ſacred canon, whereas we apply the term αποκρυφος to ſuch as are excluded from it. The Jewiſh Ganuſim were not read in the ſynagogues, but we read the Apocrypha in our churches. Theſe apocryphal books, which are printed at the end of the Old Teſtament, are called in the Talmud ספרים החיצונים, libri externi, (Hottinger's Theſ. Phil. p. 518.) nor does it appear that גנוזים was the title by which they were in general diſtinguiſhed. What has been hitherto obſerved relates only to theſe expreſſions as far as concerns the Old Teſtament; for the word αποκρυφος, when applied by modern writers to ſuch books as have relation to the New Teſtament, ſignifies in general 'ſpurious,' in which

ſenſe

ſenſe it differs in a ſtill higher degree from גנוז. Fabricius in his Codex Apocryphus N. T. includes ſuch writings as are ſuppoſed to be a forgery, whereas thoſe of a ſimilar deſcription which have relation to the O. T. are contained in his Codex Pſeudepigraphus. But it would be tedious and even foreign to the preſent purpoſe to enumerate the various ſenſes in which αποκρυφος has been uſed both by antients[a] and moderns: every writer, provided he gives a proper definition, is at liberty to uſe a word in the ſenſe which he thinks the moſt convenient: the meaning aſcribed to it by our author is 'authentic, but not inſpired'; and it will appear from the ſequel that this notion muſt be carefully diſtinguiſhed from that aſcribed to it by Fabricius.

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7. Even this is a matter of doubt; for the value of a diamond depends not on the genuineneſs of the gold in which it is ſet, nor is truth affected by the inſtability of the vehicle in which it is conveyed. Could it be proved that the books of the New Teſtament were not written by the perſons to whom they are aſcribed, it would be no neceſſary conſequence that the religion itſelf were a forgery. The truth of Chriſtianity might ſubſiſt without a ſingle record; for who would undertake to demonſtrate, that, if the New Teſtament were annihilated, our religion would therefore ceaſe to be true?

To prevent miſtakes in regard to this note, care muſt be taken; firſt, not to apply it to any other paſſage, than that, to which the figure of reference ſhews that it belongs; and ſecondly, not to confound the abſtract *truth* of Chriſtianity with the *proof* of that truth. The words, to which the note refers, are, "The truth of our religion depends upon the latter," that is, upon the queſtion whether the books of the N. T. are genuine. That this poſition is not accurate, will appear from the following conſideration. The Chriſtian religion was as true within the firſt ten years after the death of Chriſt, as

[a] See Suiceri Theſ. Eccleſ. Tom. I. p. 457.

as it is at preſent: but at that time the N. T. was not written, conſequently the truth of Chriſtianity could not depend on the authenticity of the New Teſtament. Whether we ſhould be able at preſent *to prove* the divine origin of Chriſtianity, without the aid of the N. T., is another inquiry: and if our author, inſtead of ſaying, that the *truth* of Chriſtianity, had ſaid, that the *proof* of that truth, depended at preſent on the authenticity of thoſe writings, in which its origin and doctrines are recorded, I ſhould certainly have admitted the poſition without heſitation.

8. Here our author makes a diſtinction, which is at preſent very generally received, between the divine origin of the Chriſtian doctrine, and the divine origin of the writings, in which that doctrine is recorded. See Dr. Grieſbach's Theſis, De theopneuſtia librorum ſacrorum, particula prima. Jenæ 1784.

9. The compariſon made by our author is between the writings of Wolf and the philoſophy of Leibnitz, which being leſs familiar to an Engliſh ear, I have changed the names into Maclaurin and Newton.

10. Eraſmus ſays, Non eſt neceſſe, ut quicquid fuit in Apoſtolis, protinus ad miraculum vocemus. Paſſus eſt errare ſuos Chriſtus, etiam poſt acceptum paracletum, ſed non uſque ad fidei periculum. Eraſmi Epiſt. Lib. II. Tom. III. p. 97. ed. Baſiliæ, 1540. fol. Grotius, whoſe treatiſe de veritate Chriſtianæ religionis is conſidered as one of the beſt defences of the truth of Chriſtianity, has the following paſſage in his Votum pro pace Eccleſiaſtica, p. 135. ed. 1642. Tom. III. p. 672. ed. Londin. 1679. fol. A ſpiritu ſancto dictari hiſtorias nihil fuit opus, ſatis fuit ſcriptorem memoriâ valere. Le Clerc divides the ſacred writings into three claſſes, prophecies, hiſtories, and doctrines: in the firſt he admits inſpiration, in the two laſt he abſoluely denies it. See Sentimens de quelques theologiens de Hollande ſur l'hiſtoire critique du Vieux Teſtament compoſée par M. Simon, Lettre 11, 12. and Defenſe des Sentimens contre la reponſe du Prieur de Bolville, Lettre 10.

PAGE 74.

11. According to our author then, the ſolution of the difficulties above enumerated, if they really are difficulties, depends on the doctrine of inſpiration.

12. Here ends the firſt ſection of this chapter in the third edition, and the following paragraph, which firſt appeared in the preſent edition, was written after our author had in ſome meaſure changed his ſentiments on this ſubject. But as what immediately precedes has remained unaltered, there appears not only a want of connexion, which is frequently the caſe in this learned work, where new clauſes have been inſerted by the author, but even a contradiction, as will appear from the following paragraph of this ſection.

PAGE 75.

13. Kiddel, in the beginning of the ſecond ſection of his Eſſay on Inſpiration, entertains nearly the ſame ſentiments. The diſtinction between the inſpiration of the hiſtorical books, and that of the epiſtles, is by no means new: Grotius made the ſame diſtinction, and this very queſtion gave riſe to the famous theological diſpute between the Dominicans and the Jeſuits. See Simon Hiſtoire Critique du Texte du N. T. Tom. I. ch. xxiii.

PAGE 76.

14. The Wolfenbüttel Fragments, though publiſhed, were not written by Leſſing. The author is ſaid to have been the celebrated Reimarus, who wrote the Truths of Natural Religion vindicated.

SECT. II.

PAGE 76.

1. The cauſe of the perplexity, with which the Inquiry into the Canon has been uſually attended, is that the ſubject is of a mixed nature, partly hiſtorical, partly dogmatical.

dogmatical. The chief part of the inquiry is, or ought to be, purely hiſtorical; for as the word Canon ſignifies a liſt or catalogue of ſacred writings, the evidence of eccleſiaſtical hiſtory can alone determine what books have been admitted into this ſacred catalogue in various ages, and by various councils. It is likewiſe in ſome reſpects dogmatical; for as different councils have differed in their opinions, it is neceſſary to examine the grounds of thoſe opinions. For theſe reaſons few writers agree in their mode of treating the ſubject, and it is to be lamented that our learned author is ſilent on this head, as it might be naturally expected that he would have treated it in a more clear and intelligible manner, than moſt of his predeceſſors. On the other hand, he is not to be cenſured for neglect on the preſent occaſion, becauſe the arguments, which he produces in this ſection for the inſpiration of the ſacred writings, apply immediately to the Apoſtles, and their writings in general, without reference to this or that book in particular. Thoſe who would examine this ſubject, may conſult, beſide the well known writings of Coſin, Richardſon, Nye, Jones, Lardner, &c. Gerhardi de Maſtricht Canon Scripturæ ſacræ eccleſiaſticus, Jenæ 1725. Schmidii Hiſtoria antiqua et vindicatio canonis ſacri V. et N. T. Lipſiæ 1775, and Stoſchii Commentatio hiſtorico-critica de librorum N. T. canone. Francofurti ad Viadrum 1755. Thoſe who are acquainted with German literature, will find much new and curious information in Dr. Semler's Freye Unterſuchung, or Free Inquiry into the Canon, 3 vols. 12mo. Halle 1771—1773, Weber's Beyträge zur Geſchichte des Kanons, Tübingen 1791, and in Eichhorn's Repertorium, Vol. V. p. 217. though this laſt treatiſe relates merely to the Old Teſtament, but many valuable hints may be derived from it in an inquiry into the Canon of the New.

2. It is well known, that the rejection of oral tradition, and the infallibility of the church, is one of the characteriſtics of Proteſtantiſm. But Auguſtin, in his book Contra epiſtolam fundamenti, cap. v. ſays, ego vero

vero Evangelio non crederem niſi me commoveret eccleſiæ auctoritas; and Cardinal Hoſius went ſo far as to declare, 'ſcripturas, ſi deſit eccleſiæ auctoritas, tantum valere quantum fabulas Æſopi. Hoſius de auctoritat. Script. contra Brentium, Lib. III. See his whole treatiſe, p. 513—552. of the 1st. vol. of Staniſlai Hoſii Opera, Coloniæ 1584.

PAGE 77.

3. Becauſe the number of canonical books was not determined by public authority before the fourth century, when the Chriſtian religion received a civil eſtabliſhment.

4. For inſtance, the council of Laodicea rejected the Revelation of St. John, which in ſubſequent councils was determined canonical: and the epiſtle to the Hebrews was rejected by the church of Rome in the very ſame century, that the third council of Carthage placed it in the canon. Compare Euſebii Hiſt. Eccleſ. Lib. III. cap. iii. with the 47th. rule of the third council of Carthage.

5. Joſephus, who was a Jewiſh Prieſt, is very ſufficient authority in determining the number of books, which the Jews at that period received as canonical. See his teſtimony in the treatiſe Contra Apionem, Lib. I. c. 8. and Euſebii Hiſt. Eccleſ. Lib. III. c. 10. which is preciſely the ſame kind of evidence as that of a Chriſtian writer of the fourth century, in regard to the number of books admitted by the Chriſtian church: but that his teſtimony to the inſpiration of the book of the O. T. ſhould be of more authority than that of the Chriſtian church to a book of the N. T. ſeems really a paradox.

PAGE 78.

6. Our author enters here into a critical review of the Koran, and p. 95. to which he particularly alludes, he argues againſt the doctrine of Mohammed, that an internal divine ſenſation is a proof of the divinity of a religion.

ligion. It is well known that Mohammed made no pretenſions to the gift of miracles.

7. Our author here argues againſt the opinion of Dr. Semler, who in his Inquiry into the Canon had aſſerted, that the internal excellence of the Chriſtian religion was the beſt proof of its divinity. But that is a queſtion which has no reference to the preſent.

8. That the ſacred writings were compoſed by immediate inſpiration from the Deity is generally proved from 2 Tim. iii. 16. πασα γραφη θεοπνευστος, as in Potter's Prælectiones Theologicæ, and Kiddel's Eſſay on Inſpiration: from which paſſage likewiſe the name itſelf was borrowed. Our author being of opinion that this paſſage has no reference to the New Teſtament (ſee ch. 1.) judged it neceſſary to bring different arguments. But ſome of theſe are not ſatisfactory, as will appear from the following notes. On the other hand we muſt not forget that a weak argument is no proof of the falſity of the propoſition, which it is intended to ſupport, ſince abſurd demonſtrations have ſometimes been given even of incontrovertible mathematical truths.

PAGE 80.

9. To comprehend the force of this argument, it is neceſſary to examine the paſſage on which it is founded, Matth. xi. 9—11. Αλλα τι εξηλθετε ιδειν, προφητην; ναι λεγω υμιν και περισσοτερον προφητη, ουτος γαρ εστιν περι ου γεγραπται, ιδου εγω αποστελλω τον αγγελον μου προ προσωπου σου, ος κατασκευασει την οδον σου εμπροσθεν σου. Αμην λεγω υμιν ουκ εγηγερται εν γεννητοις γυναικων μειζων Ιωαννου του βαπτιστου, ο δε μικροτερος εν τη βασιλεια των ουρανων μειζων αυτου εστιν. Now the argument for the inſpiration of the Apoſtles, which our author deduces from this paſſage, conſiſts, when clearly ſtated, of the three following ſyllogiſms.

The Prophets of the Old Teſtament were inſpired.
John the Baptiſt was greater, than the Prophets of the O. T.—Therefore,
John the Baptiſt was inſpired.

ο μικροτερος εν τη βασιλεια των ουρανων was greater than John the Baptiſt.—Therefore,

ο μικροτερος, &c. was inſpired.

The expreſſion ο μικροτερος, &c. applies to the Apoſtles. Therefore, the Apoſtles were inſpired.

To this demonſtration may be made the following objections, 1. The propoſition, which is the concluſion of the firſt ſyllogiſm and the major of the ſecond, is ungrounded, becauſe Chriſt himſelf, in the very paſſage that is quoted, aſſigns a totally different reaſon why John the Baptiſt was to be preferred to the Prophets of the O. T. 2. No reaſon can be aſſigned why the expreſſion ο μικροτερος εν τη βασιλεια των ουρανων ſhould be confined merely to the Apoſtles; for ſince βασιλεια των ουρανων is univerſally underſtood to ſignify in this paſſage the ſpiritual kingdom of the Meſſiah, or the religion of Chriſt, every pious teacher of the Goſpel may lay claim to this title, eſpecially as Chriſt aſſerts, Matt. xviii. 4. that whoever humbleth himſelf as a little child, ſhall be called even μειζων εν τη βασιλεια των ουρανων. On the other hand, if the expreſſion includes more than the Apoſtles, as it really muſt, our author's argument proves too much. 3. On theſe principles we muſt admit three degrees of inſpiration, the ſecond of which is allotted to John the Baptiſt, whoſe office was merely to pave the way for the appearance of Chriſt, and the very loweſt degree to thoſe, to whom it is acknowledged that future events were revealed.

10. Our author means at the commencement of Chriſtianity.

11. See Bardili ſignificatus primitivus vocis προφητης, Goettingæ 1786, and Dreſde de notione Prophetæ in Codice ſacro, Proluſio prima Vitebergæ 1788, Proluſio 2da. ib. 1789.

12. See Lord Barrington's Eſſay on the teaching and witneſs of the Holy Spirit in the firſt volume of his Miſcellanea ſacra.

PAGE 82.

13. Our author has here a very long note, in which he demonſtrates, that the word Rock applies to Peter, which I have taken the liberty to omit, becauſe I have never heard of any Engliſh divine that doubted it. It is remarkable that, beſide the Oriental dialect ſpoken by Chriſt, the French is the only language that expreſſes Peter and Rock by the ſame word, and with the ſame termination.

14. The promiſe given to St. Peter, that he ſhould be the Rock on which the church of Chriſt ſhould be founded, was made in the preſence of St. Matthew, and St. John: if therefore it be applied to the inſpiration of his writings, it muſt imply, if not an excluſive, at leaſt a more complete inſpiration than St. Matthew and St. John were to expect. Of the twelve Apoſtles, to whom the diſcourſe was directed, St. Peter contributed in the moſt eminent manner to the foundation of the Chriſtian religion: he was therefore κατ' εξοχην the rock on which the church was built, and it is unneceſſary, in order to ſhew its ſtability, to have recourſe with our author to the writings of this Apoſtle, ſince the beneficial effects of the zeal, which he exerted in the firſt century, would have been felt in every ſubſequent age, even had he left not behind him a ſingle record.

15. From the paſſage which our author has quoted from St. Matthew's Goſpel, it may be inferred that the Apoſtles had a divine commiſſion, but it does not appear to have any reference to the inſpiration of their writings.

PAGE 83.

16. The word uſed in the original is Erinnerer, which, as well as the word adopted for the tranſlation, is to be found in no dictionary.

17. It is unneceſſary here to examine the difference between ordinary and extraordinary gifts, as they are termed by the dogmatiſts; the only queſtion is, whe-

ther the effuſion of the πνευμα ἁγιον on the day of Pentecoſt was extended to the Apoſtles during the act of writing their Goſpels and Epiſtles. See Grieſbach's ſecond Programma de theopneuſtiâ librorum ſacrorum, Jenæ 1785.

PAGE 84.

18. For that very reaſon Grotius concluded that an inſpiration of the hiſtorical books was unneceſſary.

PAGE 85.

19. The αποκαλυψις, which St. Paul means in this paſſage, is recorded Acts ix. 3—6.

20. Whether this paſſage relates to divine inſpiration, depends on the mode in which it is interpreted. Thoſe who underſtand it in a ſenſe different from our author, contend that the ſupernatural intervention of the Deity was unneceſſary to inform St. Paul of a fact, which was already known to every Chriſtian.

21. I have here uſed the words of the Engliſh verſion, but our author tranſlates the paſſage in the following manner. 'We deliver doctrines in words taught by the Holy Ghoſt, explaining inſpired things with inſpired words.' It ſeems then that he underſtands a verbal inſpiration, agreeably to the ſentiments of many ancient fathers, and many modern divines, who have conſidered the Apoſtles and Evangeliſts merely as paſſive inſtruments. It is true that this hypotheſis renders it difficult to account for the great variety of ſtyle obſervable in the Greek Teſtament: on the other hand, ſeveral writers, eſpecially Erneſti, contend that it is difficult to abſtract an inſpiration of ideas from an inſpiration of words.

PAGE 86.

22. It does not appear that St. Paul, in theſe paſſages, contends either for or againſt inſpiration. 1 Cor. vii. 10, 11. he delivers certain doctrines, which had been taught by Chriſt, and are recorded Matth. v. 32. xix. 9, Mark x. 11, 12. Luke xvi. 18. Here then he had the command;

commandment of the Lord. But in the 12th. verſe he gives a precept which had not been delivered by Chriſt, or at leaſt is no where on record: in this caſe then, having no commandment of the Lord, he ſays εγω λεγω, ουχ ὁ Κυριος. The diſtinction therefore made by St. Paul, is not between inſpiration and non-inſpiration, but between thoſe commandments, which had been actually given, and thoſe which had not been given by Chriſt.

SECT. III.

PAGE 90.

1. Euſebius even contradicts himſelf on the ſubject of St. Luke's inſpiration, for in the ſentence immediately following that, in which he affirms that the two books were inſpired, (Hiſt. Eccleſ. Lib. III. 4.) he grounds the credibility of St Luke's Goſpel on the circumſtance that the author had taken his accounts from eye-witneſſes, and that of the Acts of the Apoſtles on the circumſtance that the author had been himſelf an eye-witneſs to the facts which he relates. Now a work that is divinely inſpired needs no further proof of credibility

2. The account of Irenæus is not ſo manifeſtly erroneous, as our author aſſerts. It is true that the Acts of the Apoſtles are continued no further than the end of the laſt year of St. Paul's impriſonment in Rome, whence our author determines the date of the compoſition itſelf. See ch. ii. ſect. 1. of this Introduction. But this inference ſeems to be ungrounded, for it is by no means a neceſſary conſequence that an hiſtorian wrote his hiſtory in the very ſame year, with which he cloſes his accounts. Should it be objected, that the friend and companion of St. Paul would have continued his narrative, had he written at a later period, it may be replied, that the diſcontinuance of his hiſtory may be explained on other principles. St. Luke and St. Paul might have parted after the latter was releaſed from impriſonment,

which is really the opinion of Dr. Lardner, (Vol. VI. p. 138.) in which caſe St. Luke might have written his hiſtory many years after that event, with which he would have finiſhed his relation through want of further materials. This circumſtance alone therefore decides nothing.

3. Our author has not mentioned in what part of Dr. Lardner's Works, but it is Vol. II. p. 258.

4. When the ancient fathers, in order to ſhew that the writings of St. Mark and St. Luke are divine, refer thoſe of the former to St. Peter, and thoſe of the latter to St. Paul, it is natural to ſuppoſe that they at leaſt doubted whether St. Mark and St. Luke were themſelves inſpired, for an author who is himſelf inſpired needs no other ſource of infallibility.

5. Tertullianus adv. Marcionem, Lib. IV. cap. ii.

6. This tradition is firſt recorded by Euſebius, Hiſt. Eccleſ. Lib. II. c. xv. who has mentioned it merely as ſuch, without vouching for its truth. Beſides, it is directly contradictory to the account given by Clement of Alexandria, who in his υποτυπωσεις relates that, when St. Peter was informed that St. Mark intended to write a Goſpel, he neither prevented nor promoted it, οπερ επιγνοντα τον Πετρον προτρεπτικως μητε κωλυσαι μητε προτρεψασθαι. Vid. Euſebii Hiſt. Eccleſ. Lib. VI. c. xiv.

PAGE 91.

7. Euſebius has taken nearly the ſame ſtep in his Hiſt. Eccleſ. Lib. II. c. xv. where he relates that St. Peter alludes in his firſt epiſtle to the Goſpel of St. Mark, but here again he uſes the ſuſpicious word φασι.

8. It is the general opinion that St. Mark wrote his Goſpel at Rome, under the direction of St. Peter, though contrary to the expreſs teſtimony of Clement of Alexandria. Beſides, Scaliger, Salmaſius, Spanheim, Bower, and Semler, have either doubted or denied that St. Peter ever was in Rome, notwithſtanding ſubſequent ages have formally converted him into a Roman biſhop, and placed him at the head of the catalogue of Popes.

Very

Very weighty reaſons may be urged in favour of their opinion, eſpecially againſt the relation of Euſebius, who in his Hiſt. Eccleſ. Lib. II. c. xiv. places St. Peter's journey in the time of Claudius, and in his Chronicon, p. 160. ed. Lugdun. (if it be genuine) relates that he ſpent five and twenty years there; accounts that are hardly to be reconciled either with the Acts of the Apoſtles, or the epiſtles of St. Paul. But the further conſideration of this ſubject muſt be deferred to the particular introduction to St. Mark's Goſpel.

9. In this ſenſe Dr. Benſon underſtands the inſpiration of St. Mark and St. Luke: 'Though therefore that alone hath been commonly called inſpired ſcripture which was written by inſpiration, yet we here extend that phraſe to ſuch books, as were reviewed and approved, as well as to thoſe which were written by inſpiration.' See Bp. Watſon's Tracts, Vol. IV. p. 471.

PAGE 92.

10. Our author might have ſaid almoſt three hundred years after the event, for Clement of Alexandria, and Irenæus make no mention of this particular circumſtance; and even Euſebius, who is the firſt perſon that has related it, gives it as an uncertain tradition. Euſebii Hiſt. Eccleſ. Lib. II. c. xv.

PAGE 95.

11. Dr. Benſon ſays, 'That St. Luke wrote not by immediate inſpiration appeareth from what he himſelf ſaith in his Introduction.'

See Bp. Watſon's Tracts, Vol. IV. p. 473.

PAGE 97.

12. The latter part of this ſection may be compared with Jenyn's View of the Internal Evidence of the Chriſtian Religion, p. 122—132.

CHAPTER IV.

LANGUAGE OF THE NEW TESTAMENT.

SECT. I.

PAGE 97.

1. Our author diſplays in this chapter profound erudition, a long and intimate acquaintance with the ſacred writings, and principles founded on true criticiſm, though their application to particular caſes is ſometimes attended with inaccuracy, as will be noticed in the courſe of theſe remarks.

PAGE 98.

2. This is to be underſtood of the public lectures in Germany.

PAGE 101.

3. Greek was ſpoken in the cities of Galatia, though it was not the language of the country.

4. It muſt be obſerved, that in this and the following ſections, our author underſtands by the word Hebrew, not the language ſpoken before the Babyloniſh captivity, and in which the books of the Old Teſtament were written, but the common dialect uſed at that time in Jeruſalem, which many writers term the Syro-Chaldee.

PAGE 102.

5. The Greek Bible was ſometimes uſed even in the ſynagogues of Judæa, though probably only by Jews, who were not natives of that country. See Buxtorf's Lexicon Chad. Talm. Rabb. p. 104.

SECT. II.

PAGE 103.

1. This dream of Hardouin hardly deſerves a place in this Introduction, and were it not accompanied by

the learned and judicious remarks of our author, the tranſlator would have been juſtified in omitting it.

SECT. III.

PAGE 111.

1. The term 'Seventy' has been appropriated by long uſage to expreſs the writers of the Greek verſion; it is uſed therefore by our author agreeably to the common practice, though no one can ſuppoſe that he gives credit to the celebrated ſtory, which was believed during ſo many centuries.

2. Alexandrinus refers to the city Alexandria, Alexandrianus to Alexander.

PAGE 112.

3. See Dr. Owen's hiſtorical and critical account of the Septuagint verſion, ſect. 1.

PAGE 113.

4. This ſhort but excellent eſſay is written in German, and entitled Michaelis Programma worin er von ſeinen Collegiis über die 70 Dollmetſcher Nachricht giebt, Göttingen 1767. In the page, to which our author refers, he delivers the ſame ſentiments, as in the paſſage of his Introduction, but, as he gives no examples, an extract is unneceſſary.

PAGE 114.

5. Our author, in his excellent treatiſe on the Syriac language, written in German, the ſecond edition of which was publiſhed at Gottingen in 1786, uſes the word Aramæan as a nomen genericum, of which the Chaldee and Syriac are ſpecies. The former is called the Eaſt, the latter the Weſt Aramæan, and he ſhews in the ſecond ſection, that theſe are in fact one and the ſame language, or that their difference conſiſts in the difference of the characters, and the difference of pronunciation.

PAGE 115.

6. An abſtract of that part of our author's Programma, to which he here refers, will be given in the Notes to that ſection.

7. See Buxtorf's Theſaurus Linguæ Hebrææ, p. 639—669.

SECT. IV.

PAGE 116.

1. Yet this doctrine was maintained by Eraſmus, Luther, Melancthon, Camerarius, Beza, Druſius, Caſaubon, Glaſſius, Gataker, Solanus, Olearius, and Vorſtius, though denied by Pfochenius, Stolberg, Schmid, Georgi, and Blackwall. See Erneſti Inſtitutio Interpretis N. T. p. 41. ed. 3^tia^. Lipſiæ 1775.

2. The modern advocates for the purity of the language, in which the Greek Teſtament is written, have been ignorant perhaps that Origen and Chryſoſtom, who of all the ancient fathers were beſt able to diſtinguiſh claſſic from unclaſſic Greek, were directly of a contrary opinion. See Simon Hiſtoire critique du Texte du N. T. ch. 26. and Wetſtenii Libelli ad criſin atque interpretationem N. T. Halæ 1766, p. 48—60.

PAGE 121.

3. A particular account of the writings of thoſe authors, who have engaged in this controverſy, may be ſeen in Walchii Bibliotheca Theologica, Tom. IV. p. 276—289. See alſo Fabricii Bibliotheca Græca, Tom. IV. p. 224—227. To the authors enumerated by Walch, and Fabricius, may be added Dr. Campbell, who in the firſt part of his Firſt Preliminary Diſſertation has an excellent eſſay on the language of the New Teſtament.

PAGE 122.

4. In theſe caſes therefore no Hebraiſm can take place. The whole ſentence in the original is very ob-

ſcure, and I have not been able to render it more clear in the tranſlation.

SECT. V.

PAGE 123.

1. Theſe are explained in every Lexicon on the New Teſtament, of which the moſt valuable is that of Schleuſner, publiſhed at Leipzig in 1792, in two vols. 8vo.

PAGE 124.

2. This very excellent Grammar, which is written in German, was publiſhed at Göttingen in 1781. In the place to which our author refers, he takes notice of the frequent repetition of the Vau præfixum in Arabic, as well as in Hebrew.

3. See Glaſſii Philologia ſacra, Tom. I. p. 394—396. ed. Dathe.

4. Becauſe there is no ſuch verb in Hebrew.

5. The German phraſe uſed by our author to expreſs literally הנה הגבר is 'der Mann da,' which rendered word for word is, 'that man there;' an expreſſion which ſavours at preſent of vulgariſm, yet exactly correſponds to the Hebrew.

PAGE 125.

7. See Glaſſii Philologia ſacra, Tom. I. p. 67—79. ed. Dathe.

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7. The uſe of the two pronouns ὃ and αὐτὸ ſeems not to be perfectly parallel in this example to the uſe of אשר with the ſuffix of the following word, for the two Greek pronouns belong to two different ſubſtantives, whereas the ſingular conſtruction of אשר conſiſts in its being applied to the very ſame word which has likewiſe a ſuffix. See Buxtorf's Theſaurus, p. 395. To render the phraſe a Hebraiſm, it muſt be written οὐ τὸ ᾠὸν αὐτὸ ἐν τῇ χειρὶ αὐτὸ:

αυτε: and Juſtin Martyr, in his Dialogue with Trypho, quotes preciſely in this manner. Our author in order to illuſtrate the Hebraiſm, has added אשר בידו, but it may be aſked whether אשר, when uſed pleonaſtically, is ever followed by a prefix. In the other examples, which our author has taken from St. Matthew's Goſpel, ch. viii. 1, 5, 23, 28. the ſingularity of the conſtruction conſiſts in the repetition of αυτω, but it does not appear in what manner this is connected with the Hebrew pronoun relative.

8. See Note 3. to chap. i.

9. Whoever reads this ſentence will naturally ſuppoſe that the Seventy have uſually tranſlated נצח by νικος, it is therefore neceſſary to obſerve, that though נצח is uſed forty-five times in the Hebrew Bible, the Seventy have rendered it only in ſeven inſtances by νικος, namely 2 Sam. ii. 26. Jerem. iii. 5. Amos i. 11. viii. 7. Job xxxvi. 7. Lam. iii. 18. v. 20. In one inſtance, 1 Chron. xxix. 11. it is rendered νικη, in other caſes it is tranſlated αιων, τελος, πολυς χρονος, αιμα, paraphraſed by ισχυω, &c. as thoſe will find who take the ſame pains to compare with the Septuagint the examples of נצח which are given in Buxtorf's Concordance. Now the object of the preſent inquiry is not to diſcover what new ſenſes may be invented for νικος by the aid of foreign literature, but to aſcertain the meaning, which the Seventy deſigned to expreſs by it, and this compariſon renders it at leaſt doubtful whether they intended to aſcribe to νικος the ſame extent of meaning, as נצח admits in the Hebrew; for in that caſe there could have been no neceſſity for uſing different Greek words, according to the different ſenſes of the Hebrew original. Biel, in his Lexicon ad LXX Interpretes, Tom. ii. p. 387. ſays, that Aquila has rendered לנצח by εις νικος, in one or two inſtances, where the Seventy have uſed εις τελος. But this is no proof that νικος and τελος are ſynonymous, and ſhews only that different tranſlators have differently underſtood the original Hebrew: for on ſuch principles we might conclude that the words 'victory' and 'eternity' are ſynonymous, becauſe the ſame Greek word

word which Luther has rendered by the former, Michaelis has tranſlated by the latter.

It does not appear then from the authority of the Septuagint, and certainly not from the authority of any claſſic author, that we have any reaſon to aſcribe to νικος the ſenſe of either 'truth' or 'eternity.' With reſpect to the former, we may venture to go a ſtep further, and doubt whether the Hebrew word itſelf is capable of that meaning. It is true that we find in Simonis's Hebrew Lexicon, among other explanations of נצח that of veritas; and in ſupport of this meaning appeal is made to the four following paſſages, Job xxxiv. 36. Habbakuk i. 4. Lament. iii. 18. Prov. xxi. 28. But, what is an extraordinary circumſtance, the Seventy have not rendered it in one of theſe examples by αληθεια, or by any other word expreſſive of truth; and, what is ſtill more extraordinary, in not a ſingle inſtance in the whole Bible. The authors therefore of the Alexandrine verſion, who muſt be ſuppoſed to have underſtood Hebrew, have never aſcribed to נצח the ſenſe of truth; and the Syriac tranſlator of the Old Teſtament, if we except the laſt example, has uſed no word that even borders on that meaning. Hab. i. 4. לנצח is rendered ܒܙܒܝܢܐ. Job xxxiv. 36. עד נצח is rendered ܠܕ ܣܘܦܐ. Lament. iii. 18. נצח is tranſlated ܢܨܚܢܐ. and Prov. xxi. 28. where לנצח is rendered in the Septuagint φυλασσομενες, we find in the Syriac verſion ܠܙܝܪܐ, which is derived from ܙܪ rectâ contendit. The evidence of the Vulgate is equally unfavourable with that of the Septuagint, nor does it appear that any Lexicographer or tranſlator has rendered נצח by veritas, before the time of the celebrated Albrecht Schultens, for neither Buxtorf nor Caſtel have taken it in this ſenſe. It may be aſked then by what means the learned of the eighteenth century have made this diſcovery, a queſtion to which probably no other anſwer can be given, than that the Arabic verb نصح, which in the firſt conj. ſignifies monuit, is explained in the third conj. vere recteque ſe habuit. Now not to mention that the Hebrew and Arabic verbs in this inſtance, though ſimilar in form, are diſcordant in ſenſe,

nothing

nothing can be more uncertain than an attempt to explain the meaning of a word on principles of etymology. In proof of this, we need only to have recourſe to the Engliſh word 'virtue,' which is at leaſt as nearly allied to the Latin virtus and the Italian virtù, as the Hebrew נצח to the Arabic نصح. But if a learned philologer, who lived in ſome diſtant country, and was unacquainted with the actual uſage of the Engliſh language, ſhould inveſtigate the meaning of the word 'virtue' by help of the Latin, he would aſcribe to it the ſenſe of 'valour,' if by the help of the Italian that of 'a taſte for the fine arts.' Future critics will have recourſe perhaps to the Æthiopic, like Schultens to the Arabic, and diſcover with the ſame eaſe that נצח has the ſenſe of innocence and chaſtity.

10. It does not appear what connexion this paſſage in Iſaiah has with an explanation of νικος by means of נצח for אמת not נצח is there uſed.

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11. The Seventy have here, as uſual, tranſlated אמת literally and properly by αληθεια. There ſeems no room for the admiſſion of a Hebraiſm, and had they uſed νικος on this occaſion, it would have been the only inſtance in the whole Septuagint.

12. This conjecture was made by Ludovicus Cappellus, but it is ſupported by the authority of no manuſcript, and no verſion. Beſides לנצח Hab. i. 4. is tranſlated in the Septuagint εις τελος.

13. If we admit that he thought in Hebrew when he wrote εις νικος, does it follow that he thought on נצח, if he had אמת before his eyes?

14. That νικος here ſignifies 'truth,' depends on the two following conditions. 1. That נצח has that ſenſe. 2. That the Greek word is uſed in the ſame latitude as the Hebrew. The firſt condition is improbable, the ſecond almoſt impoſſible, as appears from note 9. But even if we allow that the Hebrew word admits that ſenſe,

no

no inference can be deduced with respect to the Greek, for נצח signifies likewise 'victory,' and that this is the sense which the Seventy intend to express, when they render it by νικος, or at least not that of truth, appears from the circumstance, that they have never used it for אמת or any other Hebrew word, whose literal and proper sense is veritas. The Syriac translator likewise has taken νικος, Matth. xii. 20. in the sense of 'victory,' for he has translated it by ܙܟܘܬܐ, though לאמת Isaiah xlii. 3. is rendered ܒܟܘܫܬܐ. Whether the Greek text, as it stands at present, Matth. xii. 18, 19, 20, 21, which is certainly not taken from the Septuagint, be an accurate translation of the Hebrew, Isaiah xlii. 1, 2, 3, is another inquiry. Mr. Bowyer proposes to alter νικος to εικος.

15. That νικος here signifies 'eternity' depends again on the supposition that it may be used in the same latitude as נצח, which the above-mentioned comparison renders highly improbable. It is true that since the time of Glassius, who adopted this explanation in his Philologia sacra, it has been fashionable for above a century to explain νικος in this passage by 'eternity,' and those have been accused of ignorance who have not known that this was its meaning. Because נצח is sometimes translated νικος, and admits the sense of eternity, it has been concluded that νικος has the same meaning, without examining the passages, or comparing the Hebrew with the Greek.

The question may be determined with still greater certainty by comparing the ancient versions. 1 Cor xv. 54. κατεποθη θανατος εις νικος is rendered in the Syriac version of the N. T. ܐܬܒܠܥ ܡܘܬܐ ܒܙܟܘܬܐ, and in the Vulgate absorpta est mors in victoria. The passage itself is taken from Isaiah xxv. 8. בלע המות לנצח, which in the Septuagint is rendered κατεπιεν ο θανατος ισχυσας, and in the Syriac version ܐܬܒܠܥ ܡܘܬܐ ܒܙܟܘܬܐ. Here are several circumstances that are worthy of notice. 1. The Seventy understood not לנצח in this passage in the sense of in æternum; for in that case they would not have used ισχυσας, but εις τελος, or εις αιωνα, as may be seen on comparing

comparing the paſſages produced by Buxtorf. 2. The Syriac tranſlator of the O. T. has uſed ܢܨܚܐ, cum victoria. 3. The Syriac tranſlator of the N. T. has rendered νικος, 1 Cor. xv. 54. by the very ſame word. 4. Jerom has tranſlated it by victoria. 5. St. Paul immediately after the expreſſion εις νικος adds ωυ συ, θανατε, το κεντρον; ωυ συ, αδη, το νικος; Now no writer whatſoever can uſe the ſame word, on one and the ſame ſubject, and almoſt in the ſame line in ſenſes ſo different as victory and eternity, without expoſing himſelf in a very high degree to the charge of obſcurity. Having examined the evidence in favour of the tranſlation 'victory,' impartiality requires that we ſhould produce ſuch evidence as can be brought againſt it. In the Vulgate לנצח, Iſai. xxv. 8. is rendered in ſempiternum; the ſame is expreſſed in the Chaldee paraphraſe, and the Syriac tranſlator of the Old Teſtament immediately after ܢܨܚܐ has added ܠܥܠܡ, as if he doubted in which of the two ſenſes he ſhould take נצח, and therefore expreſſed both. But this affects the Hebrew only, and not the Greek, which alone is the object of the preſent inquiry; and ſince this addition was rejected by the Syriac tranſlator of the N. T. it rather augments than diminiſhes the force of theſe arguments, as far as relates to νικος.

Inſtead therefore of ſeeking for an Hebraiſm in νικος, may we not apply it to κατεποθη? The verb uſed in the Hebrew is בלע, and in the Syriac verſion as well 1 Cor. xv. 54. as Iſaiah xlii. 3. we find ܒܠܥ. Theſe are one and the ſame verb ſignifying literally abſorpſit, and figuratively vicit. On this principle the paſſage in queſtion would be tranſlated, 'Death is overcome with triumph.' It is at leaſt an accurate tranſlation of the Syriac text, to which more deference is due, than to a commentator of the eighteenth century.

16. שכב ſignifies literally jacuit, coivit, and שכבה, cubatio, coitus. That the Seventy have taken שכבה in this ſenſe appears from the very tranſlation κοιτη; for to apply a word which ſignifies cubile, to expreſs effuſio, is a metaphor ſo forced and unnatural, that it is hardly to be

be ſuppoſed in any writer whatſoever. It is our author's intention to ſhew that κοιτη admits the ſenſe of ſemen; but neither the Greek nor the Hebrew word is capable of that ſenſe, where the one is followed by σπερματος, the other by זרע. With reſpect to Rom. ix. 10. which theſe paſſages in the Septuagint are deſigned to illuſtrate, though more difficult themſelves than the paſſage in queſtion, the cleareſt and earlieſt explanation is that given by Dr. Roſenmüller, in his Scholia in N. T. Κοιτη reſpondens hebr. משכב et שכבת primo ſenſu eſt cubile, deinde per metonymiam adjuncti σεμνως ſic exprimitur concubitus: deinde per longius euntem figuram conceptio, quod inde patet, quia additur εξ ενος, et concipere ex aliquo dicitur.

17. The reaſon aſſigned by Eve for calling her firſt born ſon קין is קניתי איש.

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18. It is true that כן דברת is tranſlated Exod. x. 29. by ειρηκας, but the Hebrew as well as the Greek verb in this inſtance is rather expreſſive of command, than of affirmation or approbation, and כן may be more properly tranſlated 'thus' than either 'rightly' or 'well,' which laſt is uſed in the Engliſh verſion, for though Moſes complied, he approved not the conduct of Pharaoh. The king of Egypt had ordered Moſes to depart from his preſence, and had threatened him with death if he again ventured to approach him; to which Moſes replied, 'Thou haſt thus commanded, I will ſee thy face no more.

19. Even in Attic Greek ſimilar expreſſions were uſed to denote affirmation. Παλιν ο Κυρος ηρωτα· Ουκουν υστερον, ὡς αυτος συ ομολογεις, ὑπ' εμου αδικουμενος, αποστας εις Μυσους κακως εποιεις την εμην χωραν; ο τι εδυνω Εφη ο Ορονταης.

Xenophont. Exp. Cyr. min. Lib. I. c. 6. p. 55. ed. Zeune.

20. In the following literal tranſlation the order of the Arabic words is retained, tu dixiſti, et contra ſpiritum tuum teſtatus es.

21. Of

21. Of this ſingular people, who live in the neighbourhood of Mount Lebanon, are governed by their own Emir, who is independent of the Turks, and have a religion peculiar to themſelves, a full and accurate deſcription may be ſeen in Eichhorn's Repertorium, Vol. XII. p. 108—224. Thoſe who are unacquainted with German literature will find the beſt account in Adler's Muſeum Cuficum Borgianum, Romæ 1782. Likewiſe Arvieux and Niebuhr have deſcribed them in their Travels.

22. Becauſe no one would correct λαλαυντος to πληρωντος, whereas the other correction is natural and obvious.

23. Our author refers here to his Note on 1 Macc. iv. 19. and he there refers to this part of his Introduction; but in both places is given the ſame explanation of πληροω, and nearly in the ſame words.

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24. Our author's conjecture that מלל was uſed 1 Macc. iv. 19. in the original language in which that book was written, is highly probable, as the Syriac tranſlator has ܡܠܠ, and Joſephus διαλεγομαι. Nor is it improbable that the Greek tranſlator either miſtook מלל, locutus eſt, for מלא, implevit, or in the copy from which he tranſlated found the latter falſely written for the former. He tranſlated therefore literally by πληροω the word which either was in his copy, or which he ſuppoſed to be there: but it is neither a neceſſary nor a probable conſequence, that πληροω through this miſtake acquired the ſenſe of the verb, which ought to have been tranſlated.

Our author goes even a ſtep further, and on the ſuppoſition that πληροω admits the ſenſe of loquor, makes a tranſition to that of doceo, which he applies to Matth. v. 17. Luke vii. 1. Rom. xv. 19. This is to invent a ſenſe for which there is no authority; but even if πληροω were capable of that meaning, we ſhould be no gainers by its application to theſe three paſſages, which are perfectly intelligible, according to their literal tranſlation. With reſpect to the firſt, Matth. v. 17. ουκ ηλθον καταλυσαι

(ſcil.

(ſcil. νομον και προφητας), αλλα πληρωσαι, it ſeems to be our author's intention to obviate an ancient objection to this paſſage, 'that Chriſt aboliſhed the Moſaic law, and therefore cannot be ſaid to have fulfilled it.' But it may be replied to this new explanation, that if Chriſt taught the Moſaic law, he cannot be ſaid to have aboliſhed it. Dr. Campbell has rendered the paſſage, 'I am not come to deſtroy, but to ratify;' and in different commentaries we find different explanations, all of which are grounded on the ſuppoſition that Chriſt had formally aboliſhed the law of Moſes. But where does this appear from any one ſingle ſpeech or action of our Saviour? He was circumciſed, educated as a Jew, frequented the ſynagogue, ſupported the honour of the temple, and ſanctioned by his preſence the celebration of the Jewiſh feaſts. He cenſured the hypocriſy of the Phariſees, and the falſe gloſſes of the Rabbins; but he reſpected the honour of their lawgiver, and ſhewed in his general conduct a deference to the rules preſcribed by the Pentateuch. His declaration to the woman of Samaria, that the time ſhould come when they ſhould neither worſhip on mount Gerizim nor in Jeruſalem, relates only to the holineſs of the place of worſhip; and implies by no means an abolition of the forms, that were then in uſe in the ſynagogue of Judæa, which are practiſed by the Jews at this very day in every quarter of the globe, as far as circumſtances permit. It is true that Chriſt propoſed in one or two inſtances an amendment of the Moſaic laws, for inſtance in that relative to divorces. But an amendment of a ſingle, or even of ſeveral laws cannot be conſtrued into a formal abolition of the whole conſtitution: and this laſt-mentioned example in particular affects not our preſent queſtion, which relates not to the civil polity of the Jews, but to their religious rites and ceremonies. If Chriſt had commanded his diſciples to reject the Moſaic inſtitutions, would the Apoſtles aſſembled at Jeruſalem, ſome time after his death, have commanded, in the inſtructions which they ſent to the converts at Antioch, an abſtinence

from meats offered to idols, from blood, and from things ſtrangled, in the ſame ſentence, and in the ſame poſitive manner, as they commanded an abſtinence from fornication[a]? Would St. Peter, before he had the viſion in the houſe of Cornelius, have made a diſtinction between the Jew and the Gentile[b]? And when in conſequence of the viſion he preached to the uncircumciſed, would his behaviour have excited aſtoniſhment among the elders and brethren in Jeruſalem[c]? It is a known fact that the primitive Chriſtians in Jeruſalem, till the capture of that city by the Romans, ſtill adhered to the Levitical law, and had not the ſevere penalties inflicted by Hadrian on the Jews deterred the Chriſtians in Ælia Capitolina from exerciſing the rites of the ſynagogue, it is probable that in the countries adjacent to Paleſtine, the example of the Nazarenes would have been more generally followed, and the law of Moſes united with the faith of Chriſt. The outward forms of the Jewiſh religion, objects unworthy the attention of our Saviour, he permitted to take their natural courſe; he delivered doctrines and precepts for the belief and conduct of his followers, but left it undetermined, whether the edifice in which they aſſembled ſhould be called a ſynagogue or a church. Inſtead therefore of taking refuge in forced explanations to reſcue the paſſage from contradiction, where no contradiction exiſts, we may reply to the objection, that its premiſes are falſe.

25. It is probable that the ancient Hebrew or South Canaanitic became extinct as a living language during the captivity; the Jewiſh children, who were born in Babylon, having learnt Chaldee, in the ſame manner as the children of the French refugees have learnt Engliſh; who would be unable, ſhould they return to their original country, to ſpeak the language of their anceſtors.

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26. This quotation from the Talmud has little ſimilarity to Rom. ii. 1—11. which, as our author himſelf ſays;

[a] Acts xv. 29. [b] Acts x. 14. 28. [c] Acts xi. 1—3.

ſays, it is deſigned to illuſtrate; and even the ſingle Rabbinical expreſſions, if we except one inſtance, vary materially from thoſe, which are ſuppoſed to correſpond to them in the Greek. In the paſſage of Hoſea, to which reference is made at the end of the quotation, no alluſion is made to judicium veritatis.

27. Publiſhed by Dr. Frank, at Halle, in 1742. In the page to which our author refers, the Indian proverb itſelf is quoted, Yâney orituđti nurheigrâ-pole, ac ſi elephantus per oſtiolum intrare geſtiret.

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28. But if the ſubject were not in ſome reſpects new, how could Nicodemus anſwer, ver. 9. πως δυναται ταυτα γενεσθαι; The regeneration deſcribed John ii. 3—10. is not purely Rabbinical, for the Rabbins aſcribed it to baptiſm and circumciſion, whereas it is here aſcribed to baptiſm and the ſpirit. See Meuſchen's Nov. Teſt. ex Talmude illuſtratum, p. 301.

29. I muſt aſk pardon of our author for having ſubſtituted this ſentence in place of a long confutation of abſurd opinions, from which the Engliſh reader would derive neither entertainment nor inſtruction.

30. This work, which is written in German, was publiſhed at Gottingen in 1784, but it is not one of the beſt of his productions. In the ſection to which he refers, he gives preciſely the ſame explanation as in this Introduction.

31. The examples produced by Buxtorf, in the place to which reference is here made, are rather a confirmation of the common explanation, than of that given by our author: at leaſt Buxtorf explains לשם שמים by propter Deum, which correſponds to the common explanation of εν ονοματι Χριστου by propter Chriſtum.

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32. גבעה אשר לבניטין, Judges xix. 14.

33. Dr. Roſenmüller, in his Note to this paſſage, makes the following very juſt remark on this explanation

of our author, Præferenda eſſet ſine dubio hæc explicatio, ſi Marcus addidiſſet verbum γεγραπται, vel λεγει η γραφη, ut Rom. xi. 2.

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34. See Note 4. to ſect. 3d. of this chapter. But beſide the two principal diviſions into Eaſt and Weſt Aramæan, or Chaldee and Syriac, a branch of this language has been diſcovered by Profeſſor Adler, which differs in ſome reſpects from both, and is deſcribed in the third part of the Novi Teſtamenti Verſiones Syriacæ, Simplex, Philoxeniana, et Hieroſolymitana, denuò examinatæ, et ad fidem Codd. MSS. Bibl. Vaticanæ, Angelicæ, Aſſemanianæ, Medicææ, Regiæ, aliarumque, novis obſ. atque tabulis æneis illuſtratæ a J. G. Adler, Hafniæ 1789, 4to.

35. Livy, (Lib. XXVIII. c. xxxviii.) ſpeaking of the chief magiſtrates of Carthage, names them not Conſules, but, according to the Phœnician language, Suffetes, a word which correſponds to the Heb. שופטים. The ſingle Chaldee words here mentioned by our author are explained in the Lexicons to the New Teſtament.

36. As this treatiſe is written in German, it is neceſſary to give an abſtract of our author's explanation of theſe three paſſages. The expreſſion γευσεσθαι θανατου, John viii. 52. Heb. ii. 9. he illuſtrates by two Syriac paſſages from the works of Ephraem. The firſt is taken from Aſſemani Bibl. Orient. Tom. I. 51. ܠܐ ܡܛܥܡ ܒܝ ܡܘܬܐ ܕܢܛܥܡ, which, tranſlated word for word, is 'one death is over us which we ſhall taſte.' The other example, taken from Ephraem's Commentary on Geneſis, Tom. I. p. 46. explains at the ſame time the reaſon of the metaphor, the expreſſion being uſed 'to taſte the cup of death,' ܟܣܐ ܕܡܘܬܐ ܢܛܥܡ. To obviate the objection that might be made to this Syriaſm, that the expreſſion was made by a Syrian Chriſtian, who might have adopted it from the New Teſtament, he produces a quotation from an Arabic Heathen poet, who uſes the ſame phraſe, 'to drink the cup of death, or deſtruction,' كاس حتف.

2 Cor. xii. 7. εδοθη μοι σκολοψ τη σαρκι αγγελος Σατανᾶ,

ται, ινα μὴ κολαφιζῃ. Our author, having previouſly obſerved that it was uſual among the Jews to aſcribe all diſeaſes to the influence of evil ſpirits, who were conſidered as emiſſaries of Satan, produces the following ſimilar expreſſion of a Syriac writer, (Aſſemani Bib. Or. Tom. I. p. 215.) who, ſpeaking of a diſorder with which he had been afflicted, ſays, that he was 'ſmitten on the cheek on account of his ſins,' ܐܬܦܩ ܥܠ ܠܚܝܬ ܒܓܠ ܚܛܗܘܗܝ.

The third example σκανδαλιζω he illuſtrates from the uſe of the Syriac verb ܫܠ. It is generally ſaid that σκανδαλιζεσθαι εν τινι is an Hebraiſm, becauſe the common Greek expreſſion is προσκοπτειν τινι, or εις τι, and it is explained as ſuch in Vorſtii Comment. de Hebraiſmis N. T. cap. xxiv. § 10. where recourſe is had to the Hebrew word כשל. Now as the Hebrew and Syriac verbs are in this inſtance preciſely the ſame, it ſeems at firſt ſight a matter of indifference whether we uſe the term Hebraiſm or Syriaſm; but as the Syriac tranſlator of the N. T. renders σκανδαλιζω by ܫܠ, and the Heb. כשל is tranſlated σκανδαλιζω in only one inſtance of the Septuagint, viz. Dan. xi. 41. and even this inſtance was unknown when our author firſt publiſhed his treatiſe on the Syriac language, the Codex Chigianus being printed in 1772, he was certainly juſtified in referring it to the claſs of Syriaſms.

37. This ſenſe is aſcribed to it neither in Caſtelli Lexicon Heptaglotton, nor in Buxtorf's Lexicon, Chald. Talm. Rabbinicum, though the elder Buxtorf devoted his whole life to the ſtudy of Rabbinical writings.

38. The literal tranſlation of the original is 'inhabitation of the Holy Spirit.' Our author, to ſhew that טלל, which ſignifies in Pael texit, obumbravit, is applied to expreſs the inhabitation of the Holy Spirit, refers to 2 Chron. ii. 55. but that chapter has only eighteen verſes, and relates to a totally different ſubject. Buxtorf has quoted near twenty paſſages where טלל is uſed in the Chaldee paraphraſe, but he has explained none of them in that particular ſenſe which is here adopted by our author. And even if we admit that טלל is capable

of this meaning, it does not appear what inference can be deduced with respect to επισκιαζω, which is used in the Septuagint for שכן habitavit, and סכך texit.

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39. Here it is extremely difficult to comprehend the force of our author's reasoning, even if we add a circumstance which he has omitted, though absolutely necessary in order to enforce his argument, viz. that επισκιαζω, Luke i. 35. is translated in the Syriac version by ܐܓܢ texit. Hence is derived ܓܢܘܢܐ thalamus, probably from the hangings with which it was ornamented, but no inference can be deduced from a derivative to its primitive, and the accessory idea which takes place in the substantive, forms no part of the notion expressed by the verb. If then the notion of a nuptial bed is incapable of being transferred from the Syriac noun to the Syriac verb, still less can it be transferred to the Greek verb, for which it is used. See Castelli Lexicon Hept. p. 346. 577.

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40. This work of our author is written in German, and was published at Halle in 1783. In the part to which he refers, he gives the same explanation of παρασκευη as in this Introduction, and likewise illustrates its use from passages of the Greek fathers.

41. As our author explains επιφωσκω, Matth. xxviii. 1. Luke xxiii. 54. as a Syriasm, and has recourse to the verb ܢܗܪ; it is natural to suppose that it is the verb which is used by the Syriac translator for επιφωσκω, but he has rendered it in both places by ܢܓܗ.

42. I have been obliged to retain this term, with the alteration only of its termination, because it has acquired in German the force of a proper name. Every reader will know that it is derived from χρηστομαθεια, which signifies loci optimi et delecti e scriptore. The Germans then use the expression Syrische Chrestomathie to express what we should entitle Selecta e scriptoribus Syris.

43. The

43. The quotation which our author here produces from Assemani Bib. Or. Tom. I. p. 212. differs from the text of the original, in respect to the very word for which the quotation is made, for ܢܗܪ is not used in that passage. The text in Asseman is ܡܢܗܪ ܡܢ ܟܦܐ. This example therefore is of no use on the present occasion: the same may be said of the second example from Asseman, where ܢܗܪ is likewise used.

44. The bald manner, in which our author has translated the Syriac, has unavoidably occasioned the same bald translation in the English, it being the duty of a translator to represent faithfully the ideas of the writer, whose works he delivers to the public, and to attend not only to the meaning of a quotation, as it is generally understood, but as it is understood in particular by his author. This will serve as an apology for the use of the extraordinary and unclassical expression 'to light in.' The German word is hereinleuchten, which is an active verb, and signifies to 'introduce with lights,' and has a very different meaning from the neuter verb, lucesco, the usual translation of ܢܗܪ, and which is adopted by Joseph Simon Asseman, a Syrian by birth. See Assemani Bibl. Orient. Tom. II. p. 257. It is allowable to say that the day is introduced by the night, but the notion of the day being lighted in by the night involves so manifest a contradiction, that neither the assistance of a metaphor, nor of any other figure of rhetoric, is sufficient to defend it.

45. In the Arabic Chrestomathy, or Selecta e scriptoribus Arabicis, p. 97. is used the verb نهر, to which our author refers as an instance where the Arabic verb signifies aperuit, and this is alleged as a proof that the Syriac ܢܗܪ admits the same meaning. Now setting aside the inconclusiveness of this etymological argument, نهر signifies literally and properly fodit, and is particularly applied to the bed of a river, corresponding to the Hebrew נהר. See Castelli Lexicon Heptaglotton, p. 2236. where likewise the meaning of the verb ܢܗܪ may be seen,

 which,

which, as well as the Chaldee verb נהר, is explained by no word expreſſive of *aperuit*.

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46. But if the Chaldee נהר, and the Syriac ;ܢܗܪ, ſignify literally and properly illuxit, what neceſſity is there for having recourſe to an unwarranted literal ſenſe, in order to have the trouble of returning to a ſenſe which is here called figurative, though really literal. No one will deny that the Eaſtern nations united the idea of an opening with that of the break of day; שחר, aurora, is nearly connected with شخ fidit, and בקר diluculum, with بقر fidit. The connexion is natural between the dawn of day and rays of light breaking through the clouds, but if ;ܢܗܪ is applied to expreſs the commencement of the Jewiſh day, which began at ſun-ſet, all connexion is deſtroyed between this literal ſenſe of the verb, provided this ſenſe exiſts, and the riſing of the ſun.

47. Namely the two firſt Syriac paſſages, for our author makes no uſe of the third, becauſe ;ܢܗܪ is not uſed there. But we muſt not forget that though ;ܢܗܪ is found in the ſecond example in our author's text, it is not in that of Aſſeman: we have therefore no other concern than with the firſt example.

48. Here our author's argument proves againſt himſelf, for if we ſay 'the night of Tueſday opens the great faſt day', which can have no other meaning than 'the night of Tueſday introduces the great faſt day,' it is a contradiction to ſay that the great faſt day began the evening before. To ſet this matter in a clear light, we muſt recollect that the word Day is uſed in a two-fold ſenſe, either in oppoſition to darkneſs or night, or expreſſive of a period of four and twenty hours, which among the Jews began at ſun-ſet. Now when ;ܢܗܪ is immediately preceded by לילא, nox, as in this example, there can be no doubt, even if we admit the ſenſe aſcribed to it by our author, that it refers to the natural, not the civil day.

49. If

49. If 'Saturday afternoon at five o'clock' were expressed in the original Syriac, and ܢܗ; used on that occasion, there would be some reason for admitting the sense ascribed by our author to the Syriac verb. But in Assemani Bib. Or. Tom. I. p. 212. whence our author quotes the passage in part, and gives a translation of the rest, no mention is made of Saturday afternoon at five o'clock, but on the contrary ܒܬܠܬ ܫܥܝܢ ܕܠܠܝܐ, tertiâ hora noctis.

50. But if the arguments, which have been used to prove this extent of meaning, appear insufficient, its application to επιφωσκω is of course inadmissible.

51. But die dominica inlucescente, immediately preceded by medium noctis, must necessarily relate to the morning, and Adler has quoted these words with that very view. He has likewise produced a passage from Epiphanius, where επιφωσκω is applied to the morning, but the difficulty is to find a passage where it is applied to the evening. If επιφωσκω, Matth. xxviii. 1. Luke xxiii. 54. be explained as a Syriasm, the verb most suitable to the occasion is undoubtedly ܢܓܗ. This is used in both passages by the Syriac translator of the New Testament; we have here therefore an evident connexion between the Syriac and the Greek verb established by actual usage; and as the writers of the Greek Testament were more accustomed to the Syriac than the Greek, it was by no means improbable that they should take in an equal latitude two words, that were reciprocally translated the one by the other. In Castelli Lex. Hept. ܢܓܗ is explained illuxit, but it is added, dicitur etiam de luce nocturna, and the noun ܢܓܗ is explained vespera. Now it is true that no inference can be deduced from a derivative to a primitive, but there is an instance in the Syriac version where the verb itself, or, which is the same thing, the participle, seems applied to the evening. John xix. 31. the Greek text Οι ȣν Ιȣδαιοι, ἱνα μη μεινῃ επι τȣ ϛαυρȣ τα σωματα εν τῳ σαββατῳ, επει παρασκευη ην, (ην γαρ μεγαλη η ημερα εκεινη τȣ σαββατȣ) ηρωτησαν, κ.τ.λ. is thus expressed in the Syriac version,

Judæi

Judei autem quia paraſceve erat dixerunt, Non pernoctabunt corpora hac in cruce, quia ſabbatum illuceſcebat, (ܕܢܗܪ ܫܒܬܐ). It is an extraordinary circumſtance that this expreſſion is here uſed in the Syriac, though wanting in our preſent Greek text, but the verb ܢܗܪ is applied to the ſabbath itſelf, exactly in the ſame manner as Luke xxiii. 54. and to the day following the ſabbath, Matth. xxviii. 1. Now whoever compares the verſe above quoted, viz. John xix. 31. with the events recorded in the preceding and following verſes, will be convinced that the ſubject relates not to the morning, but to the evening. By theſe means therefore the concluſion of our author may be eſtabliſhed, though by premiſes different from his own. The preceding explanation is given merely on the ſuppoſition, that our author is right in endeavouring to procure for επιφωσκω a new ſenſe in Matth. xxviii. 1. But in fact the context at Matth. xxviii. 1. οψε δε σαββατων, τη επιφωσκουσῃ εις μιαν σαββατων, neither requires, nor admits, any other ſenſe for επιφωσκω, than the uſual one. Οψε σαββατων does not ſignify "in the evening of the ſabbath," but "on the cloſe of the ſabbath," or "when the ſabbath was ended:" for οψε, when uſed as a prepoſition before a genitive caſe, ſignifies "at the cloſe," or "at the end." See Schleuſner's Lexicon, ſ. v. Conſequently τη επιφωσκουσῃ (ſcil. ημερᾳ) εις μιαν σαββατων, can have no other meaning than "the day dawning toward the firſt of the week," or the "twilight on ſunday morning having juſt commenced." Our author himſelf, about two years after he had publiſhed the laſt edition of his Introduction, adopted this explanation; for in his German verſion of the New Teſtament, printed in 1790, he tranſlated Matth. xxviii. 1. thus; "In der Dämmerung nach dem Sabbath, als der erſte Tag der woche antrach." This tranſlation manifeſtly ſhews that he had *then* abandoned the explanation of επιφωσκω as Matth. xxviii. 1. which he gave in his Introduction. Even Luke xxiii. 54. he has rendered by "Der Tag, da dies geſchah war ein Freytag, gleich vor antrach des Sabbaths,"

Sabbaths," which ſhews that he there alſo underſtood επιφωσκω as applying to the morning light.

52. زوزي ſignifies properly brevis et compreſſus; why our author has uſed this word in the fœminine I am unable to explain. With reſpect to the derivation of ܙܝܙܐ from this Arabic word, it is attended with the following inconvenience Though in the formation of Chaldee and Syriac nouns ſubſtantive, it does appear to be uſual to add to the radicals of the word, from which they are derived, the termination נא, yet the Nun in ܙܝܙܐ ſeems to be a radical, and Nun is wanting in the Arabic word, from which our author derives the Syriac. Neither Schaaf or Caſtel have derived it from any Syriac radix, but the latter has placed it in the ſame claſs with the Hebrew word זיז, fera.

53 It is true that they are diſtinct words, but all three have a common meaning, and all three perhaps a common origin, for Sajin, Nun, and a quieſcent, ſeems to be the radical part of each. Buxtorf derives זונין from ונא ſcortari, conſidering tares as a kind of ſpurious corn; why therefore may not the Syriac noun be derived from ܙܢܐ, which correſponds to the Chaldee זנא, and the Arabic زني. But here again the repetition of the firſt radical creates a difficulty, and after all, the word in queſtion is perhaps an ωνοματοπεποιημενον, in which caſe all attempts to diſcover a radix muſt be fruitleſs.

54. The word here uſed in the German is Mittagſmahlzeit, which ſignifies properly noon-meal: I have been obliged to render it by dinner, though it is not an accurate tranſlation, becauſe the word dinner, in conſequence of an alteration in the time of eating in England has altered its meaning, and no longer correſponds to prandium, but to cœna. With reſpect to the time when the Greeks partook of their meal which they called αριστον, ſee Potter's Greek Antiquities, Vol. II. B. IV. ch. 16. and Kypke Obſ. ſacræ, Tom. I. p. 414.

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55. כרוספדא, κρασπεδον, ora, fimbria, limbus, Buxtorf's Lex. Ch. Talm. Rabb. p. 1097. I know not why our author has written it in the plural, unleſs it is, to render its ſimilarity ſtill greater to the Greek ſingular.

56. Our author probably concludes that כרוספדא ſignifies a taſſel, as well as the border of a garment, becauſe this word in the Chaldee paraphraſe, Numb. xv. 38. is immediately followed by כנפא, which in the Latin tranſlation of the Chaldee paraphraſe is rendered angulus. Likewiſe the Hebrew כנף is rendered in the ſame paſſage πτερυγιον by the Seventy, and angulus by Jerom.

57. As pearls are the produce of the Eaſt, it is more reaſonable to ſuppoſe that the Greeks borrowed the name from the Orientaliſts. In Arabic and Perſian صرجان ſignifies a pearl, whence the Greeks derived their μαργαρον, nor is it neceſſary to have recourſe to the termination of μαργαριτης, becauſe תא is a very common termination of nouns ſubſtantive, both in Syriac and Chaldee.

58. جوهر ſignifies both lapis pretioſus, and margarita, and the Arabic tranſlator of the New Teſtament has uſed this word for μαργαριτης in the three paſſages quoted by our author, viz. Matth. vii. 6. xiii. 46. Rev. xxi. 21.

59. Our author refers to the four paſſages, Rev. ii. 24. Gal. vi. 2. 5. and Rom. xv. 1. as inſtances where the Arabic proverb is uſed. In the firſt we find ſimply ε βαλω εφ' υμας αλλο βαρος, in the ſecond αλληλων τα βαρη βασαζετε, in the third εκαστος το ιδιον φορτιον βασασει, in the fourth τα ασθενηματα των αδυνατων εβασαζειν. Now it does not appear that the imputation of guilt to an innocent perſon, inſtead of the culprit, is a notion applicable to any one of theſe paſſages. Beſides, the Arabic proverb is ſo natural, and ſo common in all languages, that inſtead of an Arabiſm, it might be rather termed an univerſaliſm.

60. علي.

60. صلّي على ſignifies literally 'to pray upon,' which implies an impoſition of hands, and therefore a bleſſing. This expreſſion is uſed for προσευχομαι in the Arabic verſion, Matth. xix. 13.

61. The Seventy have here uſed καλανυξις, and that they did not intend to expreſs the notion of remorſe, appears from its being the tranſlation of a word which ſignifies ſleep: and that St. Paul underſtood it in a ſimilar ſenſe, appears from the addition of the words οφθαλμες τε μη βλεπειν, και ωλα τε μη ακυειν. This effect is produced by ſlumber, but not by remorſe.

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62. The paſſage to which our author alludes in his Supplementa ad Lexica Hebraica is the following: 'Alto ſopore oculos gravante vel invitis claudente, Arabes fingunt eum oculos tanquam acu conſuere, vide phraſin in Chreſt. Arab. p. 66. conſuit oculos punctio ſomni.' Now admitting it to be a proverbial expreſſion in Arabic, 'Sleep ſews his eyes together,' it does not appear in what manner it can be applied to explain κατανυξις. If the Seventy were acquainted with the proverb, and had intended to expreſs the metaphor, they would have rather uſed καταρραπτω than καλανυσσω. Our author ſeems to have been led to this method of explaining why καλανυξις ſignifies ſleep, by the ſimilarity of the ideas expreſſed by the words pungo and conſuo, qui enim conſuit, is etiam pungit; but this concatenation probably never occurred to the authors of the Alexandrine verſion. Beſides, not only תרדמה, ſopor, is tranſlated καλανυξις, but דמם, ſiluit, is tranſlated καλανυσσομαι. The analogy between ſilence and ſleep is obvious; but whatever ſimilarity the imagination can diſcover between ſleep and ſewing the eyes together, there is no immediate connexion between this metaphor and ſilence. It ſeems therefore a more probable conjecture, as καλανυζαζω ſignifies dormio in the claſſic authors, that in the common dialect of Alexandria, where the authors

of

of the Greek verſion reſided, the two verbs were confounded; and this is the more credible, as καλαυροζω is no where uſed in the Septuagint, nor καλαυροω in any claſſic author. Compare Trommii Concord. Tom. I. p. 854. with Stephani Theſaurus, Tom. II. p. 1107. Should this ſuppoſition be admitted, the example would belong to a following ſection.

63. باطل is an adjective ſignifying vanus, but admitting that when uſed as a ſubſtantive with the article prefixed, as our author has written it, it ſignifies mendacium, is it a neceſſary conſequence that ρηλα αργον, Matth. xii. 36. ſignifies likewiſe mendacium? The Arabic tranſlator has rendered ρημα αργον literally by كلمة باطلة, and the Syriac tranſlator has uſed the ſame adjective; both tranſlators therefore underſtood αργος in the ſenſe, in which it is uſually taken. Our author adds, that the Chaldee word בטלין ſignifies mendacia: now this is the plural of the part. Benoni, from בטל ceſſavit. Perhaps it ſhould be written either בטלנין or בטילין, but Buxtorf has aſcribed to neither of theſe words, nor to any one of the derivations of בטל the ſenſe of mendacium. See Vorſtius de Hebraiſmis Nov. Teſt. cap. iii. § 6. and Fiſcheri Proluſiones de vitiis Lexicorum Nov. Teſt. Lipſiæ 1791. p. 566—571.

64. Matth. xxi. 32. εν οδω δικαιοσυνης is rendered literally in the Arabic verſion بطريق العدل. The Arabic tranſlator then has uſed طريق in the ſenſe of via, and not in that of religio, nor is this ſenſe aſcribed to it either by Golius or Caſtel. 'To walk in the religion of righteouſneſs' is much more harſh than 'to walk in the path of righteouſneſs.' Of this our author is ſenſible, and therefore explains ηλθε προς υμας by attulit: with what juſtice the learned muſt determine.

65. If the word uſed for οδος be underſtood in the ſenſe of 'high road,' our author is certainly right in objecting to the common tranſlation; but as the whole expreſſion is figurative, there can be no impropriety in ſaying, 'John came to you walking in the path of righteouſneſs.'

teouſneſs.' The metaphor is accurate, the ſenſe clear, and very frequently uſed in the book of Pſalms; but the interpretation of our author ſeems at leaſt to do violence to every part of the ſentence.

66. In the paſſage of the Koran, to which our author alludes, the word فرح is uſed, which ſignifies lætus fuit, and alſo protervus fuit. Now admitting that فرح in this paſſage of the Koran conveys the idea of inſult or ridicule, it is no neceſſary conſequence that αγαλλιαομαι, John v. 35. has the ſame meaning, eſpecially as the Arabic tranſlator of the N. T. has uſed a totally different verb, having rendered αγαλλιαομαι by طل exultavit, præ lætitiâ exclamavit.

67. بشر nuntiavit, in the ſecond conj. بشّر evangelizavit, annuntiavit. It is uſed in the Arabic verſion, Acts xiv. 15. But as the Arabic is a tranſlation of the Greek, and not the Greek of the Arabic, may not this uſe of ευαγγελιζω be rather referred to בשר enuntiavit, as St. Luke was much better acquainted with Chaldee than Arabic. It may be obſerved in general that an explanation of paſſages in the New Teſtament, that deviate from claſſic purity, by help of the Arabic ſhould be admitted with great caution, as this language is connected with that of the Greek Teſtament in thoſe caſes only, where its turns of expreſſion coincide with the Syriac. The French, Italian, and Spaniſh are ſo nearly allied, that they are termed in general dialects of the Latin, yet in an Engliſh compoſition written by a Frenchman, no one would explain the deviations from claſſic purity as Italiciſms, or Hiſpaniſms, but would naturally refer them to the claſs of Galliciſms. In the ſame manner the peculiarities obſervable in the ſtyle of the Greek Teſtament muſt be neceſſarily aſcribed to the native language of the ſacred writers.'

Among other peculiarities in the language of the Greek Teſtament, it is well known that the dual number is not uſed; but I recollect no inſtance of any attempt

that

that has been made to account for its omiſſion. Perhaps it may be explained as a Syriaſm, for the dual was not uſed in Syriac, except in the three words expreſſive of duo, ducenti, and Ægyptus utraque inferior et ſuperior. The ſacred writers therefore neglected the dual in writing a foreign language, becauſe they were not accuſtomed to it in their own. Likewiſe in the Hebrew the uſe of the dual was uſually confined to ſuch objects, as exiſted in pairs, ſuch as יד the hand: and it is poſſible that the diſtinction between dual and plural even in ſuch caſes was a refinement of later ages, as the difference is marked only by the points, whereas in the Arabic it is denoted by the letters themſelves. In our preſent Maſoretic text יד is very frequently uſed in the dual, but though χειρ occurs in above a thouſand inſtances in the Septuagint, it is conſtantly uſed either in the ſingular or in the plural. Whether this circumſtance juſtifies the preceding ſuppoſition with reſpect to the Hebrew, or is rather to be aſcribed to the dialect of Alexandria, I leave the learned to determine. But whether this diſtinction between the two numbers exiſted before the time of Chriſt or not, is a matter of little conſequence, becauſe the ſacred writers were more accuſtomed to the Greek verſion than the Hebrew original, and as this was probably the only Greek book that was an object of their ſtudy, they were as little accuſtomed to the dual in the Greek as in the Syriac.

SECT. VI.

PAGE 141.

1. The Hebrew word for ſeed is זרע, which ſignifies figuratively ſoboles, poſteri, and this is the uſual figurative ſenſe of σπερμα. See Gen. iv. 25. Lev. xviii. 21. Num. xiv. 24. Deut. i. 8, &c., where זרע is taken in this ſenſe, and tranſlated in the Septuagint σπερμα.

The

2. The German word uſed by our author is entflohener, which ſignifies literally one who has made his eſcape or a refugee: but the meaning aſcribed to שריד in every Lexicon is ſuperſtes, reliquus, and if we depart from this meaning all connexion between שריד and σπερμα in the ſenſe of 'remnant' is deſtroyed.

3. Theſe are the only two inſtances in the whole Septuagint, but σπερμα is uſed for זרע in 189 examples. The figurative ſenſe then, which the Seventy uſually aſcribe to σπερμα is that of 'progeny,' nor is this ſenſe irreconcileable with שריד ſuperſtes, as in general children ſurvive their parents.

PAGE 142.

4. Wetſtein has produced one paſſage from Plato, and two from Joſephus, but it does not appear that the notion of reliquiæ is any otherwiſe applicable to σπερμα in theſe examples, than as it is applicable to progeny in general. Wetſtein is totally ſilent as to his own opinion, for he has quoted the example without adding a ſingle remark, or explaining the purpoſe for which they are alleged.

SECT. VII.

PAGE 143.

1. It is printed in the 48th. volume of the Philoſophical Tranſactions.

2. The full title of this book is, Reflexions ſur l'Alphabet, et ſur la Langue dont on ſe ſervoit autrefois a Palmyre, par l'Abbé Barthelemy, avec fig. Paris 1755. fol.

3. Wetſtein, in the paſſage to which our author refers, ſays of προφητης, vox Ægyptiis primum uſurpata. Jablonſki in Prol. § 39. gives a deſcription of the ſeveral orders of the Ægyptian prieſts. Now our author ſeems to have confounded two queſtions that muſt be carefully diſtinguiſhed, 1. Whether the notion expreſſed by the

word prophet was firſt received in Egypt. 2. Whether the Greek word προφητης, uſed to expreſs that notion, was firſt adopted by the Alexandrine writers. The latter is the only object of our preſent inquiry; but the place, to which he refers in Jablonſki, is totally unconnected with this queſtion. Wetſtein has expreſſed himſelf in a dubious manner; but whoever examines the paſſages which he had produced from Diogenes Laertius, Lucian, Plutarch, and Pauſanias, will be convinced that they relate merely to the notion expreſſed by προφητης, and not to the word itſelf. Stephanus, in his explanation of προφητης, quotes from Plato, who lived before Alexandria exiſted, and Potter, in his Greek Antiquities, Vol. I. B. II. ch. 9. has produced the two following verſes of an ancient Delphian poeteſs.

Ωλην δ', ος γενετο πρωτος Φοιβοιο προφατας
Πρωτος δ' αρχαιων επεων τεκτηνατ' αοιδαν.

But if our author really deſigns to be underſtood of the idea alone, there is no neceſſity for having recourſe to Egypt in particular, ſince in every nation there have exiſted perſons, who have made pretenſions to the power of foretelling future events.

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4. The difference between the claſſical and biblical ſenſe of αγγελος is, that according to the former it ſignifies a meſſenger in general, according to the latter a meſſenger of the Deity in particular. Whether the latter application of it is to be aſcribed to the Egyptians is a matter of great doubt, for it does not appear that this notion ever entered into the ſyſtem of Egyptian mythology.

5. Θιβις, or as it is written by Trommius and Biel θιβη, is found only in Exod. ii. 3. 5. and is there uſed for the vehicle in which Moſes when a child floated on the river, and in which he was found by the daughter of Pharaoh. The learned are divided in their opinion whether θιβη is originally

originally Egyptian or not. Didymus, in his Grammatica Coptica, p. 68. refuſes it a place among pure Coptic words, yet no inſtance has been produced of it from a Greek writer, except Athenæus, who lived ſo late as the third century. Now the word is at leaſt as ancient as the time of Moſes, for it is uſed in the Hebrew, Exod. ii. 3. 5. and written תבה; and as this word has no radix in the Hebrew, and the veſſel itſelf was Egyptian, it is reaſonable to ſuppoſe that the name is likewiſe Egyptian. The beſt deſcription of it may be ſeen in Forſter's Liber ſingularis de byſſo antiquorum, p. 113. Londini 1776. See alſo La Croze Lexicon Ægyptiaco-Latinum, ed. Woide, Oxon. 1775. art. ΘΗΒΙ.

6. It is confirmed by the teſtimony of Jerom, 'Audivi ab Ægyptiis hoc nomine (ſc. Αχι) linguâ eorum omne, quod in palude virens naſcitur appellari.' Hieronym. ad Eſaiam xix. 7. This Egyptian word was likewiſe adopted by Moſes, and written אחו, (perhaps originally אחי, and the י lengthened into ו by miſtake in copying) Gen. xli. 2. where αχει is uſed in the Greek verſion; but in the paſſage of Iſaiah, on which Jerom makes the above-mentioned remark, though αχι is uſed in the Septuagint, Iſaiah, as might be expected from a writer unconnected with Egypt, has uſed a word that is purely Hebrew. This circumſtance is not wholly undeſerving our attention, becauſe the uſe of θιβη, Exod. ii. 3. 5. and of αχει, Gen. xli. 2. may be aſcribed to the immediate influence of the Hebrew, but the tranſlation of ערות by Αχι, Iſai. xix. 7. is a proof that the word had been adopted in the Greek dialect of Alexandria.

To the Coptiſms which have been produced by our author, may be added perhaps the following, as an attempt to account for the inſertion of the vowel υ in Μωυσης, though no trace of it is to be found in the Hebrew משה. The name given to Moſes by the daughter of Pharaoh was Mo uſhe, which in the Coptic ſignifies aquâ extractus, and is imperfectly expreſſed by מושה extrahens. Joſephus likewiſe, Antiq. Lib. II. c. 9. § 6. aſ-

ſigns the ſame reaſon, το γαρ υδωρ μω οι Αιγυπτιοι καλεσι, υσης δε τας εξ υδατος σωθεντας.

7. The peculiarities of the Alexandrine dialect muſt be divided into two ſeparate claſſes. 1. Such as were derived from the Macedonic dialect ſpoken by the conquerors of Egypt. 2. Such as are to be aſcribed to the Egyptian, the language of the conquered. Of the former a very learned and critical account may be ſeen in Fiſcheri Proluſiones de vitiis Lex. Nov. Teſt. Lipſiæ 1791, p. 659—727. With reſpect to the latter, the reader will find a very curious collection of Egyptian words, uſed not only in the Septuagint, but in the Hebrew and Greek writers in general, in Scholtz Expoſitio vocabulorum Copticorum in ſcriptoribus Hebraicis ac Græcis obviorum, printed in the 13th. vol. of Eichhorn's Repertorium.

Profeſſor Sturz, at Gera in Saxony, has written ſeveral diſſertations entitled, De dialecto Alexandrinâ, ratione ſimul habitâ verſionis librorum V. I. græcorum.

8. See Kypke Obſ. ſacræ, Tom. I. p. 174. But Kypke has not quoted Jamblichus as an Alexandrine author, nor is he to be conſidered as ſuch; for though he is ſaid to have died at Alexandria, he was a native of Chalcis in Cœleſyria, and a ſcholar of Porphyry.

9. It appears from Strabo's deſcription of the πτερα of the Egyptian temples, (p. 1159. of Almeloveen's edition, which ought to have been noted) that they were nothing more than two high walls which formed a kind of incloſure or court before the temple itſelf: its importance therefore on the preſent occaſion ſeems not to be ſo great as our author deſcribes it. Beſides, the difficulty conſiſts not in πτερον, but in πτερυγιον, for Wetſtein in his Note to Matth. iv. 5. has produced a very ſufficient number of examples, where πτερον and πτερυξ are applied to a building; but if we except the example from Euſebius, which had been borrowed from the Greek Teſtament, no inſtance has been found where the diminutive πτερυγιον is applied to a building. Julius Pollux applies it to αρκυς, νωτος, ριν, εσθης, ναυς and ις, but to no word expreſ-

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ſive of an edifice, nor is it uſed in this manner even by the Seventy, who are undoubtedly to be conſidered as Alexandrine authors. Till an inſtance therefore can be produced from a Greek writer in which πτερυγιον itſelf is uſed as a part of a building, and its ſenſe determined, (for an appeal to πτερον or πτερυξ is of no uſe), it muſt remain mere conjecture, whether the Evangeliſts intended to expreſs a wing of the temple, or only a point or prominence. The Syriac tranſlator has rendered it by ܓܢܚ, ala; but as this word ſignifies likewiſe extremitas, it is as difficult to determine the ſenſe of the Syriac verſion, as of the Greek original. Jerom decides for pinnaculum, the Arabic tranſlator for ala, unleſs we render جناح by a word, that is unſuitable to its derivation, merely out of compliment to the Vulgate.

10. In his Exercitationes ſacræ in S. Pauli ep. ad Hebræos, ex Philone Alexandrino. Helmſtadii 1750. The paſſage to which our author alludes is p. 140.

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11. The argument therefore is not dubious, but poſitive.

12. The feſtival of the Jews, deſcribed in the 9th. ch. of Eſther, was in conſequence of Eſther's marriage with Ahaſuerus; it does not appear therefore that no alluſion can poſſibly be made to a wedding. But there is another paſſage in the book of Eſther, ch. ii. 18. where γαμος is uſed, which our author has omitted, and which clearly decides in favour of the notion of wedding; for the marriage feaſt of Ahaſuerus and Eſther is there particularly deſcribed.

The following ſtatement will ſet the matter in a clear light, and determine at once what ſenſe the Seventy intended to aſcribe to γαμος. The Hebrew word משתה, which ſignifies convivium in general, though it is ſometimes applied in the ſenſe of convivium nuptiale in particular, occurs forty-eight times in the Hebrew Bible. In the Septuagint it is rendered δοχη, ευφροσυνη, κωθων, ποσις, ποτος, συμποσιον, and in three inſtances only by γα-

μος, viz. Gen. xxix. 22. Eſther ii. 18. ix. 22. In the two firſt inſtances a marriage feaſt is particularly deſcribed, and in the third is given a deſcription of a feaſt which was held in conſequence of a marriage.

13. Γαμε is the reading of the Codex Vaticanus, ωοτε of the Cod. Alexandrinus, but it is extraordinary that no word is here uſed in the Hebrew which correſponds to either; משתה is uſed at the end of the verſe, and there tranſlated ωοτος.

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14. Compare Note 12 with Kypke's Obſ. ſacræ, Tom. I. p. 108.

15. Our author here reviews Dr. Teller's German tranſlation of the Pſalms, and cenſures the learned and ingenious tranſlator for having rendered רשע in the firſt Pſalm by a word expreſſive of ungodly. But רשע is explained in every Lexicon improbus, is rendered in this paſſage ασεβης by the Seventy, and, I believe, in a ſimilar manner in every other verſion, except that of our author. The queſtion whether רשע is to be tranſlated in all caſes 'unjuſt' and in no caſe 'ungodly,' can be determined only by a proper definition of the words, and an appeal to the paſſages, where רשע is uſed. Now the difference between injuſtice and ungodlineſs, is this, that the former is a violation of the duty, which we owe to other men, the latter a violation of the duty, which we owe to the Supreme Being. This diſtinction being admitted, the latter tranſlation is in many inſtances not only admiſſible, but neceſſary.

16. And perhaps in many other caſes with equal propriety by ασεβης, ασεβεια, ασεβων.

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17. But the two queſtions are totally diſtinct. 1. Whether רשע can in no caſe ſignify 'ungodly.' 2. Whether ασεβης may not in ſome caſes ſignify 'unjuſt.' The truth of the former is no neceſſary conſequence of a conceſſion of the latter. Now it is true that the notion of injuſtice

is

is applicable to the paſſages which our author has produced from the Pentateuch, and to many, though not all of thoſe which he has alleged from the prophets. But as the authors of the Alexandrine verſion were Jews, to whom the idea of the divine preſence was more familiar than to other nations, who will undertake to determine, that in the uſe of a word derived from σεβομαι, the notion of an offence againſt the Deity did not unite itſelf with that of an offence againſt mankind?

18. But the notion expreſſed by the words צַדִּיק, צֶדֶק, צְדָקָה, though they are explained juſtus, and juſtitia, is by no means confined to the relation between man and man: on the contrary, they are frequently uſed in caſes where the relation of man to the Deity alone is intended to be expreſſed, and where the notion of juſtice is inadmiſſible, for inſtance Gen. xv. 6. Deut. xxxiii. 19. Pſalm iv. 6, &c.

19. It is true that the Arabic verſion of Iſaiah, with that of moſt other books of the Old Teſtament, was made immediately from the Greek. But does it follow, becauſe the Arabic tranſlator has rendered ευσεβης by صديق, that he meant to confine its ſenſe to pietas erga homines, without any intermixture of the notion expreſſed by pietas erga Deum? We have ſeen that the Hebrew word is ſometimes confined to the latter ſenſe alone: why then may not the Arabic word at leaſt include that notion? It may be obſerved in general, as it is more eaſy to unite than to abſtract ideas, that when two notions are ſo nearly allied as thoſe of pietas erga Deum, and pietas erga homines, the line of ſeparation is often ſo difficult to be diſcovered, that concluſions drawn from a tranſlation are in moſt caſes vague and indeciſive.

20. This argument is unfavourable to our author's hypotheſis, for the notions of alms and godlineſs, are much more nearly allied than thoſe of alms and juſtice. A man may religiouſly abide by the laws of his country, without diſplaying generoſity to the poor; whereas the duty which we owe to our Maker is very imperfectly

fulfilled without charity to our neighbour. Beſides, local circumſtances contribute to unite the two former ideas, the place of public worſhip having been devoted, both in ancient and modern times, to the exerciſe of this duty: and the Arabic صدقة, which correſponds to the Syriac and Chaldee, ſignifies, 1. Quicquid Deo dicatur; 2. Eleemoſynæ.

21. The erudition diſplayed by our author in the two laſt pages is a prelude to the explanation of the two paſſages in the N. T. Rom. iv. 5. επι τον δικαιουντα τον ασεβη, and Rom. v. 6. χριστος . . . υπερ ασεβων απεθανε. But ſurely no one will doubt that in theſe examples, eſpecially in the laſt, the only notion intended to be expreſſed is that of our relation to the Supreme Being. The uſual tranſlation then of 'ungodly,' or 'ſinner,' ſeems by no means improper, and unleſs we abide by the above-mentioned definition, the whole is a diſpute about words.

22. For that very reaſon the notion of 'pity' is perfectly applicable to Luke i. 50. for Elizabeth was grown old without having had children, which among the Jews was conſidered as a very great misfortune.

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23. It is certain that the word Pity, though every monarch in Europe would deign to uſe it on a ſimilar occaſion, is unſuitable to the manners of the Eaſt, and the age of the Patriarchs. But the notion expreſſed by στοργη is wholly inapplicable, becauſe neither conſanguinity nor affinity ſubſiſted at that time between Iſaac and Rebecca.

24. In the Greek verſion of Daniel which is printed in all the editions of the Septuagint, חמודות is rendered ανηρ επιθυμιων, but ελεεινος is uſed in this paſſage in Daniel ſecundum LXX ex Tetraplis Origenis, printed at Rome in 1772. This ought to have been noticed by our author, as every one underſtands by the Greek Bible the common printed text.

25. Yet

25. Yet חסד is explained in every Lexicon misericordia, and whoever examines the paſſages produced in Buxtorf's Concordance, will find that it is often applied to perſons who were really in misfortune, for inſtance Num. xiv. 19. and this is agreeable to the notion expreſſed by the word Pity. But as on the other hand it is ſometimes applied even to objects of envy, it ſeems to have the extenſive ſignification of kindneſs in general, the nature of which can be determined only by its mode of application. If then the Seventy, in tranſlating the Old Teſtament, uſed ελεος in the ſame latitude, it ſeems not unreaſonable to aſcribe it to the influence of the Hebrew. The queſtion can be determined with certainty by no other means, than by producing an inſtance from ſome Alexandrine writer, who was unacquainted with that language, or at leaſt did not tranſlate from it. Our author argues here, with reſpect to חסד, as he argued above with reſpect to רשע, and in the explanation of words that admit of a twofold application, having obſerved in many inſtances that they are applied in one manner, he ſeems too haſtily to conclude that they are inapplicable in the other.

26. This circumſtance alone proves nothing, for כשל, among other ſenſes, has that of debilis fuit. But if ασθενεω ſignifies cado in the Septuagint, how ſhall we explain the following paſſages, Pſalm xxvi. 4. αυτοι ησθενησαν και επεσον. cviii. 23. τα γονατα μυ ησθενησαν, Dan. xi. 19. ασθενησει και πεσειται. Nahum iii. 3. ασθενησουσιν εν τοις σωμασιν αυτων. The utmoſt therefore that can be allowed to ασθενεω in certain caſes is that of titubo; for if we go a ſtep further, and render it cado, we have in two of theſe examples a manifeſt tautology.

27. Here then ασθενεω acquires the laſt ſenſe in the progreſſion, impingo, titubo, cado, jaceo.

28. How can this be ſubverſive of St. Paul's deſign? He deſcribes the death of Chriſt as an expiatory ſacrifice, which implies inability and weakneſs on the part of thoſe for whom the ſacrifice was made. The common tranſlation therefore of ασθενων οντων ημων, "while we were

without

without ſtrength,' or which is the ſame thing, 'we being unable to help ourſelves,' ſeems perfectly well adapted to the tenor of the whole epiſtle.

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29. No other reaſon can be aſſigned for aſcribing to ασθενεω, in this paſſage, the ſenſe of jaceo, or even that of cado, than that the three verbs form a climax, and our author ſeems really to argue from their poſition. But the ſimilar ſenſes of προσκοπτω and σκανδαλιζω, with the uſe of the disjunctive particle, are circumſtances unfavourable to that figure of rhetoric.

30. The fourth verſe is not only unconnected with the twenty-firſt, but relates to a totally different ſubject.

To the peculiarities of the Alexandrine dialect enumerated by our author, may be added the uſe of the termination οσαν for ον, in the 3d. pl. of the 2d. aoriſt. For inſtance, Deut. i. 25. ελαβοσαν for ελαβον, Pſal. lxix. 1. εισηλθοσαν for εισηλθον. In the ſame manner, 2 Theſſ. iii. 6. the Cod. Alexandrinus has παρελαβοσαν, and the Codex Claromontanus ελαβοσαν a primâ manu, though παρελαβον ex emendatione. Grieſbach has taken παρελαβοσαν into the text of his edition. The preceding obſervation however is not to be underſtood as if the termination οσαν were *wholly* confined to the dialect of Alexandria.

SECT. VIII.

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1. In this ſenſe alone it is given in Kühn's Note to the paſſage in Julius Pollux, but the learned Greek writer himſelf is ſilent with reſpect to its meaning, though not in reſpect to its derivation. After having enumerated a liſt of adjectives and ſubſtantives, among which we find αργος and αργια, he adds a liſt of verbs which cor-

correſpond to them, among which we find αργεω and καταργεω. But as derivations have very frequently acceſſary ideas, we are not juſtified in concluding that Julius Pollux intended to confine καταργεω to the ſenſe of the primitive. Stephanus quotes from Dioſcorides φαρμακα καταργεμενα medicamenta purgatoria.

2. This muſt be an overſight in our author, for though beſide the Latin, there are two Greek indexes in Reitz's Lucian, yet the one relates only to the Scholia and the various readings, the other, which relates to the text, contains thoſe words alone on which notes are written.

3. Our author has here quoted the page without mentioning the edition, a fault of which he is ſeldom guilty. I have conſulted both the Benedictine and Thirlby's edition, but it is in neither p. 25. The paſſage however may be ſeen p. 45. of the Paris edition of 1615.

4. Thoſe who would examine theſe twenty-ſix paſſages will find them enumerated in Schmidii Tameion, and Williams's Greek Concordance. See alſo Stephani Theſaur. Append. p. 1162.

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5. See Fiſcheri Proluſiones de vitiis Lex. Nov. Teſt. Lipſiæ 1791, p. 331.

6. It is uſed in this ſenſe by Plutarch. See Stephani Theſaurus, Tom. I. p. 86.

7. For that reaſon Weſſeling conjectures that it is an erratum for προαγωγη. See his edition of Diodorus Siculus, Tom. II. p. 293. Note 90.

8. Yet Stephanus has produced examples from Plutarch, Polybius, Thucydides, and Lucian. It is likewiſe found in Julius Pollux, Lib. IX. ſect. 142.

9. See Wetſtein's Note to Luke xviii. 1.

10. Jerom has taken this example from 1 Cor. iv. 3.

11. It is extraordinary that Jerom has ε κατενηρκησα υμας as quoted from St. Paul, whereas we find 2 Cor. xii. 13. ε κατεναρκησα υμων. This verb is only uſed in the 2d. ep. to the Corinthians, there only three times, but

but in each caſe followed by a genitive. Wetſtein, in his note to 2 Cor. xi. 8. has quoted the ſame paſſage from Jerom, but we there find in Jerom's text ὃ κατενάρκησα ὑμῶν. On what authority Wetſtein wrote it in the genitive I know not, for in Martianay's edition, which is the beſt, we find ὑμᾶς, as written by our author.

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12. Bravium was probably coined by Jerom to expreſs βραβειον, for the Latin v correſponds to the Greek β, or to ſpeak more properly, the Greek β has acquired that ſound before the time of Jerom, it being probable that the moſt ancient Greeks pronounced it otherwiſe. The modern Greeks pronounce it conſtantly like the Latin v.

13. When the Romans ſaid dicere diem, obire diem, they expreſſed indeed the day appointed for trial, but it does not appear that they ever uſed dies in the ſenſe of judicium, which is the meaning expreſſed by St. Paul. It would be likewiſe difficult to find an example where the Hebrew word יום is taken in that ſenſe. The expreſſion ἀνθρωπινη ἡμερα ſeems to have ſome analogy to κυρια ἡμερα, a judicial phraſe in uſe at Athens. See Potter's Greek Antiquities, Vol. I. B. I. ch. xxi.

14. See Wetſtein's Note to Col. ii. 18.

15. It is extraordinary that this word is written by our author, and in the Lexicons and Concordances to the Greek Teſtament, καλαναρκειω inſtead of καλαναρκαω. The two tenſes uſed by St. Paul may be derived indeed from the one as well as from the other, but the ſimple verb is ναρκαω, and απονάρκωσι is uſed by Plutarch, which puts the matter out of doubt. See Wetſtein's Note to 2 Cor. xi. 8.

16. But this is inapplicable to καταβραβευω in St. Paul's epiſtles, for it occurs only once, viz. Col. ii. 18.

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17. Aratus, Callimachus, and Menander. See Pritii Introductio in lectionem Novi Teſtamenti, cap. xvii. p. 250. ed. Hoffmann. Lipſiæ 1764.

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18. Προσωπον της γης is a tranſlation of פני הארץ, which is rendered in this manner in the Septuagint, Gen. xi. 4. and in many other places.

19. The Hebraiſm conſiſts not in the word itſelf, but in its application to the Deity, in imitation of אדני, which is uſually rendered in the Septuagint by κυριος.

20. Κρινειν εν δικαιοσυνη correſponds to שפט בצדק, which is rendered in this manner Pſal. ix. 8. (ver. 9. in the Hebrew) and in many other places.

21. The ſingular uſe of ελεημοσυνη in this and other paſſages of the New Teſtament conſiſts in its being applied to denote 'alms,' for in the claſſic authors it ſignifies miſericordia in general, nor is it ever uſed in the Septuagint in the ſenſe of 'contributions for the poor.' That the fathers have uſed it in this ſenſe is of no importance at preſent, becauſe they have taken it from the Greek Teſtament. The origin of this ſenſe our author aſcribes to the influence of the Hebrew, but what Hebrew word ſhall we adopt for this purpoſe? The Syriac tranſlator has rendered ελεημοσυναι, in the paſſage in queſtion, by ܙܕܩܬܐ, which correſponds to the Hebrew צדקה. Now it is true that this word is rendered nine times in the Septuagint by ελεημοσυνη, but in not one of thoſe inſtances does ελεημοσυνη ſignify 'alms.' This ſenſe therefore, of which the firſt traces are viſible in the Greek Teſtament, ought rather to be aſcribed to the Syriac. It occurs fourteen times in the N. T. and is in every example rendered in the Syriac by ܙܕܩܬܐ; a cloſe connexion therefore between the two words had been eſtabliſhed by actual uſage, and hence the ſacred writers have aſcribed to ελεημοσυνη a ſenſe unknown to the claſſic authors, and to the Seventy, becauſe this ſenſe was ſometimes applied

to

to the word, which correſponds to it in their native language.

But this uſe of ελεημοσυνη is rather to be attributed to St. Luke than to St. Paul, for though it is taken from a ſpeech that was made by the Apoſtle, it is probably the Greek tranſlation of the ſacred hiſtorian. The ſpeech, which St. Paul had made at Jeruſalem a few days before, is expreſsly ſaid, Acts xxii. 2. to have been ſpoken in the dialect of the country, and as this was likewiſe made before the Jewiſh Sanhedrim, the Apoſtle undoubtedly delivered it in the ſame language. Nor has St. Paul uſed ελεημοσυνη in this or any other ſenſe in any part of his writings: and that which St. Matthew and St. Luke underſtand by ελεημοσυνας ποιειν, he expreſſes by κοινωνιαν ποιειν. See Rom. xv. 26.

22. The moſt certain criterion for eſtabliſhing a Hebraiſm in an unclaſſic phraſe of the Greek Teſtament ſeems to be the following: 'That a ſimilar phraſe be found in the Septuagint, which is a literal tranſlation of the Hebrew.' For though the native language of the ſacred writers had immediate influence on their Greek ſtyle, yet the Hebrew, at that time a dead language, operated rather through the medium of the Greek verſion. Now the laſt example produced by our author, φως καταγγελλειν, is uſed in not a ſingle inſtance in the whole Septuagint, though φως occurs above an hundred times. The Syriac tranſlator of the New Teſtament has rendered it by ܒܪܝܗ ܢܗܪܐ, lucem prædicare; but whether this idiom is originally Syriac, or only a bald tranſlation of the Greek, can be determined only by the diſcovery of a ſimilar phraſe in an original Syriac author: though even this diſcovery would be attended with no abſolute certainty, ſince the Syriac, as well as the Greek fathers, have borrowed their modes of expreſſion from the New Teſtament, and the works of no Syriac writer, who lived before the age of Chriſtianity, are now extant.

The preſent example affords an opportunity of making a remark with reſpect to various phraſes peculiar to the New

New Teſtament, which ſeem as much entitled to a ſeparate claſs, as thoſe which are referred to that of Hebraiſms and Syriaſms. After all the learning, which has been employed in arranging the remarkable phraſes of the Greek Teſtament under their reſpective heads, there remains a great number, of which no trace is to be found either in a claſſic or an Oriental writer, unleſs we convert the ſhadow of ſimilarity into ſubſtance. Nor can this afford juſt matter of ſurpriſe, for as every expreſſion, in whatever language it be uſed, muſt have had a beginning, it is not unreaſonable to aſcribe the origin of many to the New Teſtament itſelf. A new religion of courſe produces new ideas, and new ideas are unavoidably followed by new modes of expreſſion, which it is uſeleſs to ſeek in the writings of authors, who were ſtrangers to the ideas themſelves.

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23. This ſcene is repreſented by Dr. Harwood in a very lively and elegant manner, in his Introduction to the New Teſtament, Vol. I. p. 200.

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24. Erneſti Inſtitutio Interpretis Novi Teſtamenti, ed. tertia, Lipſiæ 1775. As our author quotes from this work (which is held in high eſteem in Germany, though he is himſelf unfavourable to that celebrated critic) without mentioning either chapter or page, it is difficult to diſcover to what part he alludes. It is natural to ſeek this obſervation of Erneſti in the chapter relating to the language of the New Teſtament, p. 40—57. but though he prefers the Greek purity in Philo and Joſephus to the Hebrew-Greek of St. Paul, conſidered merely as language, no mention is made of the Apoſtle's inability to comprehend the writings of either.

SECT. IX.

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1. خنجر, pugio. See Caſtelli et Golii Lexicon Perſicum, p. 244. Meninſky Lexicon Perſ. Arab. Turc. Tom. I. p. 1950. of the ed. of 1680, or Richardſon's Perſian and Arabic Dictionary, Vol. I. p. 803. Heſychius obſerves that αγγαρος is a Perſian word. See Alberti's Note, Vol. I. p. 37. of his edition of Heſychius.

2. Stephanus has produced examples from the Greek claſſics, in which ἀγγαρευω, γαζα, and μαγος are uſed; but of μεγισανες he ſays, apud claſſicos ſcriptores nomen hoc me legere non memini: yet it is uſed very frequently in the Septuagint and Apocrypha, and was adopted even by the Romans, as appears from Wetſtein's Note, to which our author refers.

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3. Our author here compares with Matth. vi. 7. a paſſage not in a Perſian, but in a Turkiſh ode, taken from Jones's Commentarii Poeſeos Aſiaticæ, p. 157. He probably means Matth. vi. 3. for the paſſage which he produces from the Turkiſh ode is, 'Let not the left ear hear the ſound of the gold and ſilver drops which fall from the ſource of the right hand.'

4. Sciunt viri docti vivere in Perſia et India ingentem hominum cœtum, et late fuſum, qui ſe ipſi Mendai Ijahi, diſcipulos Johannis, nominant, vulgo vero Chriſtiani S. Johannis ab Europæis vocantur, quia levi quadam et exiguâ Chriſti cognitione tincti ſunt; ab Orientalibus Sabbi vel Sabiim.

Moſheim de rebus Chriſtian. ante Conſtantium M. p. 43. More information may be had on this ſubject in the 3d. and 4th. volumes of the Commentationes ſociet. reg. ſcient. Goettingenſis.

5. The opinion, that St. John wrote againſt the Gnoſtics, has been called in queſtion by Tittmann, in his

treatiſe De veſtigiis Gnoſticorum in Novo Teſtamento fruſtra quæſitis, Lipſiæ 1773. But the further conſideration of this ſubject muſt be deferred to the particular Introduction to St. John's Goſpel.

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6. Zend-Aveſta, ouvrage de Zoroaſtre traduit en François ſur l'original Zend avec des remarques par M. Anquetil du Perron, 3 tomes, 4to. Paris 1771. Sir William Jones, the celebrated Orientaliſt, immediately diſcovered that the work was ſpurious, and by no means to be attributed to Zoroaſter, in conſequence of which he publiſhed in the ſame year, Lettre a M. A—— du P—— dans laquelle eſt compris l'Examen de ſa traduction des livres attribues a Zoroaſtre. In Germany this verſion of Anquetil has met with more ſucceſs, for it has not only been tranſlated into German, but applied to the purpoſes of explaining the New Teſtament. Commentaries and paraphraſes have appeared, in which the pretended philoſophy of Zoroaſter has been conſidered as a mean of explaining the writings of thoſe who firſt propagated the Chriſtian religion. But as a paſſion for critical and philoſophical diſcovery has diſtinguiſhed the preſent age, inſtead of being ſurpriſed at the application, we have rather reaſon to wonder that no one has explored for the ſame purpoſe, either the treaſures of the Vedam, or the myſteries of the Chouking.

7. The remarks therefore which might be made on this ſubject in general, muſt be deferred to the ſame place.

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8. The diſſertations of Profeſſor Meiners, relating to the Zend-Aveſta, are printed in the 8th vol. of the Novi Commentarii Soc. Reg. Gottingenſis, and in the 1st, and 3d. vol. of the Commentationes. It is well known, that Mr. Richardſon is of the ſame opinion with Profeſſor Meiners.

SECT. X.

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1. It was ſpoken and printed at Leipzig in 1726, and reprinted in Georgii Hierocriticon.

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2. But the word λεγεων, in the New Teſtament, denotes no part either of a Greek or a Roman army, and ſignifies only a great, though indeterminate number in general, as in Matt. xxvi. 53. It does not appear then, that a word of Grecian origin would have been leſs proper than λεγεων, eſpecially as this Latin word is uſed in the Greek Teſtament in a ſenſe unknown to a Latin author. On the uſe of λεγεων, Mark v. 9. 15. Luke viii. 30. ſee Buxtorf Lex. Talm. p. 1123. ſ. v. לגיון, where it appears, that this word was adopted by the Rabbins, and uſed by them, to ſignify one perſon, who had many under his command. This ſenſe is well adapted to λεγεων, as uſed Mark v. 9. 15. Luke viii. 30.

3. When our author ſays that μαχελλον is found in no Greek author, he expreſſes himſelf inaccurately, becauſe it occurs in Plutarch. See Kypke Obſerv. ſacræ, Tom. II. p. 219. But as Plutarch thought it neceſſary to explain it by κρεωπωλιον, it is probable that the word was of Latin origin.

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4. The word uſed in the Syriac verſion is ܩܘܣܛܘܕܝܐ, which is evidently formed from the Latin word quæſtionarius, and has little reſemblance to cuſtodia. It ſeems probable, therefore, that it was originally written in this manner, and that its ſimilarity to quæſtionarius is not owing to the error of a tranſcriber. Though the Latin word ſignifies properly an executioner, yet when adopted in the Syriac, it was uſed, perhaps, to denote officers of juſtice in general.

5. As

5. As St. Luke was not a civilian, but a phyſician, and St. Paul had been educated, not in the forum, but at the feet of Gamaliel, it may ſeem unreaſonable to expect in their writings the technical terms of the Roman law. But as theſe had influence on the language of common life, and both St. Luke and St. Paul were frequently in circumſtances, that required the mention of juridical expreſſions, it is not extraordinary that they ſometimes occur. Whether all the phraſes which our author has produced, are to be aſcribed to this cauſe, is at leaſt a matter of doubt: the ſimilarity of remittere ad alium judicem to ανεπεμψε υμας προς αυτον, Luke xxiii. 15. is owing, perhaps, rather to accident than deſign, and that δοκιμαζω is applied by St. Luke to the ſame ſubject, as Cicero has applied probo, affords no more an argument for a Latiniſm in the former, than a Greciſm in the latter, becauſe the two words have a literal correſpondence. With reſpect to υποτιθεναι τον τραχηλον, if it be explained as a Latiniſm, our author's tranſlation of it is inadmiſſible, for dare jugulum ſignifies to expoſe one's life, and not one's fortune to danger. See Cicero's Oratio pro Milone, Cap. xi. Tom. II. P. II. p. 1357. ed. Erneſti. Our author, in ſupport of his new tranſlation, appeals to the oration pro Quintio, in which he ſays jugulum is very frequently uſed in the ſenſe which he here aſcribes to it: yet I have read the whole oration without diſcovering jugulum in a ſingle inſtance, which would be hardly poſſible, if it occurred ſo frequently as he relates.

6. For inſtance λεντιον, John xiii. 4, 5. σουδαριον, John xi. 44. δηναριον, Luke vii. 41. σπεκουλατωρ, Mark vi. 27. μεμβρανα, 2 Tim. iv. 13. ταβερνη, Acts xxviii. 15. μιλιον, Matth. v. 41. κοδραντης, Matth. v. 26. ασσαριον, Matth. x. 29.

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7. The erroneous quotations (whether they are miſtakes of the writer or of the printer I will not determine) in the preceding part of this work I have carefully cor-

rected, except in one or two instances which I have noted. I have likewise here corrected a wrong quotation from Josephus; but I am unable to rectify all those that are here taken from Philo. Of the ten references to that author, not less than seven are inaccurate. For the first and fifth examples in Note (y) belong properly to Note (z), and the sixth is totally false. In Note (z), which relates to the use of ελεγχος, and το συνειδοτος ελεγχος in the sense of conscience, is no example which shews the use of the latter; in the two first examples of this Note ελεγχος is used, but they prove the contrary of our author's explanation, because ελεγχος is used as a predicate of το συνειδος, and therefore cannot itself signify conscience: the third example is totally false. In Note (a) the reference is likewise erroneous, for νεκ is not once used in the whole page. It is to be observed that our author, in quoting from the works of Philo, understands the edition of Mangey, which he has noted on a former occasion.

8. But if συνειδησις is used not only in the book of Wisdom, but likewise in the Greek version of Ecclesiastes, it was introduced long before the Latin language could have had the least influence on the Greek. That it is used only in a single example is of no importance, for this alone is sufficient to destroy the whole hypothesis. It is even a matter of doubt whether the particular sense of συνειδησις, as expressive of conscience, is to be ascribed to the Latin, for as it is used in that manner in the book of Wisdom, which was probably written before Egypt had been reduced to a Roman province, it is more natural to seek its origin in the idiom of Alexandria, than in the idiom of Rome. Besides, conscientia in the Latin classics, like το συνειδος in the Greek, denoted rather the consciousness of a good or evil action, whereas συνειδησις, in the New Testament, which alone is the object of our present inquiry, denotes the principle of perception, as well as the perception itself. The Romans said in general, conscientia scelerum, conscientia animi, whereas

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St. Paul has not only συνειδησις αμαρτιων, but μαρτυριον της συνειδησεως.

9. Tom. I. p. 309. ed. Wesseling.

10. The passage from Polybius is quoted by Raphel, in his Annotationes Philologicæ ex Arriano et Polybio, p. 153.

11. The passage from Appian is quoted by Kypke, in his Obs. sacræ, Tom. I. 197. He has likewise produced a passage from Arrian, where the phrase is used passively, ικανον εποιȣμεθα, which cannot be a Latinism, because the Latin language admits not that turn of expression. But there is a passage in the Septuagint hitherto overlooked, which puts the matter out of doubt, since no one will ascribe the phrases of the Alexandrine version to the influence of the Latin; ȣχι το ικανον αυτω ȣχ' ȣτως εποιησεν; Jeremiah xlviii. 30.

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12. The answer as given in the original language is no where on record, and the only mean of forming a probable conjecture is the Syriac version, but here we find a totally different expression ܐܢܬ ܚܕܐ ܐܢܬ.

SECT. XI.

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1. That εξȣσια, 1 Cor. xi. 10. signifies a veil is admitted by most critics, but they are not unanimous in the mode of accounting for it. Hardy says, 'Velamen est signum imperii quod in uxorem habet maritus,' which is the interpretation of the Greek fathers. But if the emblem of power was worn by the woman, it is rather a token of subjection on the part of the man, and if εξȣσια relates to the authority of the man, it is very improperly applied to the dress of the woman: on the other hand, if a veil is a token of submission, the use of εξȣσια in that sense involves a contradiction. Vorstius explains it as a Hebraism, and has recourse to רדיד, but as this word admits not the sense of potestas, and εξȣσια is never used

in the ſenſe of רדיד, the two words are wholly unconnected. In Schoettgen's Lexicon, appeal is made מעון ראשי, poteſtas capitis mei, Pſ. lx. 9. but here the notion of a veil is wanting, the expreſſion is uſed as proceeding from the Deity, is rendered in the LXX κραταιωσις της κεφαλης μου, and there is no reference whatſoever to a covering for the head. Nothing is more eaſy than the invention of an Hebraiſm, provided we can ſatisfy ourſelves with the ſhadow inſtead of the ſubſtance: but unleſs plain reaſon be baniſhed from philological inquiries, no man can be ſatisfied with the principle of an Hebraiſm on the preſent occaſion till an Hebrew word be produced which denotes both poteſtas, and velum. The foregoing explanations therefore are very properly rejected by our author, but the ſolution which he has given is attended with no inconſiderable difficulty. The paſſage in queſtion relates not to the faſhions of the Corinthian ladies, but to the doctrines of the Rabbins, and the two examples produced by our author by way of illuſtration (which I have reſerved for theſe notes) that the word Conſideration has been uſed in ſome provinces of Germany to denote a petticoat, and that a pair of Excellencies ſignified formerly at Hanover a pair of gouty ſhoes, becauſe worn frequently by gentlemen who had that title, muſt naturally excite a ſmile. A cant expreſſion of this nature is unſuitable to the gravity of St. Paul's epiſtles, and as the Apoſtle has uſed εξουσια in not leſs than ten examples in the ſame epiſtle, an extraordinary uſe of it in this inſtance alone muſt unavoidably have perplexed the Corinthians themſelves. The paſſage may be moſt eaſily explained if we take εξουσια in the ſenſe of præſidium, a notion very nearly allied to that of poteſtas and imperium. It is true, that no inſtance has been produced from a claſſic author, in which εξουσια has this meaning: but εξουσια and εξουσιαζω are frequently uſed in the Greek verſion of the book of Daniel for ſome derivative of the Chaldee verb שלט, or for the verb itſelf. Now the ſubſtantive שִׁלְטָא ſignifies an inſtrument of protection, or a ſhield. Buxtorfii Lex. Chald. Rabb. p. 1416.

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On this principle the words in queſtion διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, would be tranſlated 'for this reaſon the woman ought to have a protection on her head.' This protection was her veil. Should this explanation be thought unſatisfactory, more information may be had in Wolfii Curæ Philologicæ et Criticæ, in quatuor priores S. Pauli epiſtolas, p. 474—478. ed. 2da.

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2. In his Obſervationes Philologico-criticæ, p. 368.

3. If καθὼς is the correction of a tranſcriber, the correction muſt have been made in a very early age, for this reading is expreſſed in the Syriac verſion. Likewiſe in the three capital manuſcripts Cod. Alexandrinus, Cyprius, and Regius 2243, inſtead of the common reading ΚΑΙΠΩ (as written in the ancient MSS. without intervals) we find ΚΑΘΩ . Now the latter ſeems to have been the original reading for the following reaſons. 1. Though ὡς occurs fourteen times in St. Mark's Goſpel, he has no where uſed it as equivalent to καθὼς. 2. According to the common reading the conj. καὶ forms a new clauſe, in which is an oblique conſtruction without any principal verb, an imperfection which muſt be felt by the very worſt writer. 3. If the upper and lower ſtrokes of the Θ were effaced in an ancient MS. from which copies were taken, tranſcribers, who were not always the beſt ſcholars, might eaſily imagine that the left hand ſtroke was an I, and that on the right hand with the dot in the middle the remnant of a II, whereas III could not be ſo eaſily miſtaken for Θ.

4. In his Obſ. Sacræ, Tom. I. p. 174.

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5. This paſſage from Thomas Magiſter is quoted in Wetſtein's Note to Rom. ix. 4. where διαθῆκαι is explained as the Covenant made with Abraham, Iſaac, and Jacob. But notwithſtanding the authority of two ſuch eminent critics as Wetſtein, and Michaelis, we may venture to doubt, whether St. Paul underſtood αἱ διαθῆκαι as

an Atticiſm in the ſenſe of the ſingular, for the following reaſons. 1. St. Paul has uſed in not leſs than twenty-ſix examples, where he intends to expreſs a ſingle covenant, διαθηκη in the ſingular. 2. In all his epiſtles διαθηκαι in the plural occurs in only two inſtances, Rom. ix. 4. which is the paſſage in queſtion, and Gal. iv. 24. In the latter inſtance we find αι δυο διαθηκαι, the two covenants; he makes therefore an evident diſtinction between the ſingular and the plural, for the uſe of δυο wholly excludes an Atticiſm. Is it not then reaſonable to ſuppoſe that in the remaining example, Rom. ix. 4. he intended to expreſs the New as well as the Old Covenant? 3. Independent of the foregoing circumſtances the context itſelf pleads for a plural ſenſe, for immediately after αι διαθηκαι, St. Paul adds η νομοθεσια, και η λατρεια, και αι επαγγελιαι, where νομοθεσια and λατρεια refer to the Old Covenant, επαγγελιαι to the New, it being the deſign of the Apoſtle to convince the Jews that they were not only partakers of the former, but heirs of the latter.

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6. 'Per θρεμματα hoc loco familiam ſeu domeſticos Jacobi intelligo. Haud rara eſt hac notione vox θρεμμα profanis; quæ, quum a τρεφω deſcendat, alumnos proprie notat.' He then produces examples from Libanius and the Arundel marbles.

See Kypke Obſ. ſacræ, Tom. I. p. 361.

The word 'cattle,' uſed in the Engliſh verſion is ſtill retained in the late tranſlation of Dr. Campbell, and is accompanied with no remark: a circumſtance which ſhews that foreign literature is leſs noticed in England than it deſerves.

7. See Pococke's Inſcriptiones antiquæ, p. 24.

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8. See alſo Pococke's Inſcriptiones antiquæ, p. 54.

9. If βασιλικος were a proper name, St. John would rather have written τις ονοματι βασιλικος. See Luke i. 5. Acts v. 1. xviii. 24. and other examples, where τις when placed before a proper name is followed by ονοματι.

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10. Neither Wetſtein nor Grieſbach have quoted a various reading to this paſſage, either from a MS. or a verſion in which Nazarenus is uſed in the vocative. Now whether theſe eminent critics have been guilty of neglect, or whether the adjective agrees with Ιησους in the Syriac, as well as in the Greek, can be determined only by examining the paſſage itſelf. The words of the Syriac verſion are ܐܦ ܐܢܬ ܥܡ ܝܫܘܥ ܢܨܪܝܐ, which Schaaf has rendered 'et tu quoque cum Jeſu eras Nazareno,' which ſeems to be a very accurate tranſlation, for had the author of the Syriac verſion intended to expreſs Ναζαρηνε, he would have uſed ܐܢܬ ܢܨܪܝ not ܢܨܪܝ alone.

11. Our author here produces a paſſage from a German book, written by S. Schultz, and entitled, 'Guidance of God, in a Courſe of Travels through Europe, Aſia, and Africa.' The writer of this work, who viſited Nazareth in 1754, relates that Endu Nuſrani, that is, thou art a Nazarene, is at preſent a common term of reproach. But we muſt not forget that Nazarene is the univerſal appellation of the Chriſtians of the Eaſt, who are ſo called from the place where the founder of our religion reſided. See Acts xxiv. 5. Epiphanius Hæreſ. 29. c. 6. and Hottinger's Hiſt. Orientalis, p. 332. It ſeems then, according to its general uſe, to be a term of contempt, becauſe the Mohammedans conſider the Chriſtians as a ſet of Beings inferior to themſelves, and it expreſſes nearly the ſame diſreſpect as the word Pagan in the mouth of a Chriſtian at the time of the Cruſades.

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12. By moſt commentators, and in moſt tranſlations, among which the Syriac may be reckoned, is underſtood not ειμι, eo, but ειμι, ſum. In the Vulgate, as well as in our common Engliſh verſion, it is literally rendered by the preſent tenſe, but Beza has tranſlated it by the future, and in this he is followed by Dr. Campbell. Wetſtein has quoted the Cod. Cant. for ειμι, eo; but this

this ſenſe can depend only on the authority of the Latin tranſlation, this MS. being written without accents. Grieſbach prefers the ſenſe of eo, and quotes for that purpoſe the Æthiopic and Armenian verſions, Nonnus, Theophylact, and three celebrated Latin MSS.

SECT. XII.

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1. Our author here introduces a rule from a Greek Grammar, written in German, and called die Märkiſche Grammatik, which I have been obliged to omit, becauſe the rule is illuſtrated by ſeveral German particles, and in a tranſlation would not be ſo intelligible, as in the original. But it amounts to nothing more than this, that the genitive is the uſual caſe abſolute in Greek, but that in the Attic dialect the nominative was ſometimes uſed abſolute. Now it cannot be denied that a nominative abſolute ſometimes occurs in the Attic writers, eſpecially the poets, of which the following is an example, taken from the Antigone, l. 266.

Λογοι δ'εν αλληλοισιν ερροθεν κακοι,
Φυλαξ ελεγχων φυλακα.

But even if the nominative were as frequently uſed abſolute as the genitive, it would be of no uſe in explaining thoſe paſſages of the Septuagint to which our author refers, becauſe their conſtruction is totally different from that, which is generally underſtood by a caſe abſolute, as will appear from the following note.

2. If the paſſages here produced from the Septuagint are to be explained on the principle of an Attic nominative abſolute, we have a liſt of Atticiſms, in many of which the conſtruction is ſo extraordinary, that an Athenian might perhaps have found it difficult to comprehend them. Beſides, a caſe abſolute neceſſarily implies a noun or a pronoun which agrees with the participle; but

but in all theſe examples we find the participle alone, which (if we except Gen. xvi. 5. where we find ιδεσα, that evidently refers to ητιμασθην) is invariably λεγων or λεγοντες. It is nothing more than a tranſlation of the Hebrew Gerund לאמר, which the Seventy have rendered, even barbarouſly in many caſes, by the participle. For inſtance, Gen. xv. 1. היה דבר יהוה אל אברם במחזה לאמר אל תירא is tranſlated εγενηθη ρημα κυριε προς Αβραμ εν οραματι, λεγων μη φοβε. Again, ויהי אחרי הדברים האלה ויגד לאברהם לאמר הנה ילדה מלכה is rendered in the Septuagint, εγενετο δε μετα τα ρηματα ταυτα, και ανηγγελη τω Αβρααμ, λεγοντες ιδε τετοκε Μελχα. The uſe therefore of λεγων and λεγοντες in theſe examples is to be aſcribed rather to the influence of the Hebrew, than to the poliſhed dialect of Athens: it is a Judaiſm not an Atticiſm, not Attic but Jewiſh Greek.

3. To judge of this example, it is neceſſary to examine not only the words in queſtion, but thoſe with which they are connected. Rom. ix. 9, 10. Εσαι τη Σαρρα υιος· ου μονον δε, αλλα και Ρεβεκκα εξ ενος κοιτην εχουσα. Now it cannot be denied that the conſtruction is obſcure; but it ſeems more reaſonable to ſuppoſe that εσαι is underſtood after εχουσα, as it immediately precedes in the ſame ſentence, though it is ſeparated by the modern diviſion into verſes, than to have recourſe to a caſe abſolute: for on this principle we have a clauſe commencing with αλλα και, and containing no verb either expreſſed or underſtood, which unavoidably leaves the ſenſe imperfect.

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4. Mark xv. 36. Δραμων δε εις και γεμισας σπογγον οξους περιθεις τε καλαμω εποτιζεν αυτον, λεγων, αφετε ιδωμεν ει ερχεται Ηλιας καθελειν αυτον. Here λεγων evidently agrees with εις, and to explain it as a nom. abſ. is to do a double violence to the ſentence, 1. to tear it from the noun with which it is connected, 2. to underſtand the pronoun τις. The apparent contradiction between the two Evangeliſts, which our author has mentioned, may be removed in a much

much eaſier manner, by taking αφιημι in the ſenſe of permitto, inſtead of the uſual tranſlation omitto.

5. See Fiſcheri Proluſiones de vitiis Lexicor. N. T. p. 250. Lipſiæ 1791.

SECT. XIII.

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1. Raphel in his Annotat. philolog. in N. T. ex. Polybio et Arriano, p. 360—375. has given a great number of examples in which πιστις is uſed in the ſenſe of Proof, or Ground of Belief, but neither Stephanus, Raphel, Wetſtein, nor Kypke, have produced an inſtance from a claſſic author, where the abſtract η πιστις is uſed for the concrete το πεπιστευμενον. If our author has diſcovered an example, it would have been a ſatisfaction to his readers if he had mentioned it, eſpecially as this ſenſe is well ſuited to the paſſage.

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2. Yet our author, in the place to which he refers, ſays himſelf, p. 13. that the examples muſt be reſerved for his public lectures. It is true that he explains, p. 20—23. the meaning of σκανδαλιζεσθαι, συνειδησις, and λοιδορεω, but for the laſt example alone he refers to the Septuagint, viz. Exod. xvii. 2. 7. Num. xx. 3. 13. Deut. xxxiii. 8. There is an excellent chapter on this ſubject in Erneſti Inſt. Interpr. Nov. Teſt. p. 160—173. 3d. ed.

3. Our author here obſerves that φωτιζω is frequently uſed in the Septuagint for הוֹרָה, hiph. a יָרָה, which in that conj. ſignifies docuit. The examples may be ſeen in Biel and Trommius.

4. In our author's Note to Heb. xi. 5. is given the following reaſon why ευηρεστηκεναι Θεῳ is improperly rendered in the common tranſlation, viz. that Gen. v. 24. ויתהלך חנוך את האלהים et ambulavit Henoch cum Deo is rendered in the LXX και ευηρεστησεν Ενωχ τῳ Θεῳ, on which he obſerves that the notion of walking with God

God is more nearly connected with that of ſerving, than that of pleaſing God.

5. As the plural תהלות is not uſed in the paſſage of Iſaiah to which our author refers, nor in the two other inſtances produced by Biel, viz. Iſ. xlii. 8. 12. a more convenient example may be taken from Iſ. xliii. 7. where we find תהלות יהוה in the Hebrew, and αρεται Κυριε in the Septuagint. This remark is made on the ſuppoſition that the pl. number occaſions the difficulty, for αρετη in the ſing: was uſed in the ſenſe of honour or glory as long ago as the days of Homer.

Ζευς δ' αρετην ανδρεσσιν οφελλει τε μινυθει τε.
Iliad. xx. 242.

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6. The Concordance of Trommius was publiſhed in 1718, the Codex Chigianus in 1772.

7. I have likewiſe found many inaccuracies in the references to the quoted texts, an imperfection which cannot with any juſtice be laid to the charge of the learned and induſtrious compiler, ſince in a work conſiſting of two folio volumes, every page of which contains nearly four hundred figures, errata were unavoidable. But it ſhould ſerve as a caution to all authors, not to depend on this or any other concordance, without referring to the paſſages themſelves; and I could produce examples where this neglect has occaſioned miſtakes, not only in this Introduction, but in Biel's Lexicon ad LXX Interpretes. To mention one only in particular, Num. iv. 21. is quoted in Trommius for εξαπινα, it ought to be Num. iv. 20. but this erratum has been copied by Biel, Tom. I. p. 554. and by our author, Vol. I. p. 154. 4th. ed. of his Introduction.

8. To Biel's Lexicon in LXX Interpretes, which was publiſhed at the Hague in 1779 and 1780, in 3 vols. 8vo. may be added Lexici in interpretes Græcos V. T. maxime ſcriptores apocryphos Spicilegium, poſt Bielium congeſſit et edidit J. F. Schleuſner, Lipſiæ 1784, 8vo. Specimen II. ib. 1786.

9. Our

9. Our author recommends in this part of his Programma a diligent ſtudy of Eccleſiaſtes, and the book of Wiſdom; not only as they are excellent ſyſtems of morality, but with a view of determining more preciſely, whether alluſions are made to them in the New Teſtament, in the ſame manner as to the Proverbs.

10. Our author's commentary on the firſt book of the Maccabees, entitled Ueberſetzung des erſten Buchs der Maccabäer, was publiſhed in 1778, ten years before the preſent edition of his Introduction appeared. The paſſage has remained unaltered, as it ſtood in the third edition: at that time he was unable to determine the pages, where examples of this nature would be given, and as he has not done it in this laſt edition, I am unable to quote them in theſe notes.

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11. This is a refinement which ſeems to have no foundation, ſince a requeſt from an Apoſtle is equivalent to a command. It implies alſo that πορνεια has a particular meaning in this paſſage, which our author endeavours to eſtabliſh in the following ſection; but it will appear from the remark on his explanation, that it is ſupported by no authority.

12. In his Obſ. ſacræ, Tom. II. p. 161.

SECT. XIV.

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1. The beſt treatiſe on the Hebraiſms of the New Teſtament is Johannis Vorſtii de Hebraiſmis Novi Teſt. Commentarius, ed. Fiſcher, Lipſiæ 1778. The learned editor is likewiſe preparing a ſupplement to this work, the firſt and ſecond ſpecimens of which have been lately publiſhed under the title of Supplementorum Commentarii J. Vorſtii ſpecimen primum, ab J. F. Fiſchero, Lipſiæ 1791. Specimen ſecundum ib. Fiſcher's edition of "Leuſdenii de dialectis N. T. ſingulatim de ejus

ejus Hebraiſmis, libellus ſingularis," publiſhed at Leipzig in 1792, is likewiſe a valuable work.

2. In our author's edition of this celebrated work, which has been twice printed at Göttingen. His preface and notes were again publiſhed by Biſhop Lowth himſelf, under the following title: J. D. Michaelis in Roberti Lowth prælectiones de Sacra Poeſi Hebræorum Notæ et Epimetra, Oxon. 1763.

3. Lightfooti Horæ Hebraicæ et Talmudicæ, 4to. which, beſide the original edition, has been twice printed at Leipzig in 1679 and 1684. This work includes only the four Goſpels.

Chriſtiani Schoettgenii Horæ Hebraicæ et Talmudicæ in univerſum N. T. 4to. Tom. I. Dreſdæ 1733. Tom. II. ib. 1742.

To theſe may be added Novum Teſtamentum ex Talmude et antiquitatibus Ebræorum illuſtratum, ed. Meuſchen, Lipſiæ 1736, 4to.

4. The Miſhnah has been tranſlated into German by Rabe, and publiſhed at Onolzbach in 1760—1763, in 6 vols. 4to. He likewiſe began the tranſlation of the Gemara. This work is highly eſteemed, and ſaid to be much more accurate than the Latin tranſlation of Surenhuſius, publiſhed at Amſterdam 1698—1713, in ſix parts or volumes, folio.

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5. Yet of all the Oriental languages, the Syriac ſeems to be the moſt neceſſary for an interpreter of the New Teſtament, as being the native language of the ſacred writers.

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6. Annotationes philologicæ in N. T. ex Xenophonte collectæ a Georgio Raphelio, Hamburgi 1709, 8vo. ed. 2da. ib. 1720. Annotationes philologicæ ex Polybio et Arriano a G. Raphelio, Hamburgi 1715, 8vo. Annotationes in ſacram ſcripturam, hiſtoricæ in Vetus, philologicæ in Novum Teſtamentum ex Herodoto collectæ

a G.

a G. Raphelio, 8vo. Lüneburgi 1731. A complete edition of all Raphel's annotations was publiſhed at Leyden in 1747, in two vols. 8vo.

7. Jacobi Elſneri Obſ. ſacræ in Novi Fœderis libros, Tom. I. Traject. ad Rhen. 1720, Tom. 2dus. ib. 1728, 8vo.

J. Alberti Obſ. phil. in ſacros Novi Fœderis libros, Lugduni Bat. 1725, 8vo.

8. Publiſhed at Breſlau in 1775, in 2 vols. 8vo.

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9. Benedicti Carpzovii exercitationes in Pauli epiſtolam ad Hebræos, ex Philone Alexandrino, Helmſtad. 1750, 8vo.

Benedicti Carpzovii ſtricturæ in epiſtolam Pauli ad Romanos, aſperſi ſubinde ſunt flores ex Philone Alexandrino, Helmſtad. 1758, ed. 2da. 8vo.

Jo. Tobiæ Krebſii Obſ. in Nov. Teſt. e Fl. Joſepho, Lipſiæ 1755, 8vo.

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10. To the writers mentioned by our author, who have attempted to illuſtrate the N. T. by means of the claſſic authors, may be added the following:

Loeſneri Obſerv. ad Nov. Teſt. e Philone Alexandrino, 8vo. Lipſiæ 1777.

Kühnii Spicilegium Loeſneri Obſerv. in Nov. Teſt. e Philone, 8vo. Lipſiæ 1785.

Luxdorfiana e Platone. Particula prima, Hafniæ 1790. But this publication from the papers of the late learned Luxdorf is rather philoſophical than philological.

Mr. Wakefield likewiſe, in the ſecond volume of his Silva critica, publiſhed at Cambridge in 1790, has explained with great learning and ingenuity many difficult paſſages in the Goſpels, and the Acts, from the claſſic authors. The third volume has been lately publiſhed in 1792, and contains philological remarks on the epiſtles of St. Paul.

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Many other authors might be mentioned, who have illuſtrated the language of the New Teſtament: but it is unneceſſary, as Schleuſner's Lexicon contains every thing which is valuable in them.

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11. All the pains which I have taken to render this ſentence intelligible have been fruitleſs, and it is probable that the tranſlation will appear as extraordinary to the reader, as the original to the tranſlator. The purport of it is to aſſign a reaſon why paſſages in the N. T. may be often explained from the claſſic authors; but if it conveys any reaſon, it ſeems rather to prove the contrary.

12. To do juſtice to Erneſti it is neceſſary to quote his own words, eſpecially as they are more intelligible than our author's ſtatement. Chriſtum, ut hoc utar, eſſe victimam pro peccatis noſtris veriſſimum eſt: ſed non propterea in iſto Paulli ον προεθετο ιλαστηριον victima Chriſtus dicitur. Niſi rationibus grammaticis id vincas, hoc eſt, niſi doceas non modo ιλαστηριον conſuetudinem loquendi, non quamcunque, ſed Hebraizantium de victima expiatoria dixiſſe, ſed etiam verbum προτιθεσθαι dici de victimis, nihil illud, quamvis verum, effecerit.

13. Kypke, in his Obſ. ſacræ, Tom. I. p. 161. has produced the following paſſage from the Iphigenia in Aulis, v. 1592.

Ορατε τηνδε θυσιαν ην η θεος
Προθηκε βωμιαν ελαφον ορειδρομον.

14. This is in fact Erneſti's only demand with reſpect to ιλαστηριον, for he ſays non quamcunque ſed Hebraizantium. That this demand is ſo unreaſonable as our author deſcribes, is by no means evident, ſince the Greek verſion is the place, to which we may naturally have recourſe for the meaning of a term, that is applied to an object peculiar to the Jewiſh nation. It does not appear that ιλαστηριον was ever uſed by an ancient Greek, but according to its termination, its literal and proper

meaning muſt be 'a place of propitiation,' in the ſame manner as δικαστηριον ſignifies a place where juſtice is adminiſtered, and κοιμητηριον a place of repoſe. It may be moſt properly applied therefore to ſignify an altar, on which ſacrifices were made, as this is literally a place of propitiation, and in this ſenſe it is uſed Ezek. xliii. 15. where it is ſynonymous to θυσιαστηριον: but in the Pentateuch it denotes the lid of the ark of the covenant. The former application is accurate; but as the lid of the ark of the covenant is wholly unconnected with atonement, neither the lid nor the ark being uſed in ſacrifices, though it was itſelf conſecrated by the ſprinkling of blood; the latter application ſeems to be the effect of a Jewiſh gloſs, and to have no foundation in the Hebrew. The firſt inſtance in which it occurs is Exod. xxv. 17. where the original is ſimply עשית כפרת זהב טהור, facies operculum ex auro puro, ποιησεις επιθεμα χρυσιε καθαρε. But the Seventy, (unleſs ιλαστηριον is a *later* interpolation, which is not improbable) not ſatisfied with this literal tranſlation, interpolated a word, that is not warranted by the original *, and wrote ποιησεις ελαστηριον επιθεμα χρυσιε καθαρε. In the Vulgate ιλαστηριον is tranſlated, but επιθεμα, and of courſe כפרת is unnoticed, in conſequence of which error the paſſage has acquired a myſtical meaning, which probably never occurred to Moſes. The modern tranſlations, which are much more frequently copies of the Latin than of the Hebrew, have likewiſe ιλαστηριον, but no επιθεμα, and hence a ſimple plate of gold has been converted into a mercy-ſeat. The Seventy having once inſerted ιλαστηριον as ſynonymous to, or rather as a myſtical explanation of επιθεμα and כפרת, have in the following examples of the Pentateuch tranſlated כפרת, which ſignifies

* כפר ſignifies literally 'to cover,' כפרת 'a covering,' or 'lid.' Now, though כפר is ſometimes uſed in a figurative ſenſe, ſignifying 'to cover ſins,' that is, to do away ſins, or make atonement; yet this figurative ſenſe cannot be applied to כפרת, as uſed for the lid of the ark, becauſe it was a covering for that, which neither wanted, nor was capable of atonement.

ſignifies ſimply a lid, by ιλαστηριον alone, of which the unavoidable conſequence was that ιλαστηριον, in Jewiſh Greek, acquired a ſenſe that is by no means analogous to its derivation. In the Greek Teſtament it occurs only twice, Rom. iii. 25. which is the paſſage in queſtion, and Heb. ix. 5. In the latter inſtance it ſignifies ſimply operculum arcæ, as appears from the words υπερανω δε αυτης χερουβιμ. To the former inſtance the literal tranſlation of operculum arcæ is certainly inapplicable; but the queſtion is, whether St. Paul, in the figurative application of ιλαστηριον, had not in view the notion which is expreſſed by it in the Septuagint. The Greek verſion, to which the word ſeems almoſt peculiar, was an object of his daily ſtudy, and from this verſion, not only the Greek fathers, but Joſephus himſelf, muſt have borrowed the expreſſion; for had he written pure and claſſic Greek, in the paſſage which is quoted by our author, he would have uſed not, ιλαστηριον, but ιλασμος. Now the point to be examined, is not whether ιλαστηριον may admit the ſenſe of victima, but whether St. Paul did not allude to an object, to which alone the word is applied in the Pentateuch, whence he had borrowed the term, and to which he himſelf applies it in the other example. Erneſti has an excellent obſervation on this ſubject, which deſerves to be tranſcribed. Ex quibus efficitur, ut veritas ſenſus nullo modo intelligatur neceſſario, ac definiatur veritate rei: præſertim cum rerum veritati conſentanearum infinitus ſit numerus, et ſi a veritate rei concludere liceret ad veritatem ſenſus, quævis verba quemvis ſenſum habere poſſent: quod eſſet plus quam ſcepticum. Through want of attention to this very juſt rule, the Apoſtles and Evangeliſts have on other occaſions, but not on the preſent, been made to argue like modern philoſophers.

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15. Our author has here altered the text of Symmachus from ιλαστηριω to ιλασεις ιλαστηριον. It is well known that the whole verſion of Symmachus is no longer extant,

and that the only remnants of it are thoſe detached readings, which are preſerved in Origen's Hexapla. Now the tranſlations of וכפרת בכפר, Gen. vi. 14. are ſtated as follows, Tom. I. p. 23. ed. Montfaucon.

וכפרת בכפר. Ακ. αλοιφησεις αλοιφῃ. Σ. ιλαστηριῳ. Ο. ασφαλτωσεις.	Heb. Bituminabis bitumine A. linies linimento. S. propitiatione. LXX. bituminabis. Vulg. bitumine linies.

The inſertion therefore of ιλασεις is not only without authority, but even contrary to the rules of probability; for if this verb had been uſed by Symmachus, Origen would have undoubtedly quoted it, as he has quoted the verbs uſed by Aquila and the Seventy. Unleſs therefore we have recourſe to fiction, we have no means of determining what ſenſe Aquila intended to aſcribe to this paſſage: whether he underſtood by ιλαστηριον, the covering or roof of Noah's ark, in the ſame manner as it ſignifies the covering of the ſacred ark, or whether he intended to expreſs a remote and myſtical meaning. Our author conjectures the latter, for he has explained ιλασ ις ιλαστηριον (an explanation which I have omitted in the tranſlation) 'thou ſhalt make an offering of atonement by building the ark,' but whatever latitude be given to typical theology, the converſion of Noah's ark into an emblem of propitiation, muſt appear extraordinary even to thoſe, who have made the deepeſt reſearches in that branch of learning.

16. This is really an uncandid ſtatement of Erneſti's argument. Our author has not mentioned in what part of Erneſti's works this example is given, but it is contained in his Opuſcula Philologico-critica, p. 214. Now it muſt appear inconceivable, how a critic like Erneſti, whoſe cool and impartial mode of reaſoning was never doubted, could unite two ſuch heterogeneous principles, as a Greek derivation and a Hebraiſm. Nor is the aſſertion founded on fact; for though Erneſti relates, p. 214. that the Greek fathers explained παρακλητος by means

means of παρακαλεω, yet, p. 215. where he gives his own opinion, he has recourſe to a Hebraiſm alone.

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17. As ſtated by our author, but not as ſtated by Erneſti. That the Chaldee word פרקליט has no other meaning than that of advocatus, is ungrounded; for in the very paſſage of Buxtorf, to which our author appeals in proof of this aſſertion, it is explained likewiſe interpres, and this is the ſenſe which Erneſti aſcribes to παρακλητος, for he explains it divinæ veritatis ad Apoſtolos interpres.

18. We have the choice then of three interpretations of παρακλητος. 1. That of advocate, its claſſical ſenſe, and adopted by the Greek fathers. 2. That of interpres, given by Erneſti, and grounded on the authority of the Chaldee word פרקליט, which admits that ſenſe, and was probably uſed by Chriſt himſelf. 3. That of monitor, adopted by our author, on the authority of a paſſage in Philo.

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19. The meaning of πορνειον, in the paſſage of Julius Pollux, on which our author grounds his new interpretation of πορνεια, can be determined only by the explanation, which the learned Greek writer himſelf has given. He explains it as ſynonymous to οικημα, which not only admits not the ſenſe of a cook's ſhop, but was uſed in particular to denote a houſe of debauchery. The following paſſage in Stephani Theſaurus, Tom. II. p. 1221. puts the matter out of doubt. Peculiariter autem Atticis οικημα dicebatur domus in qua meretrices ſe exponebant, lupanar, το πορνειον, teſte Heſychio et Polluce forſan δι' ευφημισμον. Athen. Lib. XIII. ex Philem. πρωτος Σολων δια την των νεων ακμην εστησεν επι οικηματων γυναια πριαμενος. He produces likewiſe a paſſage from Suidas to the ſame purpoſe. Our author's explanation therefore of πορνειον is contrary to the teſtimony of the Greeks themſelves. Beſides, if Julius Pollux had un-

derſtood πορνειον in the ſenſe of a cook's ſhop, he could have been induced by no motive to add α και οικηματα αν τις ειποι, but as ſoon as we underſtand it in its uſual ſenſe, the motive is obvious, for the learned and elegant preceptor of Commodus recommended the uſe of a term which, though ſimilar in ſenſe, is leſs indelicate according to its derivation. The appeal to the Etymologicum magnum, though it ſavours of learning, is totally uſeleſs, for by the very ſame argument that a derivative is made to ſignify meat ſold in a market, becauſe the primitive ſignifies to ſell, it might be applied to every article of merchandiſe whatſoever. That πορνεια is the feminine of an adjective, is an aſſertion ſupported by no authority, and the ſenſe aſcribed to it by a modern Greek, can have no influence on the Greek idiom of the firſt century, eſpecially as the paſſage quoted by Du Freſne is written in the language not mediæ, but infimæ Græcitatis. The premiſes therefore being ungrounded, the inference muſt be equally invalid: but even had the premiſes been true, no inference could be drawn from πορνειον to πορνεια, for they are totally diſtinct words. The former occurs very frequently in the claſſic authors, the latter in not a ſingle inſtance. The firſt traces of it are found in the Septuagint, where it is uſed in forty-ſix examples, and is invariably the tranſlation of ſome derivative of זנה. The Apoſtles and Evangeliſts, who borrowed it from the Greek verſion, aſcribed to it of courſe the ſame meaning with the Seventy, and as they have uſed it in twenty-ſix examples, there ſeems no reaſon for making an exception to this inſtance in particular.

The difficulty of the paſſage, which our author has attempted to explain by the diſcovery of a new meaning for πορνεια, conſiſts in the ſeeming impropriety of forbidding in the ſame ſentence fornication, and the eating of things ſtrangled, with meats offered to idols. But is no inſtance to be found of moral and poſitive precepts enumerated in the ſame catalogue? The celebration of the ſabbath is aſſuredly a poſitive command; for though

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the will of the Deity, whether made known by revelation, or the light of nature, is equally binding, yet no one would refer an abſtinence from labour every ſeventh day to the claſs of moral obligations. If we appeal then to the ſacred decalogue, we find the moral command to abſtain from adultery, united with the poſitive command to celebrate the ſabbath. By the law of Moſes it was as ſtrictly forbidden to partake of the fleſh of ſtrangled animals, as it was ſtrictly commanded to reſt on the ſeventh day: and ſince it appears from the Acts of the Apoſtles and the epiſtles of St. Paul, that the precepts of the Pentateuch were abrogated only by degrees, it ſeems by no means extraordinary that the decree of the council in Jeruſalem ſhould contain a mixture of moral and poſitive commands.

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20. Our author has here a vaſt diſplay of learning to prove what no one ever doubted, viz. that υποκρινομαι, among other ſenſes, has that of reſpondeo, and he would have afforded equal ſatisfaction, both to himſelf and his readers, by a ſimple appeal to Stephani Theſaurus, Tom. II. p. 438. But he has produced not a ſingle inſtance of υποκρισις in the ſenſe of reſponſum, which alone is the object of our preſent inquiry: he ſays indeed that this is its claſſical meaning, but this aſſertion he ſupports by no authority. That the verb, from which it is derived, admits the ſenſe of reſpondeo, is a very inſufficient argument, for when a primitive has ſeveral ſenſes, uſage only can determine which of them in particular is communicated to the derivative. Beſides, it is probable that εις υποκρισιν, James v. 12. for which our author has attempted to diſcover a new ſenſe, is a ſpurious reading. In the Cod. Alex. the text is ΙΝΑΜΗΥΠΟ ΚΡΙΣΙΝΠΕΣΗΤΕ, ne in judicium incidatis, and this ſenſe is expreſſed in the Syriac, Arabic of Erpenius, Coptic, Æthiopic, and Vulgate: but later tranſcribers miſtaking υπο κρισιν for υποκρισιν (the words being written in ancient MSS. without intervals) inſerted εις to

fill up the ſenſe. This erratum has been copied in the early printed editions of the Greek Teſtament, but later editors have reſtored the original reading.

21. The word uſed by our author for the tranſlation of υποκριτης is 'wetterdeuter,' which correſponds to the Engliſh phraſe 'weather-wiſe.' Now as υποκριτης ονειρων ſignifies an interpreter of dreams, it is poſſible that υποκριτης καιρων might ſignify an interpreter of the weather; but as the genitive, which determines the meaning of υποκριτης, is wanting, Matth. xv 3. Luke xii. 56. its application ſeems to reſt on a very precarious foundation. And ſince the character of hypocriſy is ſo frequently and ſo juſtly aſcribed to the Phariſees in the New Teſtament, and they are very frequently addreſſed under the title of υποκριται, where no reference can be had to the weather, there is no reaſon for making an exception to this example, even though a part of the diſcourſe related to the times and ſeaſons.

22. It ſeems extraordinary that any difficulty ſhould ever have been found in this paſſage, for as the literal meaning of קן is chorda, from קוה tetendit, the tranſition from the ſtring to the ſound, which it produces, is as natural in the Hebrew, as that τονος in the Greek, which ſignifies literally tenſio, ſhould ſignify figuratively a ſound.

23. This aſſertion is either too general, or not accurately expreſſed. It is true that an Hebrew quieſcent in He cannot correſpond to an Arabic quieſcent in He, becauſe that letter never quieſces in Arabic; but who will undertake to determine that a Hebrew quieſcent cannot poſſibly correſpond to an Arabic non-quieſcent? In Caſtelli Lexicon Heptaglotton are many examples of this kind, for inſtance גלה, and جلا; and as there is no جلي at leaſt not in that ſenſe, it neceſſarily follows, if we reject this principle, that the ſcanty Hebrew has words, to which none correſpond in the copious Arabic.

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24. This mode of grammatical reaſoning ſeems to be an inverſion of natural order. The tranſition from the ſtring to the ſound, which it produces, is a progreſſive motion, and therefore natural; but that from the ſound to the ſtring, which produces it, is retrograde, and therefore unnatural.

25. Admitting that the Nabla, or, as written in Hebrew, Nebel, had twelve chords or ſtrings, is it a neceſſary conſequence, becauſe Joſephus aſcribes to it δωδεκα φθογγοι, that φθογγος and χορδη are ſynonymous? Joſephus has here ſtudied variety, and to avoid the repetition of the ſame word, deſcribes the cauſe in the former inſtance, the effect in the latter; but cauſe, and effect, though nearly allied, are not the ſame. We may ſay with equal propriety of the French harp, that it has thirty-four chords, or thirty-four demi-tones, but no man would therefore conclude that the words chord and demi-tone have the ſame import.

26. But ſince he has certainly borrowed it from Joſephus, this paſſage from Theodoret affords no additional evidence.

27. In the paſſage of Lucian, to which our author refers, we find the expreſſion τονοι φθογγων, by which he underſtands the tones of muſical ſtrings; but Geſner, in his Note to φθογγος, makes the following quotation from Arrian, κοινη τις ακοη λεγοιτ' αν η μονον φωνων διακριτικη, η δε των φθογγων ακετι κοινη, αλλα τεχνικη. In muſic therefore φωνη was applied to the tones of a rude and uncultivated voice, φθογγος to thoſe modulated by art, and this diſtinction makes the whole paſſage in Lucian perfectly clear, without having recourſe to an explanation of φθογγος, which ſeems to be ungrounded.

28. Leſt the reader ſhould have forgotten in the midſt of theſe literary inquiries, to what text of the New Teſtament they have reference, it may not be improper to remind him that it is, Rom. x. 18. εις πασαν την γην εξηλθεν ο φθογγος αυτων.

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29. Our author here appeals to the authority of Suidas, Julius Pollux, Thucydides, and Herodotus, to ſhew that δικαιοω admits the ſenſe of punio, which is not only given in every Lexicon, but is perfectly analogous to its derivation. He would have ſaved therefore both himſelf and his readers a great deal of trouble, had he confined his inquiries to δικαιωμα alone, which does not appear to have been ever uſed in the ſenſe of pœna. It is true that he refers his readers to Suidas for that purpoſe, but he has not attended to the diſtinction which the Greek Lexicographer makes between δικαιωμα in the ſingular, and δικαιωματα in the plural. Suidas illuſtrates the former by the following example, ουδεν δικαιωμα των οπλων ισχυροτερον, nullum jus eſt armis potentius, but gives no inſtance of the ſenſe of pœna. The latter, which is contained in a ſeparate article, he explains by νομος, εντολαι, κριματα, and adds at the end of the paragraph δικαιωματα δε και αι κατακρισεις. But even could an inſtance be found where δικαιωμα in the ſingular ſignifies pœna, what ſhould we gain by the diſcovery, and to what purpoſe are we informed of the ſubtleties of dogmatiſts, in regard to active and paſſive obedience, or the diſputes between Grotius and Hammond, whether δικαιωματα included the whole, or only a part of the Levitical precepts? Let us appeal to the paſſages themſelves, where we ſhall find that the application of the ſenſe of pœna, or condemnatio, is productive of more abſurdities than our author imagines. In the firſt example, Rom. v. 18. δικαιωμα is uſed in oppoſition to παραπτωμα, if therefore it ſignifies pœna, a word expreſſive of puniſhment is put in oppoſition to a word expreſſive of a crime, though the two ideas are connected by the near relation of cauſe and effect. In the verſe almoſt immediately preceding, viz. ver. 16. which relates to the ſame ſubject, we find το δε χαρισμα εκ πολλων παραπτωματων εις δικαιωμα, whence, if the word in queſtion be tranſlated pœna, it neceſſarily follows that the favour of God leads to condemnation. The

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other example is Rom. viii. 4. ινα το δικαιωμα τ̃ νομ̃ πληρωθ̃η εν ημιν τοις μη κατα σαρκα περιπατουσι αλλα κατα πνευμα, from which it follows, on the ſame principle, that puniſhment will be the lot of thoſe who walk, not κατα σαρκα, but κατα πνευμα. With reſpect to our author's appeal to the intended reform of Ariſtotle, it is difficult to comprehend with what deſign he has made it, for if this reform was rejected by the Greeks, as he himſelf relates, it is a circumſtance unfavourable to his own hypotheſis.

APPENDIX TO SECT. XIV.

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30. The following catalogue of queries, which form an Appendix to this ſection, is intended by our author as a kind of exerciſe in ſacred criticiſm; but as ſome of them are either not ſtated with ſufficient accuracy, or imply a difficulty in ſome particular word of a text in ſcripture, where the difficulty appears to conſiſt in another word of the ſame paſſage, the reader will excuſe any digreſſion of the tranſlator, even though it may ſeem foreign to the query itſelf.

31. The ſenſe of inteſtinum rectum is aſcribed to αφεδρων in no Lexicon antient or modern. It is uſually explained cloaca, but Suidas ſays that it ſignifies alſo το μερος τ̃ σωματος το περι την εξοδον, which Stephanus very properly interprets ſedes, and the ſenſe of inteſtinum rectum, which has no other foundation than this paſſage of Suidas, is a falſe interpretation of the words uſed by the Greek lexicographer. Αφ' εδρων, απο των εδρων. Εδραι γαρ λεγονται αι σελλαι, σελλαρια, σωτηρια· εστι δε και ευθεια ο αφεδρων, και σημαινει το μερος το περι την εξοδον, οτι ο αφεδρων και λατρων βαρβαρα. Tom. I. p. 392. ed. Küſter. Here ευθεια evidently denotes ευθεια πτωσις, caſus rectus, and could

could not poſſibly agree with ὁ ἀφεδρων, even if this word ſignified inteſtinum, which is however contrary to the explanation of Suidas himſelf. In another paſſage, viz. Tom. I. p. 289. he uſes it as ſignifying cloaca. Ἀποπατον και κοπρωνα λεγέσι, ὁ δ' ἀφεδρων και λετρών βαρβαρα.

32. This charge is really ungrounded. The words quoted by Wetſtein are ἀποπατον και κοπρωνα λεγεσι· ὁ δ' ἀφεδρων και λετρων βαρβαρα. The words which Wetſtein has not quoted, and which our author probably means, are thoſe mentioned at the beginning of the preceding Note. Suidas then aſcribes to ἀφεδρων two ſenſes, the latter of which our author prefers, and gives it an improper explanation; but as it does not appear to have been adopted by Wetſtein, the omiſſion of the laſt quotation is no argument that the learned critic has ſhewn the contrary of what he intended to demonſtrate. Beſides, the accuſation is founded on a glaring miſtake; for Wetſtein has quoted from p. 289. and has given the quotation complete, whereas our author ſuppoſes that he has quoted from p. 392. becauſe the two paſſages end with the ſame clauſe.

33. It muſt not be ſought in the writings of Hippocrates and other pure Greek writers, for ἀφεδρων is called by Suidas ρημα βαρβαρον.

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34. This objection, though our author deſcribes it as very ancient, is grounded on a falſe explanation of the word in queſtion. It is wholly inapplicabe to the paſſage in St. Matthew, and can affect that of St. Mark only on the two following ſuppoſitions: 1. That ἀφεδρων ſignifies in that paſſage inteſtinum rectum, which is abſolutely impoſſible, becauſe εις τον αφεδρωνα εκπορευεται is oppoſed to εις την κοιλιαν εισπορευεται. 2. That the neuter participle καθαριζον refers to the maſc. noun τον αφεδρωνα, which, if καθαριζον be the true reading, (and our author has propoſed no alteration) is wholly inadmiſſible.

35. This is explained both in Caſtelli Lexicon Heptaglotton, and Schaaf's Lex. Syriacum by latrina, and

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is never applied to any one of the inteſtines. The reading therefore of the Syriac verſion confirms the generally received meaning of αφεδρων, and our author's query appears to be as uſeleſs, as the objection, which he relates, is ungrounded. In the Cod. Cant. inſtead of αφεδρων is οχετος.

But there is a material difficulty in one of the texts in queſtion, though foreign to the preſent inquiry, which relates merely to the confirmation of paſſages from the claſſic authors. The words of our preſent Greek text, Mark vii. 19. are εις τον αφεδρωνα εκπορευεται καθαριζον παντα τα βρωματα. Now whoever impartially conſiders the forced and unnatural explication, which is uſually given of this paſſage in referring καθαριζον to παν (in the preceding ſentence) with which it is wholly unconnected, and at the ſame time examines the ſtructure of the whole period, will be convinced that the words, as they ſtand at preſent, proceeded not from the pen of the ſacred writer. Tranſcribers themſelves have felt the difficulty which attends the uſual reading, for they have altered καθαριζον, as appears from different MSS. to καθαριζων, καθαριζει and καθαριζειν. But the moſt probable conjecture is that of Markland, who ſuppoſed it to have been written originally καθαριζοντα, which, though the learned and ingenious critic has himſelf ſupported by no authority, derives great force from the evidence of the Syriac verſion, where we find ejicitur in receſſum, qui purgat omnem eſcam. It is true that no MS. now extant, or to ſpeak more properly hitherto called, has καθαριζοντα, yet the laſt ſyllable once omitted by miſtake in an ancient MS. might produce an error in many hundred ſubſequent copies. In the preſent inſtance the omiſſion is eaſy to be explained, as not only καθαριζοντα, but likewiſe the three following words end with the ſame ſyllable τα; and if the writer of the Codex Cantabrigienſis could add τα to καλαβαινον, Matth. iii. 16. and thereby produce a falſe concord, it is equally poſſible that a tranſcriber of St. Mark's Goſpel might be guilty of the ſame fault through an omiſſion.

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36. This difference makes the two examples wholly diſſimilar, for in the Hexapla it is uſed as an active verb, according to its common application, whereas St. Mark has uſed it as a neuter, which is hitherto without example. This remark is made on the ſuppoſition that the Greek text of this paſſage is genuine, and that the omiſſion of an accuſative is to be aſcribed not to a tranſcriber, but to the writer himſelf, which at leaſt admits a doubt, ſince παραδιδωμι is uſed in 121 examples of the N. T. and, except in this inſtance, invariably as an active.

37. In fact they are wholly unſatisfactory in the preſent inquiry, which relates to κρυπτη uſed as a ſubſtantive, and every one is acquainted with its uſe as an adjective, without having recourſe either to Strabo or Joſephus. In the quotation from the former, p. 377. refers to the edition of Almeloveen.

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38. Kypke in his Obſervationes ſacræ, Tom. I. p. 302. has produced not leſs than three examples of παραλήρησις, viz. from Plutarch, Antoninus and Longinus. It is extraordinary that theſe ſhould have been unknown to our author, as they are contained in a work, which he ſtrongly recommends. To the examples diſcovered by Kypke may be added a fourth. See Arriani Epictetus, Lib. III. Cap. 16. Tom. I. p. 425. ed. Upton.

39. This is explained by Suidas διαλήρησεις.

40. Kypke in his Obſerv. ſacræ, Tom. II. p. 89. has produced the following inſtance from the Io of Euripides, v. 693. αλλων τραφεις αφ' αιμαλων. Now it is true that St. John has oppoſed εκ Θεου to εξ αιμαλων, whereas there is no oppoſition of that kind in Euripides: but αφ' αιμαλων in the latter, as well as εξ αιμαλων in the former, refers to human origin.

41. Theſe two examples are in Gale's Opuſcula mythologica, p. 636. 638.

42. Our author ſhould have determined in what the difficulty of this paſſage conſiſts. The common and obvious

vious explanation is 'one favour inſtead of another,' which St. John himſelf explains in the following verſe, by oppoſing ο νομος Μωσεως to η χαρις, και η αληθεια Χριστε. The phraſe therefore is ſimilar to προαιρεισθαι θανατον αντι βιε, or βιον αντι θανατε, which is a very common mode of expreſſion. As it does not appear neceſſary, in order to juſtify the propriety of the phraſe, to diſcover an example where preciſely the ſame word is uſed before and after αντι, the following may be mentioned as at leaſt ſimilar, χαριν αντι της ευεργεσιας, quoted by Stephanus, Tom. IV. p. 349. from the Cyropædia. If our author means that the difficulty conſiſts in χαρις, which in the N. T. is uſually tranſlated 'grace,' but here ſignifies 'benefit' or 'ſervice,' Stephanus, in his Theſaur. Tom. IV. p. 351, 352, has produced many examples in which χαριν ποιειν and χαριν διδοναι ſignify beneficium conferre.

43. The fragments of the Pythagorean writers are publiſhed in Gale's Opuſcula mythologica, printed at Cambridge in 1671, and reprinted at Amſterdam in 1688. The latter is the edition quoted in theſe notes.

44. There cannot be a ſtronger proof that the expreſſion is not pure Syriac, than that the Jews themſelves miſunderſtood our Saviour when he ſaid λυσατε τον ναον τουτον, and had not the leaſt conception that he referred to his body. The paſſage to which our author alludes in his Selecta e Script. Syris, is taken from the writings of Simeon Biſhop of Beth Arſama, and it may be ſeen in Aſſemani Bibliotheca Orientalis, Tom. I. p. 348. but as the Syrian Biſhop had borrowed it from the N. T. it is of little value on the preſent occaſion. The paſſage in Philo is εκ οικια ψυχης το σωμα: and that in Scipio's dream is mens cujuſque is eſt quiſque, non ea figura quæ digito demonſtrari poteſt, &c. To the examples mentioned by our author may be added the following from Timæus (Gale's Opuſcula mythologica, p. 557.) ως τ' αλλα μερεα τας ψυχας και τω σωματι υπηρετειν τελω, καθαπερ υπ' αυλω τω σκανει απαντι, where the body is called the σκηνη or tabernacle of the ſoul. In the following paſſage from Lucretius,

cretius, Lib. V. v. 104. the word templum itſelf is uſed.

—— humanum in pectus, templaque mentis.

45. In Stephani Theſaurus, Tom. I. p. 1130. is the following example from Plato, ειμι της πολεως τησδε, which Stephanus explains je ſuis de cette ville. It may be uſed then with equal propriety, whether the perſon is actually preſent in the city of which he is an inhabitant, or not.

46. This query is not clearly and fully expreſſed, for the fulfilling of the proverbial ſaying is denoted by the whole phraſe εν τῳ εσιν ο αληθινος, in eo verum reperitur.

47. The ſingle word διαλαγη will probably defeat this requeſt, for it does not appear to have been ever uſed by the claſſic authors. Stephanus ſays, that in this ſenſe they have conſtantly uſed διαλαξις, nor is διαλαγη uſed more than once in the Septuagint, and only twice in the New Teſtament.

48. This is a very indeterminate query, as St. Paul has uſed καταργεω in a great variety of ſenſes.

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49. Stephanus, after producing an example from Plutarch, where προσαγωγη is uſed in the ſenſe of acceſſus or aditus, adds Item προσαγωγη, acceſſus et aditus ad principes, qui datur per illorum emiſſarios, hinc προσαγωγεας dictos, quaſi admiſſionales, ut loquitur Lampridius. See alſo Heſychii Lexicon, Tom. II. p. 1040. ed. Albert, where προσαγωγη is explained προσελευσις.

50. It is really to be lamented, that our author is ſo extremely inaccurate in his quotations, as it is impoſſible to form an adequate judgment, without having recourſe to the quoted originals. A former erroneous quotation from Diodorus Siculus I have been able to rectify, but this quotation, though equally falſe, I am obliged to leave in the tranſlation as it ſtands in the original.

51. Namely, where χαρις is the antecedent: our author requires therefore an inſtance from a claſſic author of εν χαριτι εσηκεναι. But this query is indeterminate.

If our author, like Beza, conſiders χαρις in this paſſage as the means of ſupport, the phraſe is ſimilar to that in Livy, Lib. v. c. 44. reſpublica ſtetit victoriâ tuâ. If he underſtands ſimply in gratiâ, he requires an inſtance where εν χαριτι εστηκεναι is uſed for εν χαριτι ειναι, in gratiâ eſſe.

52. This character is given it by Stephanus, who had never met with δοκιμη as a ſubſtantive in any claſſic author. It is not uſed in a ſingle inſtance in the whole Septuagint, and by no other Apoſtle or Evangeliſt than St. Paul. But an example may be produced from Symmachus, who has tranſlated ברצי־כסף, Pſalm lxviii. 31. ως δοκιμην αργυριω: Symmachus therefore underſtood it in the ſenſe of probatio. See Originis Hexapla, Tom. I. p. 570. ed Montfaucon. To prevent miſtakes, it is neceſſary to obſerve that the Pſalm which is the 68th. in the Hebrew, is the 67th. in the Hexapla.

53. It is not to be expected from the nature of the ſubject, that a whole ſentence ſhould be found in a profane writer parallel to the ſentence here propoſed. Our author ſhould therefore have determined what particular phraſe he wiſhes to have ratified by claſſical authority, and whether the difficulty conſiſts in the grammatical conſtruction, or in the notion expreſſed.

54. There is a two-fold difficulty attending Rom. vi. 17. when we attempt to vindicate its claſſical purity. 1. To produce examples where υπακουω governs an acc. with the præp. εις. 2. Where παραδιδωμι is conſtrued in the ſame manner. With reſpect to the firſt, Kypke in his Obſ. ſacræ, Tom. II. p. 167, has produced two examples from Appian, and as many from Joſephus, where υπακουω is followed by εις, but the learned critic ſeems to have confounded the government of a caſe with its poſition in the ſentence. The firſt example from Appian, εκελευσεν εις παντα υπακουειν, is a proof of this aſſertion; for εις παντα ſignifies in omnibus rebus, and expreſſes not the perſons or objects, to which obedience was to be paid. An example parallel to the paſſage in queſtion would be υπακουειν εις τον νομον, or εις την διδαχην, inſtead of νομῳ and διδαχῃ, but ſuch a caſe will hardly be found

in a classic writer. The second difficulty, which alone is mentioned by our author, on the supposition that Kypke had removed the first, is equally great, as it is contrary to the practice of the classic authors to say παραδιδοναι εις τινα instead of τινι. To vindicate therefore the purity of St. Paul's Greek, Kypke proposed to read ος παρεδοθη υμιν for εις ον παρεδοθητε.

55. Our author seems here to have had in view the celebrated allegory of Satan, Sin and Death: but it does not appear that St. Paul, like Milton, has here personified Sin; indeed it cannot possibly have been his intention, because he uses not αμαρτια, but παθηματα των αμαρτιων. Besides, in the proposed translation, the parts of the allegory are wholly inconsistent with themselves: it is likewise incomplete, for if we allegorise a part we must allegorise the whole; and St. Paul has used on this occasion σαρξ, αμαρτιαι in the pl. νομος, and θανατος. Philo, in the place to which our author refers, comments on Gen. vi. 4. but he has nothing which has the least analogy to the passage in question. The same may be said not only of the 43d. sentence, but of all the sentences of Demophilus. They are contained in Gale's Opuscula Mythologica, p. 613—625.

56. It may be asked whether οπλα φωτος is not a Hebraism, and whether it does not correspond to צנה אור, for we find צנה רצון, Psalm v. 13. which is rendered in the Septuagint οπλον ευδοκιας.

57. Dr. Rosenmüller, in his Note to this passage, has produced the following instance from 2 Kings xxii. 4. σφραγισον το αργυριον το εισενεχθεν εν οικῳ Κυριε. Now καρπος in the passage in question denotes figuratively αργυριον, for it signifies the contributions of the Achæan and Macedonian Christians; but the difficulty is to find an instance in a classic author of the discordant metaphor expressed by the union of σφραγιζω and καρπος.

58. If our author requires an example where στηριζω is followed by the præp. κατα, the following from the Theognis of Hesiod may be given, which is found both in Stephanus and Scapula:

Τον δε Ζευς σηριξε κατα χθονος ευρυοδειης.

59. The difference between σαρκινος and σαρκικος is deſcribed by Stephanus in the following manner: Exiſtimatur hôc adjectivum (ſc. σαρκικος) qualitatem potius indicare, ut illud materiam. The former reading therefore, though ſupported in this inſtance by great authorities, ſeems leſs ſuitable to the deſign of the Apoſtle than the latter; he has conſtantly uſed σαρκικος whenever he intended to expreſs the oppoſite to πνευματικος: it is therefore improbable that he deviated from his uſual practice in this inſtance alone. Beſides, if σαρκινος is the true reading, it is the only inſtance where it occurs in the Greek Teſtament, whereas the latter occurs in a great number of examples. Our author's requeſt for an inſtance of σαρκινος, according to St. Paul's general acceptation of σαρκικος, is attended with no inconſiderable difficulty, becauſe the proper meaning of σαρκινος is carneus, e carne conſtans, in the ſame manner as ξυλινος ſignifies e ligno conſtans. But there is a paſſage in Julius Pollux, where the meaning ſeems to be at leaſt dubious, which is as much as can be expected on the preſent occaſion. Αριστοφανης δε ειρηκεν. Ως ουχ ετερον ανδρα σαρκινον. Ευπολις δε, σαρκινην γυνη.

Pollucis Onomaſt. Lib. II. Segm. 233.

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60. Bos in his Ellipſes Græcæ (art. πραγμα) has produced the following example from Artemidorus, Οι γαρ εν τοιουτοις γενομενοι, ſcil. πραγμασι, which is an anſwer to our author's query. It is however a matter of doubt, whether St. Paul in the paſſage in queſtion intended to expreſs this meaning, though it is uſually tranſlated in this manner; for the ſubject relates not to things, but to perſons. The Apoſtle having delivered rules for the conduct of Chriſtian wives toward heathen huſbands, and Chriſtian huſbands toward heathen wives, adds ει δε ο απιστος χωριζεται, χωριζεσθω· ου δεδουλωται ο αδελφος η η αδελφη εν τοις τοιουτοις, but if an heathen huſband or wife

chuſes not to continue in the marriage ſtate, let him (or her) depart: a ſiſter or a brother (that is, the Chriſtian wife or huſband) is no longer bound by ſuch perſons. This uſe of the præp. εν is very frequent in the N. T. though not in the claſſic authors, the Apoſtles and Evangeliſts having borrowed it from the Septuagint, in which the prefix ב is tranſlated εν, even where it denotes the cauſe, inſtrument, or means. See for inſtance 2 Kings vi. 22. Pſalm xviii. 30. See alſo Matth. v. 13. xi. 6. xii. 27, &c. An objection may be made to this tranſlation, drawn from the uſe of the ſingular; for as the pronoun refers to απιστος, it would have been more accurate if it had been written τω τοιουτω, but as St. Paul is not a claſſic writer, the learned will determine whether the objection is of weight.

61. The ſix manuſcripts that have εγκακεμεν, are thoſe which Wetſtein has noted in the ſecond Part of his Greek Teſtament by A. D. F. 37. 39. 46. Dr. Grieſbach has omitted this reading, perhaps becauſe he thought it an erratum. Dr. Harwood, on the authority of the Codex Claromontanus, has taken it into the text of his edition.

62. To theſe three examples, mentioned by our author, may be added Iſaiah vii. 16. where Symmachus has again uſed εγκακεω. See Origenis Hexapla, Tom. II. p. 100. ed. Montfaucon. Symmachus has uſed likewiſe the noun εγκακησις, Pſalm cxviii. (cxix in the Heb.) v. 143. In theſe examples εγκακεω is the tranſlation of קִיטָה or קוּץ, tædio affici. Wetſtein, in his Note to Luke xviii. 1. quotes a paſſage from Polybius, in which ενεκακησαν is uſed; but this muſt be an erratum, for in Polybius himſelf it is εξεκακησαν. Heſychius has εγκακεμεν. But the word, which is there uſed to explain it, is a manifeſt erratum. See Heſychii Lexicon, Tom. I. p. 1067. ed. Alberti, Note 10.

63. It does not appear that the antithеſis is ſo difficult to be diſcovered, ſince fortitude and perſeverance are the ſureſt means of overcoming every kind of evil, and St. Paul in particular was in a ſituation that required the moſt ſtrenuous exertions.

64. That

64. That εγκακεω ſhould ever ſignify to fall into evil, or as our author expreſſes it, to be borne away by evil, is not analogous to its derivation, becauſe it is derived from κακη, ignavia, timor, and the other compounds, with a præpoſition αποκακεω, εκκακεω, are not expreſſive of improbity, but of indolence or cowardice. Nor would the former meaning be of any advantage to the ſentence itſelf; two ſimilar aſſertions would be then connected by a particle that denotes oppoſition, whereas at preſent it very properly connects the negation of a cauſe with the affirmation of an oppoſite effect.

65. Stephanus explains ανακεφαλαιοω, capitulatim et ſummatim repeto, and produces the following example from Ariſtotle, τα αναγκαια ανακεφαλαιωμενοι. Now the literal and proper meaning of this verb ſeems to be not unſuitable to the paſſage in queſtion, ανακεφαλαιωσασθαι τα παντα εν τω Χριστω, that all things be ſummed up (that is conſummated) in Chriſt. Nor can this be ſaid to be a figurative application of the word; for as it ſignifies literally to bring ſcattered materials into one head or maſs, ſo it was the literal meaning of the Apoſtle, that the ſcattered predictions of the antient prophets were united in that ſeries of events, which compoſed the life and death of Chriſt.

66. In the German original this ſection is followed by another, which relates to the mode of education in the grammar ſchools of that country. It contains very ſenſible and judicious remarks, eſpecially in regard to the pernicious practice of learning Greek from the Greek Teſtament; but as the reform, which our author propoſes, is either inapplicable or unneceſſary in the Engliſh ſchools, and relates to local circumſtances, which are unintereſting, and perhaps unintelligible, to an Engliſh reader, I have taken the liberty to omit it; a liberty which will be the more eaſily pardoned, as the treatiſe, though valuable in itſelf, forms no part of an Introduction to the New Teſtament.

CHAPTER V.

OF THE QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW.

SECT. I.

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1. Ρημα is the tranſlation of דָּבָר, Gen. xviii. 14. which ſignifies verbum and res, but never promiſſum, nor have the Seventy in any one inſtance uſed ρημα for a Hebrew word expreſſive of the latter meaning. Profeſſor Dathe tranſlates Gen. xviii. 14. Num quidquam Jovæ nimis arduum eſſe poteſt.

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2. Origen appears to have been the firſt, who uſed in this manner the term οικονομια, in his reply to Celſus, who had objected that many paſſages of the Old Teſtament were applied to Chriſt, which properly related to other ſubjects. (Origenis Opera, Tom. I. p. 514. ed. Benedict.) Chryſoſtom likewiſe in his treatiſe περι ιερωσυνης, Lib. I. cap. 5. writes as follows, Πολλη γαρ η της απατης ισχυς, μονον μη μετα δολερας προαγεσθω της προαιρεσεως. Μαλλον δε ουδε απατην το τοιουτο δει καλειν, αλλ' οικονομιαν τινα και σοφιαν. The ſame doctrine was likewiſe delivered by Athanaſius, and moſt of the other Greek fathers. To this Œconomia Patrum our author very properly objects, as, according to their own confeſſion, it was nothing better than a pious fraud. With reſpect to the term diſpenſatio, uſed by the Latin fathers, ſee Du Cange Gloſſarium mediæ et infimæ Latinitatis, Tom. II. p. 1545, ed. Pariſienſis, 1733.

3. I know not in what part of Dr. Semler's works the terms œconomia and diſpenſatio are uſed; on the contrary, he adopts the doctrine of accommodation. Plerumque

rumque eſt accommodatio, non proprie dicta allegatio teſtimonii de eadem re luculenti.

Semleri Apparatus ad liberalem N. T. interpretationem, p. 96.

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4. מדרש ſignifies inquiſitio, expoſitio, from דָּרַשׁ, quæſivit (Buxtorf's Lex. Talm. Rabb. p. 584). Various inſtances of Jewiſh Medraſhim, or allegorical gloſſes, may be ſeen in Tychſens Tentamen de variis codicum hebraicorum Vet. Teſt. MSS. generibus, p. 197—211. See alſo Simon Hiſtoire critique du texte du Vieux Teſtament, Liv. III. ch. 5, 6. and particularly Schoettgenii Horæ Hebraicæ et Talmudicæ, Tom. II. p. 794.

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5. Our author ſeems not to be aware that St. Paul himſelf, Heb. vii. 1, 2. gives the very ſame explanation of מלכיצדק as Profeſſor Eberhard. Ο Μελχισεδεκ—— πρωτον μεν ερμηνευομενος βασιλευς δικαιοσυνης, κ. τ. λ.

6. Our author here alludes to his German tranſlation of the Pſalms with Notes, the ſecond edition of which was publiſhed at Gottingen in 1782. In the 243d. page, to which he refers, he ſtates the objections which have been made to the application of Pſalm cix. 8. to Acts i. 20. and conjectures that St. Peter was miſtaken; a circumſtance ariſing, as he ſays, from the application being made before the communication of the gifts of the Holy Ghoſt on the day of Pentecoſt. It is unneceſſary to give here a tranſlation of his objections, as they are ſtated by Dr. Sykes, in the 3d. ſection of his Introduction to the Epiſtle to the Hebrews, and his Truth of the Chriſtian Religion, ch. xv.

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7. Our author here refers to a work which he publiſhed at Halle in 1783, under the following title, Erklärung der Begräbniſs-und Auferſtehungsgeſchichte Chriſti nach den vier Evangeliſten. The place to which

he alludes is p. 25—34. where he explains John xix. 36, 37. Εγενετο γαρ ταυτα, ινα η γραφη πληρωθη, οστεον ου συντριβησεται αυτου. Και παλιν ετερα γραφη λεγει, οψονται εις ον εξεκεντησαν. In the former of theſe verſes St. John is ſuppoſed to allude to Exodus xii. 46. in the latter to Zechariah xii. 10. and many commentators contend that he deſigns only to accommodate thoſe paſſages to the ſubject in queſtion, though uſhered in by the formule εγενετο ταυτα ινα η γραφη πληρωθη. Our author on the contrary maintains that Exod. xii. 46. and Zech. xii. 10. are prophecies which immediately and literally relate to the circumſtances of Chriſt's crucifixion; and agreeably to the principles which he delivers in his Introduction, allows no medium between this hypotheſis, and the ſuppoſition that St. John had made an improper application of the above-mentioned paſſages.

8. Leſt thoſe readers who are unacquainted with the merits of Profeſſor Eberhard, one of the firſt philoſophers in Germany, ſhould receive a falſe impreſſion with reſpect to the nature and character of his writings, it is neceſſary to obſerve that his object, in the place to which our author alludes, is to reconcile two ſeemingly contradictory paſſages in the New Teſtament. Chriſt aſſerts, Matth. xvii. 10—13. that John the Baptiſt was the Elias whom the Jews expected, whereas John the Baptiſt himſelf (John i. 21.) declares that he is not Elias. In order to reconcile the ſeeming contradiction, Profeſſor Eberhard obſerves that the prophecy of Malachi (ch. iv. 5.) could not literally and immediately relate to the perſon of John the Baptiſt, becauſe in that caſe there would be an evident diſagreement between two paſſages of ſcripture; but that the term Elias was adopted by Malachi as a general name of faithful and patriotic Iſraelites, which our Saviour applies by way of accommodation to John the Baptiſt in particular, though this application of an indeterminate prophecy is not made by the Baptiſt himſelf. It may be likewiſe remarked that it is of no importance to the Profeſſor's argument, whether Malachi lived before, or after the captivity.

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9. According to the Maſoretic punctuation שׂכל is here a noun ſubſtantive.

SECT. II.

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1. Our author rejects therefore all typical explanations of the paſſages of the Old Teſtament quoted as proofs in the New, and, which is nearly the ſame thing, denies the doctrine of a double completion, which, as Dr. Sykes very properly obſerves, would defeat the end of all prophecy. See the Truth of the Chriſtian Religion, p. 213. 241. of the 2d. edition, and Dr. Benſon's 'Eſſay concerning the Unity of ſenſe, to ſhew that no text of ſcripture has more than one ſingle ſenſe,' which is prefixed to his Paraphraſe on St. Paul's Epiſtles. Jortin, in his Remarks on Eccleſiaſtical Hiſtory, Vol. I. p. 124. 2d. edition, maintains the contrary opinion.

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2. In the ſecond Gottingen edition, printed in 1770, p. 200.

3. The only queſtion to be examined is what the prophet Jeremiah himſelf intended to expreſs, ch. xxxi. 15—17. not what application later Jews made of this paſſage. Now whoever impartially reads the whole period, muſt be convinced that Jeremiah had no other object in view, than the misfortunes inflicted on the Jews by the kings of Babylon. There are two circumſtances which confine the words of the prophet to thoſe misfortunes alone. 1. The weeping was heard at Rama: this was the place where Nebuzaradan, the Chaldæan general, diſpoſed of his priſoners after their capital was taken; but the place where Herod exerciſed his cruelty on the infants was not in Rama, but in Bethlehem. 2. It is ſaid, v. 16. 'they ſhall come again from the land of the enemy,'

enemy,' and, v. 17. 'thy children ſhall come again to their own border:' theſe words are wholly inapplicable to the maſſacre of the infants, and if applied to the misfortunes of the Jews under the Roman emperors, they militate againſt hiſtorical truth; for when Ælia Capitolina was built by Adrian on the ruins of Jeruſalem, the Jews were forbidden to approach the city, under pain of death.

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4. I know not on what authority our author has here nundinatús ſit, for in Martianay's edition, Vol. III. p. 679. we find venundatus ſit, which is much more ſuitable to the context.

5. The title of this work is Orientaliſche Reiſebeſchreibung von Troilo, Dreſden 1676. In the page, to which our author refers, an account is given of a church on Mount Horeb dedicated to the Virgin Mary, but there is no alluſion whatſoever to the ſubject in queſtion. Perhaps he means p. 293, where Troilo ſpeaks of a Terebinthus or Turpentine tree, under which, according to a Chriſtian legend, the Virgin Mary is ſaid to have reſted, when ſhe carried Chriſt as an infant from Bethlehem to Jeruſalem.

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6. See C. F. Roſenmülleri Scholia in Vaticinia Jeſaiæ, p. 170. and Sykes's Truth of the Chriſtian Religion, p. 211—214. 2d. edition.

7. But if Deut. xviii. 15. cannot poſſibly relate to Chriſt, there ſeems to be an impropriety in its application, Acts iii. 22. for St. Peter having ſaid, και αποστειλη τον προκεκηρυγμενον υμιν Ιησεν Χριστον, immediately adds Μωσης γαρ προς τους πατερας ειπεν, οτι προφητην υμιν αναστησει Κυριος, κ. τ. λ. where the conjunction γαρ clearly ſhews that St. Peter quotes the paſſage in Deuteronomy as having reference to Chriſt. It neceſſarily follows therefore, either that Deut. xviii. 15. according to its literal meaning refers to Chriſt, or that beſide the literal, it has a myſtical meaning, or that St. Peter has improperly applied

plied the paſſage in queſtion. The latter hypotheſis being inconſiſtent with the infallibility of a divine Apoſtle, we have the choice only of the two former. But the firſt is abſolutely denied by our author, and the ſecond is likewiſe inadmiſſible according to his principles, for he rejects the notion that the prophecies of the Old Teſtament had a double ſenſe, and have received a double accompliſhment. Profeſſor Dathe, in his Note to Deut. xviii. 15. aſſumes the ſecond hypotheſis; Dr. Eckermann, in the ſecond volume of his Theologiſche Beyträge, p. 126. rejects with our author the two former, and explains the application by St. Peter as a mere accommodation. See alſo Sykes's Truth of the Chriſtian Religion, p. 283—292.

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8. The 115th ſection of Michaelis's Dogmatic Theology relates to future puniſhments, and has no reference to any paſſage quoted from the Old Teſt. in the New.

9. In the paſſage in queſtion, Rom. x. 6. or rather 5. St. Paul is ſuppoſed to allude to Levit. xviii. 5. but in this paſſage no mention is made of 'faith,' or, as our author ſays, 'circumciſion of the heart.'

10. See Pococke's Appendix Notarum miſcellanea, p. 14. which is annexed to his Maimonidis Porta Moſis, Oxoniæ 1655.

11. This would be written in Hebrew אלופי. See Gen. xxxvi. 15. Exod. xv. 15. 1 Chron. i. 51. where it is written in this manner, and rendered in the Septuagint ηγεμονες: but in the paſſage of Micah there is no Vau.

12. This remark is by no means new, hicce enim locus tam veteres quam hodiernos theologos adeo vexavit, ut ad deſperationem redacti Judæorum Phariſæos et Scribas perverſæ tranſlationis accuſarint, ut Matthæum ab omni errore liberarent. Surenhuſii Βιβλος καταλλαγης, p. 176. But Surenhuſius, p. 180. rejects this excuſe, which was firſt made by Jerom, and has a great diſplay of learning in order to defend the paſſage.

13. See

13. See Owen's Modes of quotation uſed by the Evangelical writers, p. 16, 17. Sykes's Truth of the Chriſtian Religion, p. 223, 224. 2d. edition, and Blair's Lectures on the Canon of Scripture, p. 147—154.

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14. See Sykes's Truth of the Chriſtian Religion, p. 241, 242.

15. This paſſage from the Chronicle of Edeſſa, which our author has printed in his Syriac Chreſtomathy or Selecta e ſcriptoribus Syris, is taken from Aſſemani Bibliotheca Orientalis, Tom. I. p. 413. I have preſerved in the tranſlation the three Syriac words which he has inſerted in a parentheſis, though I know not for what purpoſe they are introduced, as their literal ſignification is nothing more than exponens civitati de eo. It is likewiſe difficult to comprehend the object of the quotation itſelf, as the compariſon of Aſclepius with Noah has no reference whatſoever to the accommodation of a paſſage in the Old Teſtament to an event recorded in the New.

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16. The principle of accommodation was adopted ſo early as the time of Clement of Alexandria, who maintains it under the name of συμπεριφορα. See his Stromata, Lib. VIII. p. 863. ed. Potter. It has been revived in later ages by Kidder in his Demonſtration of the Meſſias, Part II. p. 215. by Nicholls in his Conference with a Theiſt, Part III. p. 10. and by Sykes, not only in the work to which our author alludes, but more at large in his Truth of the Chriſtian Religion, Chap. xiii, xiv, xv. Dr. Eckermann, Profeſſor of Divinity in the Univerſity of Kiel, extends the doctrine of accommodation to every quotation in the New Teſtament without exception, proceeding on the hypotheſis that the Old Teſtament contains no prophecy, which literally and immediately relates to the perſon of Jeſus Chriſt. The title of this work is Theologiſche Beyträge, printed at Altona in 1790 and 1791, in three parts, which compoſe the

the firſt volume, and contain a critical examination of all the quotations in the Goſpels, Acts, and Epiſtle to the Romans. The ſecond volume will contain the quotations in the remaining part of the New Teſtament. Dr. Owen on the contrary, in his Modes of quotation, ſect. 5. entirely rejects the principle of accommodation, to whoſe opinion our author is in moſt caſes inclined to accede, though with this material difference, that Dr. Owen admits a typical, our author only a grammatical and literal meaning.

As this doctrine therefore has not only ſuch able advocates, but ſuch able adverſaries, it is difficult to determine, which ſide of the queſtion we ſhould adopt. It ſeems however to be at leaſt a matter of doubt, whether the principle of accommodation can be admitted where the ſtrong expreſſions are uſed, 'This was done that it might be fulfilled which was ſpoken by the prophet,' &c. A formule of this kind is never uſed in quoting from a claſſic author; it is therefore no argument in favour of accommodation in theſe caſes, when Dr. Nicholls, P. III. p. 11. ſays that no one would object to a writer who ſhould addreſs the Apoſtles in the words of Virgil's invocation of the Sun and Moon,

——— Vos o clariſſima mundi
Lumina.

Every one muſt perceive that the caſes are wholly diſſimilar, and an impartial reader of the New Teſtament muſt ſurely be perſuaded, that when the Apoſtles and Evangeliſts introduce paſſages from the Old Teſtament with the above-mentioned formule, they were themſelves perſuaded that thoſe paſſages had in ſome ſenſe a reference to the events which they recorded, and that the application is not grounded on a parity of circumſtances alone. Dr. Sykes, p. 214. replies, 'The difficulty, or objection againſt this interpretation ariſes wholly from our unacquaintedneſs with the Jewiſh phraſeology. The Evangeliſts were Hebrews, and wrote as other Hebrew writers did. They did not make a language of their own, nor uſe a phraſeology peculiar to them-

themſelves, but did as other Hebrew writers did, and followed their method. To underſtand them therefore, we are not to judge of the ſenſe and meaning of the Evangeliſts from the common and ordinary ſounds of words among ourſelves; but we muſt enter into the Jewiſh phraſeology, and ſee what the Jews meant by ſuch and ſuch expreſſions, and upon what principles *they* reaſoned. *Their* ways of ſpeaking, and of quoting, which can be learnt from Jewiſh writers only, muſt be looked into; and how unnatural ſoever they may ſeem to us, yet we muſt be determined by them, and only by them. Now it is evident from numberleſs examples that the Jewiſh way of writing is exactly agreeable to that of the Evangeliſts; and the maſters of the ſynagogue applied paſſages of the Old Teſtament in ſenſes very remote from that of the original author. Every page of every Rabbi almoſt will ſupply us with inſtances of this kind. And as for the particular term "fulfilled," they very often meant no more by that, than the happening of a ſimilar event, or an exact agreement in particular circumſtances of latter things with former.'

But this learned and ſenſible writer has produced no examples from the Talmud, or from any Jewiſh commentator, where ſimilar expreſſions are uſed in caſes of mere accommodation; and no aſſertion can be admitted without authority. This omiſſion is the more inexcuſable on the preſent occaſion, as the very principle, which he in other reſpects ſo ably defends, reſts entirely on the deciſion of the queſtion, Did the Jewiſh Rabbins, in quoting paſſages from the Old Teſtament with a formule of this kind, 'In this the ſcripture was fulfilled,' conſider thoſe paſſages as having themſelves reference to the event, to which they applied them, or did they ground the quotation on a mere parity of circumſtances? No one has examined this queſtion with more attention than Surenhuſius, whoſe Βιβλος καταλλαγης, printed at Amſterdam in 1713, and his edition of the text of the Talmud preſent us with the beſt means of determining on this matter. In his third theſis

De

De formulis allegandi, he compares the expreſſion ἐπληρώθη ἡ γραφὴ with the Rabbinical formules זה קיים מה שכתוב, hoc confirmat id quod ſcriptum eſt, and לקיים מה שכתוב ad confirmandum id quod ſcriptum eſt. He then refers to the Tanchuma, fol. 39. col. 3. where Deut. xvii. 7. is quoted with the latter formule, and obſerves, ex cujus loci applicatione patet illam formulam allegandi 'ad confirmandum id quod ſcriptum eſt' non ſolum alludendi, verum etiam demonſtrandi vim habere, quare ita et non altier res fieri debeat.

17. The words of John xvii. 12. which our author ſuppoſes to be taken from Iſaiah viii. 18. and where he ſays the very expreſſion is uſed, are ὃς δέδωκάς μοι ἐφυλαξα, but the words of the Septuagint in that paſſage of Iſaiah are Ἰδὲ ἐγω καὶ τὰ παιδία ἃ μοι ἐδωκεν ὁ Θεὸς, and in the Hebrew הנה אנוכי והילדים אשר נתן־לי יהוה, where the uſe of the verb δίδωμι conſtitutes the whole ſimilarity. The paſſage in Zechariah has not even a ſhadow of reſemblance.

SECT. III.

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1. An account of the authors, who have engaged in the controverſy, whether the quotations in the New Teſtament were taken from the Hebrew or from the Greek, and who have written on this ſubject in general, may be ſeen in Walchii Bibliotheca Theologica, Tom. IV. p. 914—919. Thoſe who are acquainted with German literature will find a ſhort, but excellent treatiſe, in which this queſtion is examined, and the ſeveral quotations in the Goſpels and Acts ſtated with a view of determining this diſputed point, in Eichhorn's Allgemeine Bibliothek, Vol. II. p. 947—1019.

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2. Our author here anſwers an objection which he ſays might be made to the application of Pſalm cx. 1.

to

to Chriſt, becauſe Chriſt himſelf ſays, Matth. xxii. 44. ειπεν ο Κυριος τω Κυριω μου, to which he replies that τω Κυριω may ſtill relate to the Meſſiah, who ſpeaks in the words of the Pſalmiſt.

3. Namely the letter ν, the reading of Matth. ix. 13. being ελεον, that of Hoſea vi. 6. from which the paſſage is taken, ελεος, according to the common printed text, but the Pachomian manuſcript has ελεον, as in St. Matthew. See Owen's Modes of Quotation, p. 32.

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4. See Owen's Modes of Quotation, ſect. ii. and Blair's Lectures on the Canon of the Scripture, p. 80.

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5. Our author here refers to Iſaiah xl. 14. becauſe in the editions of the Bible with marginal notes no reference is made Rom. xi. 35. to this paſſage of Iſaiah, nor does it appear that the commentators have been guilty of neglect, as the two texts have little ſimilarity.

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6. Our author has here tranſlated ירש by the German word bezwingen, which ſignifies 'to force,' but the uſual meaning of ירש is occupavit, hæres fuit, and this is the ſenſe expreſſed in the verſions.

7. The text of the Codex Alexandrinus in this paſſage of Amos agrees with Acts xv. 17. but in the Codex Vaticanus τον Κυριον is omitted.

8. Our author has not expreſſed himſelf accurately in ſaying that the genuine text may be reſtored by putting together the Maſoretic and Greek texts, conſidered as two fragments, for according to the propoſed alteration he retains the words of the Hebrew text, changing only י into ד, and omitting ו.

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9. The literal tranſlation of the Hebrew text, according to our author's alteration, is not as he has given it,

it, but, 'and to put an end to the tranſgreſſion in Jacob,' for לשבית is the gerund of Hiphil. With reſpect to the alteration which he has propoſed in the note, his tranſlation is again inaccurate, for שב is not the infinitive, but the active participle, and the paſſage muſt be tranſlated, 'and to one who turns away iniquity in Jacob,' a reading which by no means approaches to that of the Septuagint and of St. Paul. According to the firſt alteration, the ſenſe of the Hebrew comes very near to that of the Greek, the verb αποστρεφω, though much more frequently the tranſlation of שוב, is put however ſeven times in the Septuagint for שבת in Hiphil, and the only circumſtance which makes the conjecture improbable is the conjunction Vau, by which the conſtruction is rendered harſh and unuſual.

10. The title of the work, to which our author alludes in this ſentence, is Michaelis critiſches Collegium über die drey wichtigſten Pſalmen von Chriſto, den 16. 40. 110. publiſhed in 1759. The place in which he examines whether the common reading חסידיך, Pſal. xvi. 10. be genuine or not is p. 204—218. His principal arguments for rejecting the plural, and reading חסידך in the ſingular, are the following. 1. According to the Maſoretic punctuation, the word is pointed as if it were a ſingular, and the Maſorets have noted in the margin יתיר יוך, i. e. Jod is ſuperfluous. 2. Of twenty manuſcripts examined by Kennicott in Oxford and Cambridge, ſixteen omit the Jod, alſo the Caſſel manuſcript, and four which were conſulted by Houbigant. 3. Ancient verſions, made before the introduction of the Maſoretic points, expreſs the ſingular, namely, the Greek, the Syriac, the Latin, and Jerom's Breviarium in Pſalmos. 4. The ancient Jews, in quoting this paſſage, write the word in queſtion in the ſingular, and refer it to David. 5. St. Peter, Acts ii. 27—31. and St. Paul, Acts xiii. 35—37. both expreſs the ſingular. See alſo Profeſſor Dathe's Note to Pſalm xvi. 10. in his Latin tranſlation of the Pſalms, publiſhed at Halle in 1787. On the other ſide of the queſtion, ſee the remarks of

Profeſſor Bruns, p. 23. of his edition of Kennicott's Diſſertatio generalis in Vetus Teſtamentum, reprinted at Brunſwick in 1783. It is to be obſerved, that when our author publiſhed his Critiſches Collegium, Kennicott's firſt diſſertation only relative to the ſtate of the Hebrew text had appeared. His edition of the Hebrew Bible, which was printed in 1776, 1780, and De Roſſi's various readings contain the authorities to which our author alludes.

11. Namely Acts vii. 14. is εβδομηκοντα πεντε, and alſo in the Septuagint, Gen. xlvi. 27. but in the Hebrew שבעים ſeptuaginta.

12. What our author means by Stephen's having preferred the Samaritan reading, I am unable to comprehend. There is no quotation whatſoever Acts vii. 4. for Stephen mentions conciſely in that verſe, what is related more at large Gen. xi. 31, 32. xii. 1—6. a relation in which the Hebrew, Samaritan, and Greek texts all agree. Beſides, where they are different, it is extremely improbable that a native Jew would prefer the Samaritan to the Hebrew reading, conſidering the perpetual enmity that ſubſiſted between the two nations.

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13. Tom. IV. P. I. p. 392. ed. Martianay.

14. Our author here examines the evidence for and againſt the reading שניהם after והיו, Gen. ii. 24. It is omitted, namely, 1. In the Hebrew text of the modern Jews. 2. By Onkelos. 3. In the Arabic verſion printed in the Polyglot. 4. In the Arabic verſion publiſhed by Erpenius. But the following are in favour of this reading, 1. The Hebrew text of the Samaritans. 2. The Samaritan verſion. 3. The Septuagint. 4. Thoſe paſſages of the New Teſtament in which this text is quoted, though theſe being taken from the Septuagint cannot properly be conſidered as additional evidence. 5. The Vulgate, as corrected by Jerom. 6. The Syriac verſion. 7. The Targum of Jeruſalem. 8. The Targum of Jonathan.

15. That

15. That is, according to the text of the Vatican manuſcript.

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16. Vid. Hieronymi Opera, Tom. IV. P. I. p. 392. ed Martianay.

17. The following is the true ſtatement of the difference in the readings Gen. ii. 24. The Codex Alexandrinus and Jerom have αυτȣ after both πατερα and μητερα, the Vaticanus after πατερα alone, St. Matthew and Philo after neither πατερα nor μητερα.

18. Philo has not τῃ γυναικι αυτȣ, but προς την γυναικα αυτȣ, and agrees not with the Alexandrine manuſcript, as our author ſays, but with the Vatican.

19. Likewiſe according to Marcion and Tertullian. See Grieſbach in loco.

20. This muſt be an overſight in our author, for the common printed text, Epheſ. v. 31. agrees indeed in theſe words with the Septuagint, according to Bos's edition, which he quotes, but not with St. Matthew. The three texts, Gen. ii. 24. Matth. xix. 5. Epheſ. v. 31. agree in the Codex Alexandrinus alone, which has in all three paſſages προσκολληθησεται τῃ γυναικι αυτȣ.

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21. Our author here compares the Hebrew text, Iſaiah viii. 14, 15. with the Greek, and points out the alterations, which were made by the Seventy. For an account of the motives which induced them to make the alterations, he refers to his treatiſe De indiciis philoſophiæ gnoſticæ tempore LXX interpretum, which is printed in the ſecond volume of his Syntagma commentationum.

22. If we except κηρυξαι, which St. Luke has for καλεσαι, the only difference in the whole paſſage between the text of the Evangeliſt, and the Greek text of Iſaiah, ch. lxi. 1, 2. is the inſertion of αποςειλαι τεθραυσμενȣς εν αφεσει, which is wanting in the Septuagint. Here is a remarkable circumſtance, which our author has not

 noticed

noticed, namely, that for the words τυφλοις ἀνάβλεψιν, which immediately precede this clauſe, and are likewiſe in the LXX at the end of ver. 1. there is no expreſſion which correſponds in the Hebrew, where we find לאסורים פקחקיח vinctis compedum ſolutionem, which anſwers to the clauſe inſerted by St. Luke.

23. Some of the manuſcripts of the Septuagint have ου εξεκενωσαν, and alſo Theodotion, with ſome of the Greek fathers. See Owen's Modes of Quotation, p. 66, 67.

24. The Seventy, Deut. xxx. 13. have τις διαπερασει ημιν εις το περαν της θαλασσης.

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25. This conjecture ſeems unſuitable to the context.

26. This conjecture is improbable, becauſe חבב governs not a dative, but an accuſative. See Deuteron. xxxiii. 3. The common text in this paſſage of Iſaiah is לְמנחכה לך. Now it is true that חכה ſignifies expectavit: but 'to wait for the Lord,' is the ſame as 'to truſt in the Lord,' and this is preciſely what St. Paul means by loving the Lord.

27. See Dathe's Latin tranſlation of Iſaiah. Note f. p. 91. of the 2d. ed. publiſhed at Halle in 1785.

28. Διαθηκην is the reading of the Codex Alexandrinus, which our author ſhould have noted, as he uſually quotes from the edition of Bos, which follows the text of the Vaticanus. This laſt-mentioned MS. has θησω την σκηνην μου εν υμιν, which is an accurate tranſlation of the Hebrew, and exactly the ſame as ενοικησω εν υμιν. It is to be obſerved however, that St. Paul has not υμιν, but αυτοις.

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29. Our author here alludes to Acts vii. 16. ετεθησαν εν τω μνημειω ο ωνησατο Αβρααμ τιμης αργυριου. The martyr Stephen therefore ſpeaks of a ſepulchre which was purchaſed by Abraham, and he had probably in view Gen. xxiii. 16—20. though the circumſtances of the relation are

are there ſomewhat different. But our author's remark preſuppoſes that the field was purchaſed by Jacob, though Stephen expreſsly mentions Abraham. He muſt conjecture therefore that reference was made not to Gen. xxiii. 16. but xxxiii. 19. where mention is made of a field purchaſed by Jacob for מֵאָה קְשִׂיטָה, which the Seventy have rendered by ἑκατὸν ἀμνῶν. But the conjecture appears to be devoid of probability. In the paſſage to which Stephen probably alluded, the price of the field purchaſed by Abraham is expreſsly ſaid to have been τετρακοσια διδραχμα αργυριω δοκιμω.

30. The violence done to the Hebrew text, in order to make it correſpond with the Greek, affects only the Maſoretic punctuation, for if הִשְׁמִן be pointed הָשְׁמֵן, we have literally ἐπαχυνθη. See Capelli critica ſacra, Tom. III. § 47. p. 212. ed. Scharfenberg, Halæ 1786. But whether the Seventy really underſtood it in Hophal, and meant to give a faithful tranſlation, or ſuppoſing it to be the imperative of Hiphil, made an alteration by deſign, is at preſent difficult to determine.

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31. Our author means the edition of Martianay.

SECT. IV.

PAGE 230.

1. Της ποιμνης is in this quotation, as given by St. Matthew, ch. xxvi. 31.

2. Dr. Owen, in his modes of Quotation, p. 55. quotes the two following manuſcripts of the Septuagint which have πλαξω, viz. MStus N. 4. Bibliothecæ Sancti Marci Venetiis, et MStus N. 4. Bibliothecæ San. Germanenſis. Alſo Barnabæ Epiſtola § 5.

3. This objection will be wholly removed by the edition to be publiſhed at Oxford by Dr. Holmes.

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4. Tables of a ſimilar kind were drawn up by Dr. Randolph, and publiſhed in 1782, under the following title, The Texts cited in the New Teſtament, compared with the Hebrew and with the Septuagint.

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5. It is true that ανεβης correſponds to the Hebrew, where we find עלית, but it cannot be ſaid to have been altered to ανεβη, becauſe it was not uſed by the Seventy, who, as well as St. Paul, Epheſ. iv. 8. have the participle αναβας. The 3d. perſon ανεβη is ver. 9. and can afford no ground for an alteration in the quotation itſelf. It is to be obſerved that our author, though ſpeaking of the Greek, quotes Pſalm lxviii. 19. according to the Hebrew.

6. What our author means by a Maroniticſ Syriac verſion, made from the Septuagint, I am unable to comprehend. It is true that Syriac verſions were made from the Greek, of which the Codex Ambroſianus is an example. See De Roſſi Specimen Hexaplaris verſionis Syriacæ, Parmæ 1778. Now it is poſſible that this manuſcript has the interpolation in queſtion, but this verſion is not uſed by the Maronites, for they make uſe of the Peſhito, a tranſlation of the Hebrew. See Hottinger's Theſaurus Philologicus, p. 242. The Peſhito, which is printed in the Polyglots, has not the interpolation. Perhaps our author means the Maroniticſ Arabic verſion.

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7. Erneſti ſays only, exempla των ὁ ſubinde ad Novi Teſtamenti lectionem conformata, which is admitted by the beſt critics, our author himſelf not excepted. Even ſo early as the third century the text of the Septuagint had been miſerably mutilated, of which Origen loudly complains, and by which he was induced to compoſe the Hexapla.

9. Whether

8. Whether Chriſtian tranſcribers have altered the readings of the Septuagint, ſo as to make them more conformable to the quotations in the New Teſtament, an opinion which has been entertained by men of the deepeſt learning, will be beſt determined when the collation is finiſhed that is now making of the manuſcripts of the Septuagint. It is well known that the readings of the Greek verſion, according to the Codex Alexandrinus, approach nearer to thoſe of the Greek Teſtament, than according to the Codex Vaticanus. Now our author, in conjunction with many eminent critics, admits that the Vatican manuſcript is more ancient than the Alexandrine; it is likewiſe admitted that the former contains more of the antehexaplarian text than the latter. If then this progreſſion be found to continue, and the conformity between the Septuagint and the Greek Teſtament increaſes in proportion as the antiquity of the MSS. decreaſes, no doubt can be entertained that the ſuſpicion is grounded.

9. I have here preſerved the words of the Engliſh verſion, as they are a correct tranſlation of the original, but our author renders the paſſage as follows, 'In that day a root, which remained in Jeſſe, ſhall become a tree, which ſhall ſerve as a ſign to the tribes of Iſrael: the Gentiles ſhall have recourſe to it, as to an oracle.' This laſt phraſe he explains as if the prophet had in view a ſacred tree, under which oracles were given.

10. If the Seventy had לנשיא in their Hebrew Bible, as our author ſuppoſes, it would have been ſtill inaccurate to have rendered the word by αρχειν, as the literal tranſlation is αρχοντι, נשיא ſignifying princeps. If לנס be the genuine reading, they were probably led to the tranſlation by the circumſtance, that a military enſign is a token of authority.

11. The tranſlation of ידרשו by ελπισουσι does not appear to be totally erroneous, for if I have recourſe to any one for aſſiſtance, it implies that I have confidence in him.

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12. The truth of this concluſion depends on the ſuppoſition that our author himſelf is not miſtaken, either in the tranſlation from the Hebrew, or in the ſtatement of Erneſti's hypotheſis.

13. This is a refinement, which ſeems to be wholly ungrounded. No one in reading Rom. xv. 11. αινειτε τον Κυριον παντα τα εθνη, και επαινεσατε αυτον παντες οι λαοι, can ſuppoſe that παντες οι λαοι has reference to the twelve tribes of Iſrael alone: nor is it probable that Iſaiah intended to confine עמים to the Jews only. This at leaſt is certain, that the word is very frequently applied to other nations than the Iſraelites; עם is rendered by εθνος in above an hundred inſtances in the Septuagint, and on the contrary גוי is in ſeveral places rendered by λαος.

14. The Codex Laudanus 3. is not the only manuſcript, in which theſe words are found, though the others are not ſufficient to warrant their authenticity.

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15. Our author here gives an account of the principal editions of the Septuagint, and of the two celebrated manuſcripts, the Alexandrinus and Vaticanus, from which moſt of them have been taken. He cenſures both of theſe manuſcripts as having been altered from the Latin; but the former has been ſufficiently vindicated by Woide, in his preface to the Codex Alexandrinus, and ſome future Woide will probably reſcue the honour of the Codex Vaticanus. It is extraordinary that our author ſhould refer to this part of his Orient. Bib., as he has entirely altered his ſentiments on this ſubject, as will appear in the chapter relative to the manuſcripts of the Greek Teſtament.

SECT.

SECT. V.

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1. Tom. IV. P. I. p. 392. ed. Martianay.

2. Notwithſtanding our author ſubſcribes to the opinion of Jerom, yet whoever compares 1 Cor. ii. 9. with Iſaiah lxiv. 3. will find that the two paſſages have very little ſimilarity. Thoſe who wiſh to be perſuaded of the contrary, may conſult Druſius in parallela ſacra, Tom. VIII. p. 1312. of the Critici ſacri.

3. See Fabricii Codex Pſeudepigraphus Veteris Teſtamenti, Tom. I. p. 1072. ed. 2da.

4. Tom. III. p. 473. ed. Martianay.

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5. See Buxtorf's Lexicon Chal. Talmud. Rabbinicum, p. 945, 946. Meuſchen's Novum Teſtamentum ex Talmude illuſtratum, p. 212. and Fabricii Codex Pſeudepigraphus Veteris Teſtamenti, Tom. I. p. 813. ed. 2da.

6. Theſe have been collected and publiſhed by Fabricius, in the work mentioned in the preceding Note, the ſecond edition of which was publiſhed at Hamburg in 2 vols. 8vo. in 1719 and 1743.

7. See Simon Hiſtoire Critique du Texte du Vieux Teſtament. Liv. I. ch. xix. Waltoni Prolegomenon VII. and Hottinger's Theſaurus Philologicus, p. 135. where the Jews are reſcued from the charge of having wilfully corrupted the Hebrew Bible. Their profound, and even ſuperſtitious veneration for every letter in the ſacred writings makes the accuſation highly improbable; the charge was confined by the fathers themſelves to the Septuagint alone, and an alteration in the Hebrew would have been without effect in the controverſy between the Chriſtians and the Jews, as the former were for the moſt part ignorant of that language.

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8. This appears to be a miſtake in our author. See Note 10. to ch. iv. ſect. 11.

9. This conjecture is without authority.

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10. The Arabic verb نَضِرَ ſignifies pulcher fuit, and benedixit, but neither it, nor any of its derivatives, is applied in the Lexicon Heptaglotton in the manner which our author relates. The Hebrew נָצַר is ſo far from expreſſing any opprobrious or diſguſtful idea, that it ſignifies ſervavit, and hence many critics have explained the word Nazarene, as equivalent to Saviour.

11. The ſubſtantive נֵצֶר ſignifies ſurculus, nor does it in itſelf, or without the addition of an epithet, convey the leaſt notion of uncleanneſs.

12. See Note 11. to chap. iv. ſect. 11.

13. The ſame explanation is given by Dr. Sykes, in his Truth of the Chriſtian Religion, p. 225.

14. If a Chaldee paraphraſe had the term Nazarene, Iſaiah liii. 12. it muſt have been one that is no longer in exiſtence. The conjecture is highly improbable.

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15. The words of Jerom are, Legi nuper in quodam Hebraico volumine, quod Nazarenæ ſectæ mihi Hebræus obtulit, Hieremiæ Apocryphum, in quo hæc ad verbum ſcripta reperi. Hieronymi Comment. in Matthæum, Tom. IV. P. I. p. 134. ed. Martianay. See alſo Fabricii Codex Pſeudepigraphus, Tom. I. p. 1102—1116. ed. 2da.

16. Our author gives here an extract from a letter, which he had received from the learned Woide, dated Jan. 28th. 1773. Woide had found in the Bodleian library a Coptic Lectionarium, in which the two leſſons, appointed for the morning ſervice on the Saturday in Paſſion Week, were taken, the one from Jeremiah, the other from Matthew xxvii. 1—14. The firſt leſſon has

has the following paſſage, 'Jeremiah ſpake again to Paſhur, ye and your fathers have reſiſted the truth, and your ſons, which ſhall come after you, will commit more grievous ſins than ye. For they will give the price of him that is valued, and do injury to him that maketh the ſick whole, and forgiveth iniquity. And they will take thirty pieces of ſilver, the price which the children of Iſrael have given. They have given them for the potter's field, as the Lord hath commanded. And thus ſhall be ſpoken. The ſentence of eternal puniſhment ſhall fall upon them, and upon their children, becauſe they have ſhed innocent blood.'

To this extract from our author's Orient. Bibl. may be added, that Woide diſcovered the ſame paſſage, though with ſome trifling varieties, in a Coptic MS. preſerved in the library of St. Germain, and there marked N°. 51. among the Oriental MSS. in folio. The account is given, p. 14—19. of his eſſay on the Egyptian verſions of the Bible, printed in 1778, in the third volume of the Kieliſche Beyträge. He obſerves in the ſame place, that the Oxford MS., from which he tranſlated the paſſage communicated to our author, is the Codex Huntingtonianus 5. and that it is written, not in the Coptic, but in the Sahidic dialect. He adds, that the paſſage muſt have ſtood in both verſions at the beginning of Jeremiah xx. The ſame paſſage is likewiſe quoted by Tuki, in his Rudimenta Linguæ Copticæ, p. 295. as taken from Jeremiah xx. 4.

SECT. VI.

PAGE 244.

1. Our author gives here an account of a manuſcript of the Hebrew Bible, preſerved in the library of the Landgrave of Heſſe Caſſel, which he himſelf collated for Kennicott. In this manuſcript the firſt pſalm is not numbered, but is placed as a kind of preface to the book

book of Pſalms, and that which is uſually noted Pſalm 2. or ב, is here marked א.

2. Luke xx. 37. Mark xii. 26. επι της βατου ſignifies 'in the ſection relating to the burning buſh,' which, according to the modern diviſion, is the third chapter of Exodus. Rom. xi. 2. εν Ηλια ſignifies 'in the ſection in which the actions of Elias are recorded,' which forms at preſent the 17th, 18th, and 19th chapter of the firſt book of Kings.

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3. I know not why our author has written σαρκας αυτων, ſince 1 Macc. vii. 17. it is σαρκας οσιων. The whole paſſage is Σαρκας οσιων σου και αιματα αυτων εξεχεαν κυκλω Ιερουσαλημ, and is taken from Pſalm lxxviii. 3. (lxxix. in the Hebrew), with exception to σαρκας οσιων, which is in the preceding verſe, and is governed of εδοσαν. Now our author muſt mean that the conſtruction is imperfect, becauſe εδοσαν is omitted: but it is evident that the author of the book of Maccabees intended that no verb ſhould be underſtood, and that he referred εξεχεαν to σαρκας, as well as to αιματα, which is indeed an impropriety of language, but no defect in grammatical conſtruction.

4. In theſe paſſages, where St. Paul quotes ουκ επιθυμησεις alone, our author ſuppoſes that the Apoſtle leaves his readers to ſupply what follows, Exod. xx. 17. ουκ επιθυμησεις την γυναικα του πλησιον σου· ουκ επιθυμησεις την οικιαν κ. τ. λ.

5. The verb ποιειν, which is expreſſed Deut. xxx. 14. whence St. Paul has taken the paſſage in queſtion, belongs to ταις χερσι, and it is at leaſt a matter of doubt, whether it can with propriety be referred to στοματι and καρδια. In the Hebrew it is evident that לעשתו has no immediate reference to the words expreſſive of 'mouth' and 'heart,' which are no inſtruments of action.

6. In the note, to which our author refers, he gives preciſely the ſame explanation as he has here given.

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7. It is true that αυτη αυτοις παρ' εμε διαθηκη is found Iſaiah lix. 21. and αυτη η διαθηκη μου, Jeremiah xxxi. 33. (in the Greek xxxviii.) but the clauſe οταν αφελωμαι τας αμαρτιας αυτων is in neither of thoſe paſſages.

8. The addition of πασι τοις εθνεσι to κληθησεται by no means determines the ſenſe of οικος μου, ſo as to confine it to that of 'Court of the Gentiles.'

9. There is ſo little ſimilarity between Luke i. 17. and Malachi iv. 6. that it is difficult to determine what is retained, or what is omitted.

10. Our author here obſerves that St. Paul, Heb. ii. 13. quotes Iſaiah viii. 18. in the conciſe Rabbinical method, leaving a part to be ſupplied by his readers.

CHAPTER VI.

OF THE VARIOUS READINGS OF THE NEW TESTAMENT.

SECT. I.

PAGE 246.

1. A very excellent diſſertation on the original manuſcripts of the Greek Teſtament may be ſeen in Grieſbach's Hiſtoria Textus Epiſtolarum Paulinarum, ſect. ii. p. 41—72. publiſhed at Jena in 1777, 4to.

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2. The title of this work is, Ulphilæ verſionem Gothicam nonnullorum capitum epiſtolæ Paul. ad Romanos, e litura codicis cujuſdam MSti. reſcripti in Guelpherbytanâ bibliothecâ adſervati dat foras F. A. Knittel, Brunſvigæ 1763, 4to.

3. The

3. The German title of this book is, Verſuch einer Erläutening einer alten Spur der Gothiſchen Ueberſetzung.

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4. Our author is miſtaken in ſuppoſing that αρχαια, as well as αρχαιοις, is found in this paſſage. It is true that in Pearſon's edition, though not in Le Clerc's, αρχαιοις is in the text, ἀρχειοις a marginal reading; but for αρχεια, which occurs twice, there is no various reading, and for that reaſon αρχαιοις was not admitted into the text by Cotelier. In the latter part of this quotation from Ignatius our author follows Pearſon's text, which differs from Le Clerc's.

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5. This quotation is taken from the fifth chapter of the epiſtle of Ignatius to the Philadelphians, Vol. II. p. 82. ed. Le Clerc. But the firſt part of that, which immediately follows, muſt be a paraphraſe of our author, for if we except the words ξηλαι εισι και ταφοι νεκρων, εφ' οις γεγραπται μονον ονομα ἀ νεκρων ανθρωπων, which are in the ſixth chapter of this epiſtle, there is nothing which correſponds in the original.

6. The diſſertations of J. E. J. Walch, which were firſt publiſhed ſeparately, were collected and printed in 3 vols. 4to. at Jena, in 1756, 1759, 1761. Lardner, in his Credibility of the Goſpel Hiſtory, Vol. II. p. 267. ed. of 1788, Simon, in his Hiſt. Crit. du Texte du N. T. ch. iv. and Grieſbach, in his Hiſtoria Textus Epiſtolarum Paulinarum, ſect. ii. § 5. are of a different opinion.

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7. Vid. Semleri Commentarii de antiquo Chriſtianorum ſtatu, § 22.

SECT.

SECT. II.

PAGE 254.

1. But is it not poſſible that the αμαθεις and αστηρικτοι, of which St. Peter ſpeaks, were inhabitants of thoſe cities, to which the reſpective epiſtles were addreſſed? If ſo, an inference to the contrary, from theſe premiſes alone, is ungrounded.

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2. Our author ſeems here to confound ancient with modern times, in which the learned, as a recompenſe of their labours, enjoy the excluſive privilege of publiſhing their own works. But it is highly improbable that St. Paul was in this ſituation, who having no other object in view than to propagate the Chriſtian religion, inſtead of reſerving to himſelf the right of diſtributing copies, would rather have promoted their diſtribution in the higheſt poſſible degree. See Col. iv. 16. Our author ſpeaks likewiſe of the publication of St. Paul's epiſtles as of the edition of a modern volume, whereas it is moſt reaſonable to ſuppoſe, that they were gradually communicated from ſociety to ſociety, and that many years elapſed, before they formed a ſingle and complete collection. Nor does the hypotheſis of St. Paul's being his own editor ſolve the difficulty, which ariſes from the ſuppoſition of his having written a great number of epiſtles, beſide thoſe which are now extant; ſince in that caſe no reaſon can be aſſigned why the Apoſtle, in the publication of his own works, ſhould have confined the number to thirteen only.

3. Our author's conjecture, that the ſpurious epiſtles, againſt which St. Paul warns the Theſſalonians, were not addreſſed to that community, becauſe the impoſture would have been too glaring, is highly probable. But the inference, which he thence deduces, ſeems by no means to be warranted by theſe premiſes alone. The

ſpurious

ſpurious epiſtles, to which the Apoſtle alludes, were probably addreſſed either to the Chriſtians in general, or to ſome community at a diſtance from Theſſalonica, in order to conceal the fraud: and the mark of diſtinction, which is given 2 Theſſ. iii. 17. Ο ασπασμος τη εμη χειρι Παυλε, ο εστι σημειον εν πασῃ επιστολῃ, was intended, as a proof of authenticity in the originals themſelves. That every tranſcript, which was communicated from ſociety to ſociety throughout the Chriſtian world, was ſigned by St. Paul, in the ſame manner as modern treatiſes are ſometimes ſigned by the editor or bookſeller, in order to prevent an illegitimate edition, is not only improbable in itſelf, but unwarranted by the paſſage, to which our author refers.

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4. On the ſuppoſition that theſe ſingle copies had no errata, but this our author himſelf denies.

5. Grieſbach, in his Hiſtoria Textus Epiſt. Paulin, ſect. ii. § 12. is of opinion that the collection of epiſtles, called by the ancients, ο αποστολος, and το αποστολικον, was not made till after the time of Juſtin Martyr. See alſo Semleri Hiſt. Eccleſ. ſelecta capita, Tom. I. p. 18, 19. and Semleri Commentarii hiſtorici de antiquo Chriſtianorum ſtatu, Tom. I. p. 35—39. On the other ſide of the queſtion, ſee Moſheim de rebus Chriſtianorum ante Conſtantinum M. p. 87. Mill, in his Prolegomena, § cxcv. ſuppoſes it to have been made in the ſecond century, though earlier than Grieſbach conjectures.

6. The antiquity of the old Syriac verſion of the New Teſtament will be examined in the following chapter: but the opinion, that it was written ſo early as the firſt century, is ſupported by arguments, that are rather ſpecious, than real.

SECT.

SECT. III.

PAGE 257.

1. See Biſhop Watſon's Tracts, Vol. III. p. 283—289.

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2. Even the learned and judicious Whitby, in his Examen variantium lectionum N. T. Milliani, expreſſes ſome anxiety at the immenſe number of various readings, which had been produced by Mill, and which are ſaid to amount to thirty thouſand. But the neceſſity of criticiſm in the ſtudy of the Greek Teſtament was at that time not ſo generally admitted, as at preſent.

SECT IV.

PAGE 263.

1. Our author gives here an account of the two manuſcripts of Ceſar de Miſſy, with a catalogue of their various readings; but a tranſlation of his deſcription belongs not to the preſent place, but to the chapter relative to the manuſcripts of the Greek Teſtament.

SECT. V.

PAGE 263.

1. See the Remarks on a late Diſcourſe on Free Thinking by Phileutherus Lipſienſis, (Bentley) § xxxii p. 63—68. ed. 5th. London 1716.

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2. But our author himſelf admits that no MS. of the Hebrew Bible is now extant, that is not more modern than the Maſora: and, as the Jews have invariably conſidered this as an infallible text, no doubt can be made that the manuſcripts, which are now in our poſſeſſion, were regulated by that ſtandard. Nor have Kennicott and

and De Roſſi, with all their learned labours, been able to diſcover variations, which juſtify a contrary opinion.

3. The charge laid to the Jews by the ancient fathers related rather to the Greek verſion, than the Hebrew original.

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4. Our author here reviews Dr. Kennicott's edition of the Bible, from which he produces a variety of extracts; but as the original is acceſſible to every reader, an abſtract in theſe notes would be uſeleſs.

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5. Theſe laws have been given by Wetſtein with great clearneſs and preciſion, in his Animadverſiones et Cautiones, printed at the end of his Greek Teſtament, Vol. II. p. 859—874. This, with ſome other ſmall treatiſes of Wetſtein, was publiſhed at Halle in 1766, with Dr. Semler's Notes and Additions, under the title Wetſtenii Libelli ad criſin atque interpretationem Novi Teſtamenti. It is a publication which ſhould be in the hands of every critic.

6. Our author here reviews Dr. Semler's Latin paraphraſe of the Goſpel of St. John, and accedes to his opinion that John v. 4. is ſpurious. Grieſbach, in his Greek Teſtament, expreſſes likewiſe the ſame opinion.

7. Our author is not accurate in ſaying that no various reading has been found to thoſe paſſages; for John i. 1. inſtead of θεος the Cod. Stephani η, and Gregory of Nyſſa have ο θεος: on the other hand, Rom. ix. 5. ſome of the fathers have quoted without θεος. See Wetſtein and Grieſbach in loco.

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8. A diſtinction has likewiſe been made between πασα γραφη and πασα η γραφη, 2 Tim. iii. 16. See Simon Hiſt. crit. du texte du N. T. ch. 23. Again in the ſame paſſage the omiſſion of the conjunction και, though trivial in itſelf, makes a material alteration in the ſenſe,

as

as in that caſe θεοπνευστος denotes a qualification of γραφη, inſtead of being its predicate.

SECT. VIII.

PAGE 271.

1. This ſection conſiſts of two in the German original, which I have thrown into one for the ſake of perſpicuity, in order that a ſingle and ſeperate ſection might be allotted to each of the five cauſes of various readings.

2. Particular attention muſt be paid to the clauſe 'to which in other reſpects no objection can be made;' for if ſolid objections can be made to any word, its omiſſion, though ſupported by the authority of only a ſingle manuſcript, is worthy of notice, eſpecially if that manuſcript be ancient and correct.

3. In this caſe the right to a place among the various readings increaſes in proportion as the manuſcripts, which agree in the omiſſion, differ in age, country, claſs, or, as Bengel expreſſes it, family.

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4. Of this omiſſion no notice was, or could be taken by Mill, Wetſtein, or Grieſbach, as the Fragmentum Borgianum has not been in Europe more than thirteen years. Profeſſor Hwiid collated it in Rome, and communicated its principal readings to our author.

5. Our author has here enumerated the twelve examples, which Knittel has obſerved in his manuſcript of the Revelation, viz. ch. ii. 2. vii. 6. viii. 7. ix. 1. x. 6. xi. 9. xviii. 22. xx. 5. xxi. 11. 12. 15. xxii. 6.

6. Our author gives here a catalogue of inſtances, in which words and ſentences are omitted, propter ομοιοτελευτον in the Caſſel manuſcript of the Hebrew Bible. They amount to not leſs than eighty.

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7. For that very reaſon it is a matter of doubt, whether the principle of an ομοιοτελευτον can be applied to

the above-mentioned paſſage, Matth. xxvii. 35. which our author defends, in oppoſition to Wetſtein and Grieſbach. For the manuſcripts, in which the paſſage is omitted, are not only by far the moſt numerous, but the moſt ancient, and differ in age, country, and character; whereas the twelve, in which it is found, are of a much inferior rank, and nearly of the ſame claſs, not to mention that the omiſſion is ſupported by the authority of the moſt ancient verſions. That an interpolated paſſage ſhould end with the ſame word, as the ſentence, after which it is inſerted, is at leaſt poſſible, and this poſſibility alone is ſufficient to defeat the argument for its authenticity derived from an ὁμοιοτελευτον, when we conſider the great authorities which pronounce againſt it. That the formule, with which the quotation from the Pſalms is introduced, Matth. xxvii. 35. is different from that uſed by St. John, ch. xix. 24. may be explained on the ſuppoſition, that the interpolator, in order to conceal the fraud, altered the formule by deſign agreeably to Matth. xiii. 35. It may at the ſame time be obſerved, that the application of the title προφήτης to David is not peculiar to St. Matthew, for when the ancient Jews ſpake of the Law and the Prophets, they included the book of Pſalms under the latter title, and St. Luke, Acts ii. 30. expreſsly calls David προφήτης: nor has St. Matthew given him this title more than once.

8. See Bengel's Apparatus Criticus, p. 676. 2d. edit. But the principle of an homœoteleuton is wholly inapplicable to 1 John v. 7. independently of the weight of evidence that is brought againſt it. For if the original text in this paſſage had been that of our common printed editions, and a tranſcriber in the hurry of copying had been guilty of an omiſſion, propter homœoteleuton, he would have left out the ſecond μαρτυρουντες, with all the words which lie between it and the firſt μαρτυρουντες, but would have retained εν τη γη, which come *after* the ſecond μαρτυρουντες. The text therefore, which would have ariſen from an omiſſion, propter homœoteleuton, is the following, Οτι τρεις εισιν οι μαρτυρουντες εν τη γη, το πνευμα,

και το υδωρ, και το αιμα. Now as this reading is found in no manuſcript either ancient or modern, or, in other words, as the effect, which muſt have been produced by an omiſſion, propter homœoteleuton, has never taken place, it follows that the cauſe likewiſe itſelf did never exiſt.

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9. The origin of this reading in the Fragmentum Borgianum may be explained on other principles. The Cod. Cant. has ΟΧΛΟΥΟΥΝΑΚΟΥΣΑΝΤΕΣ, and if the Borgian fragment was copied from a MS. which had this reading, the tranſcriber omitted the N.

10. This is an overſight: our author means the Claromontanus, and the miſtake aroſe from the circumſtance that Wetſtein has noted both manuſcripts by the letter D.

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11. As that for inſtance John vii. 40. where for πολλοι εν εκ τε οχλε ακεσανλες the Cod. Cant. has πολλοι εκ τε οχλε εν ακεσανλες.

12. Our author has here printed a letter which he had received from Profeſſor Adler, at that time in Rome. The principal part of the letter relates to the Philoxenian verſion; but in the page, to which reference is here made, is given a liſt of orthographical errors in the celebrated Codex Vaticanus, and two other Vatican manuſcripts, N°. 354 and 1543, which had been communicated to Adler by Profeſſor Birch of Copenhagen, who was at the ſame time in Rome collating manuſcripts for his edition of the Greek Teſtament. The orthographical errors in the Codex Vaticanus, ariſing from what is called the Itaciſm, amount to twenty-nine in the eight firſt chapters of St. Matthew, of which only a collation is here given; but it is unneceſſary to ſpecify them at preſent, as they may be ſeen in Birch's Greek Teſtament, the firſt volume of which is already publiſhed under the following title, Quatuor Evangelia Græce, cum variantibus a textu lectionibus Cod. MSS. Bibliothecæ Vaticanæ,

canæ, Barberinæ, Laurentianæ, Vindobonenſis, Eſcurialenſis, Havnienſis regiæ, quibus accedunt lectiones verſionum Syrarum, Veteris, Philoxenianæ, et Hieroſolymitanæ, juſſu et ſumptibus regiis edidit Andreas Birch. Havinæ 1788, fol. et 4to. The principal excellence of this ſplendid work conſiſts in the complete extracts, which are given from the moſt important manuſcript perhaps exiſting, which before the time of this learned editor had been very imperfectly collated.

13. In the Orient. Bibl. Vol. XVI. p. 164. our author reviews Profeſſor White's edition of the Philoxenian verſion of the four Goſpels, publiſhed at Oxford in 1777, and takes notice in particular of ſeveral orthographical errors in the Greek readings, written in the margin of the manuſcript, from which the edition was printed. They relate chiefly to a confuſion of ο with ω and ει with η, but it is unneceſſary to produce particular examples, as the edition of the Philoxenian verſion is acceſſible to every reader. Vol XVIII. p. 173. our author has printed a ſecond letter from Profeſſor Adler, dated Rome, Nov. 1, 1781, in which he gives an account of a manuſcript of the Philoxenian verſion, which is much more correct in the marginal Greek readings, than that preſented by Mr. Ridley to the univerſity of Oxford, and from which it appears that the errors of the Oxford manuſcript are not to be aſcribed to the editor, Thomas of Heraclea. For a deſcription of this MS. ſee Adler's Verſiones Syriacæ, p. 64, 65.

14. The Itaciſm conſiſts in pronouncing η like ι, to both of which letters the modern Greeks give the ſound of the Italian i or the Engliſh e.

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15. The ſubſtitution of χρηστος for χριστος may be alſo explained on the principle of a paronomaſia; for Clement of Alexandria (Stromat. Lib. II. ſect. 4.) ſays, αὐλικα οι εις χριστον πεπιστευκοτες χρηστοι τε εισι και λεγονται. It muſt be acknowledged however that this very paronomaſia implies a ſimilarity of the ſounds of η and ι.

16. Though

16. Though our author appears to differ from Woide in his manner of explaining the orthographical errors of the Codex Alexandrinus, yet in fact these eminent critics both agree. Woide says, in the paragraph to which our author alludes, 'Jam brevi et planâ demonstratione patebit e libris Ægyptiacis, qui nobis superstant, Ægyptios αι uti ε, et ε uti αι pronunciasse.' Our author likewise accounts for these errors from a want of proper distinction in the manner of pronouncing; but instead of calling it Egyptian pronunciation, as it was not confined to Egypt alone, the same errors being found in manuscripts not written in that country, uses the term Itacism, taken in the most extensive sense of the word.

17. It is well known that after the time of the Ptolemies the ancient Egyptian language was written with Greek letters, the inhabitants of that country adopting the Greek alphabet, to which however they added eight letters of their own, as being expressive of sounds to which none exactly corresponded in the Greek. See Montfaucon's Palæographia Græca, Lib. IV. cap. 7. or Didymi Grammatica Coptica, p. 39—42.

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18. Others again δε, for instance the Claromontanus a primâ manu; though δει ex emendatione.

19. Wetstein has quoted four manuscripts for αντειπως, to which Griesbach has added two others, but of these six the Codex Alex. is the only one of great antiquity.

20. Griesbach has taken ει δε, Rom. ii. 17. into the text of his edition.

21. The Hebrew text, Job xxxiv. 17. differs so materially from that of the Septuagint, that it is difficult to determine whether it decides for ιδε or ει δε. Perhaps our author means v. 16. where ιδε likewise occurs, which undoubtedly ought to be ει δε, because the Hebrew is אם.

22. Our author should rather have said four Codices Græco-Latini, for the opprobrious title Codex Latinizans

zans has been leſs frequently applied ſince the days of Semler, Grieſbach, and Woide, than in the beginning and middle of the preſent century. Theſe four manuſcripts are the Claromontanus, Sangermanenſis, Augienſis, and Boernerianus, which are quoted by Wetſtein for διο υποτασσεσθε; but that learned critic is miſtaken, at leaſt with regard to the Boernerianus, which has διο υποτασσεσθαι, though the Latin tranſlation written over the Greek text is ſubditi eſtote. See Matthäi's edition of the Codex Boernerianus, fol. 17. It was publiſhed at Meiſſen in Saxony in 1791, 4to.

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23. Our author muſt here be underſtood not of the Vulgate, which has a different reading from that which he prefers, but of the Latin verſion, with which the four above-mentioned Codices Græco-Latini are accompanied.

24. See above, Note 12. The examples of orthographical errors produced by our author, in which ο and ω are confounded in the celebrated Codex Vaticanus, amount to four only in the Goſpel of St. Matthew, from which alone they are taken, viz. ch. viii. 12. εξωτερον. xiii. 15. ιασομαι. 55. ιακωβος. xxiv. 15. εγος. But the firſt and third examples, if they are not errata in our author's publication, differ not from the common reading. The inſtances of a ſimilar nature, taken from the Codex 354, are confined to St. Luke's Goſpel, and are ch. ii. 24. τρυγονον, 38. αιθομολογειτο. ix. 45. εσθονται; where there is likewiſe an error ariſing from the Itaciſm, x. 19. διδομι. xi. 25. ελθων. xiii. 3. απωλεσθαι. xiv. 29. αρξωνται xvi. 5. χρεοφειλετου, 31. πεισθησωνται. xvii. 10. οφειλομεν. xviii. 5. υποπιαζη. xix. 3. ερχωμαι. From the Codex 1548 only two examples of this kind are given, Luke xv. 32. απωλωλος xix. 33. ειπων.

25. See above, Note 13.

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26. Here is an erratum which I have not been able to correct.

27. Our

27. Our author here quotes p. 155. of Ptolemy's Geography, without mentioning the edition, but he means that which was publiſhed by P. Montanus in 1605.

28. Our author here gives extracts from Velthuſen's Obſervations on Various Subjects, printed in London 1773: but as the original is acceſſible to every reader, a tranſlation of the extracts is unneceſſary.

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29. It may ſeem extraordinary that our author ſhould ſpeak of a tranſlation from the Hebrew in the Greek apocryphal book of Eſdras (that is in the firſt book of Eſdras in the Apocrypha of the Vulgate and the modern verſions, for the ſecond no longer exiſts either in the Hebrew or in the Greek) as this book is generally ſuppoſed not to have exiſted in a Hebrew original. See Gray's Key to the Old Teſtament and Apocrypha, p. 527. But in Eichhorn's Allgemeine Bibliothek, or Univerſal library of biblical literature, Vol. I. p. 178—232. there is a very excellent eſſay, from which it appears that the Greek book of Eſdras, though not a literal tranſlation, includes the Hebrew Ezra, with a part of Nehemiah, and a few chapters of the Chronicles. Now with reſpect to בני אמון, which our author ſuppoſes to have exiſted in the original Eſdras v. 34. it is at the utmoſt a probable conjecture, as it can be ſupported by no evidence. In the Syriac verſion, which would afford the beſt means of diſcovering the truth, there is unfortunately a chaſm in this chapter from ver. 14. to ver. 40. The Cod. Vat. has αλλωμ, the Al. αδλων, Breitinger's edition αλλων, the Vulgate Malmon. If the liſt of Jewiſh families enumerated Eſdras v. correſponds to that given Ezra ii. the thirty-fourth verſe of the former muſt correſpond to the fifty-ſeventh verſe of the latter, but here we find בני אמי, to which no various reading is given by either Kennicott or De Roſſi, though Ammon is a marginal reading in the Engliſh verſion. Yet our author's hypotheſis is ingenious, and affords a ſolution of the different readings in a paſſage, where a proper name and not

not an adjective was undoubtedly designed to be expressed.

30. Our author has here inserted a letter which he had received from Dr. Less, dated Paris, March 20, 1775. The manuscript, in which he found it difficult in many cases to distinguish B from K, and H from N, is the Codex Stephani η.

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31. To which may be added the Codex Cantabrigiensis, published by Dr. Kipling. Various specimens of ancient Greek writing may be also seen in Pococke's Greek Inscriptions, Montfaucon's Palæographia Græca, and Blanchini Evangeliarium quadruplex.

32. This reading was preferred by Wetstein: and Griesbach has taken it into the text of his edition.

33. This manuscript is noted by Griesbach in the book of Revelation, Codex 30.

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34. For the reading ελθετο, see Mill and Griesbach, as Wetstein has quoted only the Cod. Alexandrinus.

35. See above sect. v. Note 6.

SECT. IX.

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1. See Montfaucon's Palæographia Græca, Lib. V. cap. 5.

2. There are two different readings πραξιν and πιστιν, 1 Macc. xiv. 35. for which Grotius accounted by supposing them to be different interpretations of an abbreviation $\overline{\text{ΠΙΝ}}$. This our author denies; he has assigned no reason, but he probably concludes from the circumstance, that this mark of abbreviation for πιστιν or πραξιν is found in no manuscript now extant.

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3. The readings, which arise from a false conjecture with respect to a faded letter, are totally different from those,

thoſe, which are occaſioned by wrongly interpreting an abbreviation. Nor is Grieſbach's hypotheſis unſupported by fact, for he has produced an inſtance from Tertullian. See his Hiſtoria textus epiſtolarum Paulinarum, ſect. iii. § 6. See alſo Semler's Appendix obſervationum, printed at the end of his edition of Wetſtein's Prolegomena, p. 587. Mill is likewiſe of the ſame opinion, Proleg. 626. This at leaſt is certain, that if we reject the hypotheſis, we have no method of accounting for the origin of ſuch different readings as ερχομενω and εργαζομενω, ανομιαν and αμαρτιαν, αλλων and ἁμαρτωλων, ωμοσεν and ωμολογεσεν, &c. But if we admit that in the antient MSS. of the four firſt centuries theſe words were abbreviated, a difference in the mode of decyphering them affords a ſimple and an eaſy ſolution.

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4. It is probable not only that this reading is ſpurious, but likewiſe the former, and that the true text is ευλογημενη η ερχομενη βασιλεια τȣ πατρος ημων Δαβιδ. See Grieſbach in loco.

5. Publiſhed at Copenhagen in 1773, 8vo.

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6. The perſons enumerated Matth. xiii. 55. are James, Joſes, Simon and Judas: but they are there mentioned as brethren of Chriſt, not as ſons of Alphæus, nor can Alphæus by any explanation be ſhewn to have been their father; for, if αδελφος be taken in its proper ſenſe, they were the ſons of Joſeph and Mary; if in its moſt extenſive ſenſe, it is probable that James and Joſes were the ſons of Cleopas and Mary, the ſiſter of the mother of Jeſus. Compare Matth. xiii. 55. with Matth. xxvii. 56. and John xix. 25. That Alphæus had likewiſe a ſon who was called James, affords no argument that they were one and the ſame perſon. The reaſon therefore aſſigned by our author, why Ιακωβον was written as a ſcholion to Λευιν, is without foundation; and the true reaſon is, that Alphæus is never mentioned in the New Teſtament

ment but as the father of James, except Mark ii. 14. the paſſage in queſtion. The proprietor therefore of ſome ancient manuſcript, accuſtomed to the expreſſion Ιακωβον τον τε Αλφαιε, concluded that Λευιν τον τε Αλφαιε, which occurs only once, was a falſe reading, and ventured to write Ιακωβον in the margin, as a critical though unwarranted conjecture.

7. The common printed text Mark viii. 24. is Βλεπω τες ανθρωπες, ως δενδρα περιπατενλας. But Wetſtein and Mill prefer Βλεπω τες ανθρωπες ὁτι ως δενδρα ορω περιπατενλας, and this reading is ſupported by the beſt authorities. Now that the latter clauſe ὁτι ως δενδρα, κ. τ. λ. was originally written as a marginal ſcholion in order to explain a difficult paſſage, as our author ſuppoſes, is improbable in itſelf, and ſupported by no authority. If he means only that ὁτι and ορω, which make the difference between the common text and that which is preferred by Wetſtein and Mill, were inſerted with that view, the inſertion defeats the very end for which it was made, as the conſtruction is much more intelligible without them.

8. To theſe ſcholia may be added another, viz. παραπλωμαλων, the reading of the Cod. Claromontanus.

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9. Grieſbach, who has rejected δεξασθαι υμας from the text of his edition, has a full ſtop at the end of the fourth verſe: and it is more reaſonable to ſuppoſe that the fifth verſe commences a new ſentence, than that χαριν is governed by εδωκαν. Chryſoſtom likewiſe, in his remarks on this paſſage in his ſixteenth Homily, Vol. X. p. 555. ed. Montfaucon, refers to χαριν to δεομενοι, for he ſays, τι δεομενοι ημων; την χαριν και την κοινωνιαν της διακονιας της εις τες αγιες.

10. Theophylacti Commentarius in 2 epiſt. ad Corinthios, cap. viii. 4. p. 384. ed. Lindſell. Lond. 1638.

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11. Chryſoſtom makes no mention of an ellipſis, and if the ſeveral parts of this paſſage, 2 Cor. viii. 4, 5. on which

which the learned father has commented ſeparately, be put together, they form the following text, Μετα πολλης παρακλησεως δεομενοι ημων την χαριν, και την κοινωνιαν της διακονιας της εις τους αγιους· τουτο εν ημας παρεκαλουν, ωστε ημας αναδεξασθαι την τοιαυτην διακονιαν, και ὃ καθως ηλπισαμεν. That the clauſe between εις τους αγιους, at the end of ver. 4. and και ὃ καθως ηλπισαμεν, at the beginning of ver. 5. was not intended by Chryſoſtom as an ellipſis, appears from his very ſilence on that head, and that he really quoted it as a part of St. Paul's text, appears from the introducing it by the word φησι. Now this is the clauſe which Theophylact ſays is wanting, a term which is attended with ſome obſcurity, but Mill has certainly miſtaken the reaſoning of the Greek father, in ſaying 'in ſupplementum ſententiæ addi debere αναδεξασθαι ημας. notat Theophylactus,' for Theophylact not only makes no mention of any imperfection in the ſenſe, but applies the term λειπει to the whole clauſe, not to αναδεξασθαι ημας alone. Whether this clauſe, which Chryſoſtom ſeems to have found in his copy of St. Paul's epiſtles, but which was wanting in that uſed by Theophylact, and which he ſaid ſhould be ſupplied, be genuine or not, is another inquiry.

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12. Our author here ventures a conjecture againſt the unanimous authority of the Greek manuſcripts, in all of which without exception is found ο μη ομολογει. It is likewiſe the reading in the quotations of all the Greek fathers; it is in both Syriac verſions, as well as the Arabic, Coptic, Æthiopic, and Armenian: it is likewiſe more ſuitable to the context, as, St. John having ſaid in the preceding verſe ο ομολογει τον Ιησουν, it is natural to expect that the antitheſis ſhould be ο μη ομολογει τον Ιησουν. It is true that in the Vulgate and ſeveral other Latin tranſlations we find ſolvit Jeſum, but that there ever exiſted the Greek reading ο λυει depends on the relation of Socrates (Hiſt. Eccleſ. Lib. viii. cap. 32.) Our author ſays very properly that ο λυει cannot be

be a ſcholion explanatory of ο μη ομολογει, but we muſt not therefore conclude that the latter is a ſcholion of the former. If the relation of Socrates be true, it is probable that ο λυει is an ancient but wilful corruption, made to obtain an additional text againſt the Cerinthians. See Mill's Note to this paſſage.

13. This reading is quoted by neither Mill, Wetſtein, nor Grieſbach; it is probably a miſtake for ομοια ὁρασει σμαραγδινῳ, the reading adopted by Wetſtein.

14. Grieſbach has quoted this MS. for ὁρασις σμαραγδινων.

15. The reading of the Wolfenbüttel MS. or Griefbach's Codex 30. is not a compoſition of the common with a various reading, but a mere inverſion of the former. It is nothing more than ο μετα τουτο ψευδοπροφητης, for μετα τουτο ο ψευδοπροφητης.

16. The German title of this book is, Knittels neue Critiken über den Spruch, Drey ſind die da zeugen. Brunſwick 1785.

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17. See Note 2. to ſect. 1.

18. Noſtra vero ſententia, quia apud Latinos, ad quorum codices illa lectio reficta eſt, Spiritus eſt generis maſculini.

Wetſtein's Note to Matth. iii. 16.

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19. This example is taken from the Caſſel manuſcript, which for תקל, Dan. v. 25. has תקיל, and, which is extraordinary, a ſtroke is drawn acroſs ת as a token that it ought to be eraſed. Here our author with great reaſon conjectures, that the ſtroke of eraſion was deſigned for the Jod, and that by accident a wrong letter was expunged, in the ſame manner as the word Dele, written in the margin of a corrected ſheet, gives frequently occaſion to the removal of a different letter, or word, from that which the corrector intended.

20. Namely, the Syriac text expreſſes not οτι πρωτη πασων

πασων εντολων . . . . . και αγαπησεις, but πρωτη πασων εντολων . . . . . και οτι αγαπησεις.

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21, See Dr. Semler's Note to John v. 4. in his Paraphrasis in Evangelium Johannis.

22. It surely lies within the province of a collector of various readings to take notice of so remarkable a passage, in so remarkable a manuscript as the Codex Cantabrigiensis: and not only the Greek text of this passage, but likewise the two Latin translations our author has literally copied from Wetstein's Greek Testament. The Greek text, given by Mill and Griesbach, has a different orthography in some of the words, for instance μικρα for μειχρα, ηττων for ηττ᾽ν.

23. In Gale's Opuscula Mythologica, p. 627. 629.

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24. See Griesbach's Note to Matth. xx. 28.

25. Another very convincing argument that this passage was written originally in Greek is, that it existed in Greek manuscripts at Alexandria before the year 616, as appears from a marginal note in a manuscript of the Philoxenian version, formerly in the possession of Assemani. See Adler's Versiones Syriacæ, p. 90, 91.

SECT. X.

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1. Compare Wetstein's Prolegomena, p. 22. with Woide's Preface to the Codex Alexandrinus, § 87, 88, and Spohn's Note to this last paragraph.

2. Velthusen's Observations on various subjects were printed in London 1773, 8vo.

3. The reference to Wetstein's Prolegomena belongs rather to the preceding page.

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4. In the Orient. Bibl. Vol. VII. p. 138. our author has printed a letter written by Woide, dated April 18th. 1774, in which he relates that the Codex Ephrem. 1. Tim. iii. 16. has $\overline{\text{OC}}$, where the ſtroke over oς ſhews it to have been meant for $\overline{\Theta\text{C}}$. He relates alſo in the ſame letter, that Θεος is not only at preſent, but even a primâ manu, the reading of the Codex Claromontanus. In defence of this account Woide wrote another letter to the editor of the Kieliſche Beyträge, dated Sept. 1, 1776, which is printed in the third volume of that work, p. 147—188. with two French letters, dated Bibliotheque du Roi, Sept. 3d. and Sept. 24th. 1776, in oppoſition to Woide.

In the Orient. Bibl. Vol. IX. p. 143. is a letter which our author had received from Dr. Leſs, dated Paris, March 20th. 1775, in which he ſays, that he could diſcover in that paſſage of the Codex Ephrem only fragments of letters, or at beſt detached letters in the midſt of chaſms. The teſtimony of Grieſbach, for which our author refers to the Orient. Bib. Vol. X. may be ſeen at large in the preface to the ſecond volume of Grieſbach's Greek Teſtament, p. 9—11. With reſpect to the various authorities, for and againſt the different readings 1. Tim. iii. 16. beſide the notes of Mill, Wetſtein, and Grieſbach, which laſt critic has arranged the evidence in the cleareſt light, may be conſulted Sir Iſaac Newton's ſecond letter to Le Clerc, which was firſt printed in London in 1754, from an authentic copy in the Remonſtrants library in Amſterdam, and more correctly by Dr. Horſley, from the author's own manuſcript, in his edition of Newton's Works, Vol. V. p. 531—550. See eſpecially Grieſbach's Symbolæ Criticæ, p. iii—liv.

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5. The Codex Alexandrinus is not the only manuſcript in which unfair practices of this kind have been admitted.

admitted. The Codex Ephrem, and Codex Claromontanus, have ſuffered in the ſame manner. See Wetſtein's and Grieſbach's Notes to 1 Tim. iii. 16. Grieſbach's Symbolæ Criticæ, p. xiv. and the preface to the ſecond volume of his Greek Teſtament, p. 9, 10.

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6. For that reaſon Grieſbach has rejected them from the text of his edition.

7. Matthäi's edition of the Greek Teſtament was publiſhed at Riga, in 12 vols. 8vo. between the years 1782 and 1788. It contains a great variety of readings from Greek manuſcripts preſerved in Moſcow, where the learned editor was formerly Profeſſor.

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8. By the term 'ancient edition,' which without explanation may appear obſcure, our author underſtands what Semler and Grieſbach have expreſſed by the word recenſio. This ſubject will be examined at large in the chapter relative to the MSS. of the Greek Teſtament: in the mean time may be conſulted Grieſbach's Preface to the 1ſt. vol. of the Greek Teſtament, p. 9. his Symbolæ Criticæ, p. cxvii—cxxii, or his Hiſtoria textus epiſtolarum Paulinarum, ſect. i. § 20.

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9. For that reaſon Grieſbach has removed them from the end of the 16th. to the end of the 14th. chapter.

10. Repetunt hîc (ſcil. Malach. iii. 24.) curioſi quidam Judæi verſum penultimum conſolatorium poſt ultimum anathema comminantem, eodem modo ut in Jeſaia, Lamentationibus Jeremiæ, et Eccleſiaſte.

Biblia Hebraica, van der Hooght, Tom. II. p. 160.

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11. See Dr. Semler's treatiſe, De duplici appendice Epiſtolæ ad Romanos, Halæ 1767, 4to.

12. Our author has here printed a letter written by

Profeſſor Birch relative to the Codex Vaticanus. In the page, to which he particularly refers, an inaccuracy is corrected relative to the five Vienna manuſcripts, of which Profeſſor Treſchow had ſaid that the paſſage in queſtion was wanting at the end of the 16th. chapter, but had neglected to mention that it was placed at the end of the 14th. Now as Birch quotes by the numbers 57. 67, 68, 69, 70. according to the preſent notation in the Imperial library, and Treſchow, who deſcribes them in his Tentamen, p. 55—83. quotes the numbers aſcribed to the Imperial manuſcripts by Lambecius, viz. 1. 34, 35, 36, 37. it might be doubted, by thoſe who have no opportunity of comparing the two catalogues, whether they meant the ſame five manuſcripts. It is certain however, that the Cod. Lambecii 1. has the paſſage at the end of the 14th. chapter, for this is the manuſcript from which Alter has printed his Greek Teſtament. See Vol. II. p. 132. of his edition: ſee alſo p. 758. where it appears that the Cod. Lambecii. 35. has it in the ſame place. And as Alter has likewiſe collated the Codd. 36. and 37. and has noted no deviation from the Codex 1. we muſt conclude the ſame alſo of theſe manuſcripts.

13. Alſo in the Armenian verſion, and the Arabic of the Polyglot.

14. Grieſbach ſays, 'Reliqua uſque ad finem epiſtolæ cuncta diſſecuit Marcion.' The evidence of Marcion therefore, with reſpect to the poſition of the paſſage in queſtion, is of no importance.

15. I have left this ſentence as it ſtands in the German original, but it is neceſſary to obſerve, that of theſe four manuſcripts quoted by Grieſbach, the three laſt are erroneouſly interpreted by our author. For Cantabrigienſis, Baſil 2. and Regius 54. muſt be read Claromontanus a primâ manû, Sangermanenſis, and Regius 1886 nunc 219. In the liſt of errata, he ſays the whole ſentence muſt be expunged; but this is unneceſſary, as it needs only the correction which has been here given. Grieſbach has likewiſe quoted the Cod. Harleianus 5552. but

but adds 'in margine docet εν τοις παλαιοις αντιγραφοις in fine cap. 14. hæc inveniri.

16. Grieſbach, on whoſe critical accuracy we may in general rely, quotes the Armenian verſion as having the paſſage likewiſe at the end of the 14th. chapter.

17. This is abſolutely denied by Matthäi, the editor of the Codex Boernerianus, who is beſt able to form a judgement on this ſubject. He aſſerts that both the Latin and the Greek texts are written by the ſame hand, and with the ſame ink. See his Preface to the Codex Boernerianus, p. xv.

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18. Our author ſhould have added a ſecundâ manû, or ex emendatione; for the Claromontanus a primâ manû has the paſſage at the end of the 16th. chapter.

19. With this difference, that the 14th. chapter ends with εις τας αιωνας, the 16th. with εις τας αιωνας των αιωνων. See Woide's Catalogue of the various readings of the Codex Alex. Rom. xvi. 27. But this is not the only manuſcript in which the paſſage is found at the end of both chapters: Grieſbach diſcovered it in both places in the Cod. Colbertinus 2844, and alſo in the Armenian verſion.

20. See Note 14.

21. See Note 18.

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22. Our author's ſtatement would have been more clear, if inſtead of five, he had made only four diviſions. 1. Of ſuch authorities as have the paſſage at the end of the 14th. chapter only. 2. At the end of the 16th. chapter only. 3. At the end of both chapters. 4. At the end of neither chapter. In conſequence of his arrangement, the ſame evidence is produced twice, namely, No. 3. and No. 5.

SECT. XI.

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1. Apparatus Criticus, p. 488. ed. 2da.

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2. The German title of this book is, Knittel's Beytrage zur Kritik uber die Offenbahrung Johannis, printed at Brunſwick in 1773, 4to.

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3. Becauſe ανθελεγον and λεγομενοις had immediately preceded.

4. Wetſtein's 7th. rule, Vol. II. p. 859. is, Inter duas variantes lectiones, ſi quæ eſt ευφωνοτερος aut planior, aut Græcantior, alteri non protinus præferenda eſt, ſed contra ſæpius. See alſo Grieſbach's Pref. to the 1st. vol. of his Greek Teſtament, p. 14. Note (*).

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5. Grieſbach quotes likewiſe the two Perſian, and the three Arabic verſions.

6. See Blanchini Evangeliarium quadruplex, Part II. p. 462.

7. Namely Ephrem a primâ manû, Cantabrigienſis, Stephani η.

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8. I have taken the liberty to abridge this paragraph, as our author's remarks, with reſpect to Dr. Semler, breathe rather a ſpirit of perſonal enmity, than that of cool and critical enquiry. This is not the place to examine Dr. Semler's principles of criticiſm; it is ſufficient to obſerve, that they are held in high eſteem by the beſt judges, though his conjectures, like thoſe of our author, and of every other critic, are ſometimes ungrounded: a circumſtance at which no one ſhould be ſurpriſed, as the province of criticiſm is confined within the bounds of probability, and can ſeldom or never extend to abſolute certainty.

9. This

9. This general ſtatement of the rule given by Dr. Grieſbach, betrays either great inattention in our author, or, what is worſe, want of candour. For that learned and accurate critic adds, in the very place to which our author refers, 'Excipe tamen lectiones breviores, α) ex homoioteleuto ortas, aliaſque talium locorum, in quibus ad omittendum librarius non poterat non pronior eſſe quam ad addendum, β) e difficultate lectionis plenioris enatas, γ) ingenio ac ſtilo ſcriptoris minus convenientes quam pleniores.' This laſt clauſe in particular muſt reſcue Grieſbach from the charge, which our author has laid to him. Beſides, Grieſbach has mentioned four conditions, which ought in general to take place when the ſhort reading is preferred: but theſe our author paſſes over in ſilence. See Grieſbach's Preface to the 1ſt vol. of his Greek Teſtament, p. 14. Note (*). See alſo Wetſtein's 9th. rule, p. 862, 863. of the 2d. vol. of his Greek Teſtament, with Dr. Semler's remarks on it, p. 64. of his edition of Wetſtenii libelli ad criſin atque interpretationem Novi Teſtamenti.

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10. Wetſtein relates the opinions of Mill and Bengel, but is totally ſilent with regard to his own. If our author argues from Wetſtein's having retained the common reading, the inference is at leaſt vague, as it is well known that Wetſtein's text follows in general the common printed text. Among the manuſcripts which have ἐν Ιερουσαλημ are the Alexandrinus, Cantabrigienſis, and Baſilienſis B. VI. 21. Grieſbach ſeems to prefer this reading.

11. Επ αυτοις a primâ manu, επ' αυτους ex emendatione.

12. This inference, which appears to be extremely irrational, is founded on the very ſame principle which Dr. Semler often applies when he rejects a reading as ſpurious. Our author therefore can have no reaſon to cenſure a critic, who argues on the ſame ground with himſelf.

13. Here again the Cod. Cant. for εσιν has λαμβανειν τινες.

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14. Our author has here mentioned Bengel and Wetſtein, as if they were the only critics that adopted the above-mentioned rule, and has paſſed over Grieſbach in ſilence, as if he were a critic of inferior order. But Grieſbach ſays expreſsly, Præferatur lectio obſcurior, minus emphatica, durior, &c.

Præfat. ad Nov. Teſt. Tom. I. p. xiv.

15. The ſix manuſcripts quoted by Wetſtein for Ασιας, are the Alexandrinus, Claromontanus a primâ manu, Augienſis, Boernerianus, and Stephani ε, to which Grieſbach has added the Sangermanenſis, and four others. It is alſo the reading of the Coptic, the Æthiopic, the Vulgate, the old Italic, and of ſeven fathers.

16. Wetſtein relates the opinion of the above-mentioned critics, but all that can be referred, with reſpect to his own ſentiments, is that the common reading is at leaſt intelligible. Dr. Grieſbach and Dr. Harwood are ſo decided in favour of Ασιας, that they have taken it into the text of their editions.

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17. The extent of meaning to be applied to απαρχη muſt be determined by the words with which it is connected. It is true that the numerous converts in Jeruſalem, on the day of Pentecoſt, might be all included under the title απαρχη των Ιεροσολυμων, and if a number of Achæans had been converted at the ſame time, on ſome extraordinary occaſion, they might have been termed collectively, απαρχη της Αχαιας. But when this title is applied to an individual in particular, it is reaſonable to ſuppoſe that St. Paul intended a mark of diſtinction that was not common to a multitude.

18. The propriety of our author's concluſion depends on the point of view, from which the ſubject is examined,

ed. It is true that no man would deſignedly alter Ασιας to Αχαιας, Rom. xvi. 5. in order to render the ſenſe more clear; but is it not poſſible that Αχαιας might have been written for Ασιας, by miſtake? As the expreſſion απαρχη της Αχαιας occurs in another paſſage, a careleſs tranſcriber, having copied in this place απαρχη, might imagine that της Αχαιας immediately followed, and write it without further examination; or, as both words begin and end with the ſame letter, an abbreviation might have given riſe to the miſtake, or it might have been occaſioned by ſome trivial cauſe, which we are at preſent unable to aſſign.

19 Our author here contends that εν τω πρωτω ψαλμω is the genuine reading, Acts xiii. 33. notwithſtanding the paſſage, which is there quoted, is taken from the ſecond Pſalm, and that δευτερω, the common printed reading, proceeded from a tranſcriber, who made the alteration in order to remove the ſeeming difficulty. He obſerves, that no one would have changed δευτερω to πρωτω, whereas the motive for changing the latter to the former is obvious. He explains the difficulty, not by ſuppoſing that the firſt and ſecond Pſalms compoſed originally only one, but that the firſt Pſalm was originally a kind of preface, and that the numbers prefixed to each Pſalm began with that which is now the ſecond. In ſupport of this conjecture he appeals to the Caſſel manuſcript, in which the firſt Pſalm is written as a preface, and that, which is noted in other MSS. ב, is marked א. Grieſbach has taken εν τω πρωτω ψαλμω into the text of his edition, as being ſupported by the beſt authority.

20. Our author ſhould have mentioned the arguments, if any exiſt, by which κατα is ſhewn to be the genuine reading, in addition to the authorities produced by Wetſtein. Grieſbach rejects it as ſpurious, and prefers the common reading και τα, which has likewiſe this circumſtance in its favour, that ΚΑΤΤΑ might more eaſily give riſe to ΚΑΤΑ, eſpecially if the I was faded, than the latter to the former.

21. Extracts are here given from Treſchow's Tentamen deſcriptionis codicum Vindobonenſium, publiſhed at Copenhagen in 1773, 8vo. As this work is written in Latin, a tranſlation of German extracts from it is unneceſſary.

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22. They wrote נ over משה, and converted it to מ נשה, in which manner it is printed in the Hebrew Bibles. This alteration muſt have been made in a very early age, for Manaſſeh is found not only in the Syriac, Chaldee, and Arabic, but even in the Greek verſion. Jerom reſtored the original reading, yet the modern verſions have in general Manaſſeh.

23. Here is an extract from a letter which Profeſſor Adler, at that time in Rome, had written to our author, relative to a Syriac manuſcript of the Goſpels, which not only differs both from the Peſhito and the Philoxenian verſion, but is written even in a different dialect, and with characters different from the common Syriac. This remarkable and important MS., which contains what critics call at preſent the Verſio Hieroſolymitana, will be deſcribed in the 12th. ſection of the following chapter. Beſide this and the Armenian verſion, which our author quotes for the reading Ιησουν Βαραββαν, Grieſbach found it in the Codex Reuchlini, and the Codex Marſhi 24, in the Bodleian library. Profeſſor Birch likewiſe diſcovered it in a Vatican MS., written in 949, with uncial letters, and noted in the Vatican library, No. 354. in which is a marginal note to Matth. xxvii. 16. written by Anaſtaſius, biſhop of Antioch, who relates, that in the moſt ancient MSS. the paſſage was as follows. Τινα θελετε απο των δυο απολυσω υμιν, ΙΝ τον βαραββαν, η ΙΝ τον λεγομενον ΧΝ. Adler's bibliſch-critiſche Reiſe, p. 122. See alſo Birch's Note to this paſſage, in his edition of the Greek Teſtament, where he has quoted four other Vatican, and ſeveral more MSS., in which the ſame ſcholion is found.

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24. See Note 17. to chap. II. ſect. 12.

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25. I have here taken the liberty to omit a long and tedious note, in which our author combats the opinion of Le Clerc and Wetſtein, relative to the ſtory of the adultereſs, becauſe it is impoſſible to form an adequate judgement in any controverſy from ſingle paſſages, or fragments of arguments, detached from the general connexion. The moſt complete information may be had in Grieſbach's Note to John vii. 53.

26. The Cod. Cantabrigienſis, Stephani ℵ, and Guelpherbytanus A, with two others of later date; alſo in the Coptic, Æthiopic, and Perſian of the Polyglot. Grieſbach has adopted this reading.

27. The Cantabrigienſis and Cyprius; but it is the reading of the Coptic, Æthiopic, the Perſian, the old Italic, the Vulgate, the Saxon, and ſeveral of the fathers of the four firſt centuries. Grieſbach has reſtored it in the text of his edition.

28. Χριστου is the reading of the common printed text, and is ſupported by the authority of ſeveral ancient verſions, Θεου that of the Cod. Alexandrinus, κυριου that of the Codex Ephrem. Wetſtein and Grieſbach prefer κυριου, and apparently with reaſon; for it is not only infinitely more intelligible than χριστου, which alone indeed would be no argument, but might equally give riſe to the other two readings.

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29. For ευχη, James v. 15. is written προσευχη in three manuſcripts, becauſe ευχη occurs only in two other examples of the whole Greek Teſtament, whereas προσευχη is uſed in nearly forty inſtances.

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30. This laſt interpolation, as quoted by our author, is in the Cod. Cant. alone, but three other manuſcripts have a ſimilar interpolation.

SECT. XII.

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1. Eſpecially by Tertullian and Epiphanius. Marcion on the other hand accuſed Tertullian of the ſame practices. Ego meum (ſcil. evangelium) dico verum, Marcion ſuum. Ego Marcionis affirmo adulteratum, Marcion meum.

Tertullianus adv. Marcionem, Lib. IV. cap. 4.

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2. See Note 10. to Chap. II. ſect. 7.

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3. See Note 24. to Chap. IV. ſect. 5.

4. Vid. Hieronymi Opera, Tom. IV. P. i. p. 392. ed. Martianay. Tertullian alſo (adv. Marcionem, Lib. V. c. 18.) quotes Epheſ. v. 31. without this clauſe.

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5. See Note 28. to the preceding ſection.

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6. Ambroſius de fide, Lib. V. cap. 16. Tom. II. p. 586. ed. Benedict.

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7. Epiphanius, in mentioning a paſſage in St. Luke's Goſpel, in which it was ſaid, that Jeſus wept, has the following remark, Ἀλλα και ‘Εκλαυσε’ κειται ἐν τῳ καθ᾽ Λυκαν ευαγγελιῳ ἐν τοις ἀδιορθωτοις αντιγραφοις. Ὀρθοδοξοι δε αφειλοντο το ῥητον, φοβηθεντες, και μη νοησαντες ὑγιες το τελος.

(Ancorat.

(Ancorat. cap. 31. Tom. II. p. 36. ed. Petavii). The paſſage which he means is Luke xxii. 43, 44. which is omitted in the Cod. Alexandrinus, and, as appears from Birch's edition, alſo in the Cod. Vaticanus.

8. The ſpurioufneſs of 1 John v. 7. has been ſhewn by Sir Iſaac Newton, in a letter to Le Clerc, firſt publiſhed in London in 1754, and more correctly by Dr. Horſley in 1785, from the author's original copy. See his edition of Newton's Works, Vol. V. p. 495—531. This letter is leſs known than it deſerves, as the immortal author has diſplayed in it as much critical knowledge, as penetration in his mathematical inquiries. See alſo Porſon's Letters to Travis, publiſhed in 1790. The queſtion has been likewiſe examined, and with great impartiality, by Bengel in his Apparatus Criticus, p. 458—482. 2d. ed.

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9. Our author, by ſome extraordinary accident, has entirely perverted this rule of Wetſtein, and applied to the orthodox Wetſtein's explanation of the heterodox reading. To prevent confuſion therefore it is neceſſary to quote the rule at full length. Inter duas variantes lectiones ea, quæ magis orthodoxa videtur, non eſt protinus alteri præferenda. Lectionem magis orthodoxam voco illam, quâ dogma aliquod inter Chriſtianos controverſum in illis, in quibus degit lector, partibus vulgo receptum confirmari exiſtimatur. Lectionem minus orthodoxam intelligo non manifeſte erroneam quidem illam et hæreticam (quis enim talem probaret?) ſed quæ neutri parti favet, et ſenſum fundit, qui et reliquis ſcripturæ locis congruens eſt, et ab omnibus Chriſtianis admittitur. Quin in dubiâ re hanc lectionem illi præferendam eſſe judico. To the rule thus ſtated no critic will refuſe to ſubſcribe. See Dr. Semler's remarks in his edition of Wetſtenii libelli ad criſin atque interpretationem N. T. p. 75—78.

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10. This concluſion would preſuppoſe that the paſſage was genuine, but the preſent queſtion relates to the deciſion of doubtful readings.

11. Our author in the whole of this laſt paragraph, has not argued with his uſual preciſion. It is true that if a reading undoubtedly genuine, in a work aſcribed to ſome particular author, contradicts the tenets which he delivers in writings of undoubted authority, it affords at leaſt a preſumption that the work in queſtion is falſely aſcribed to him. But this has no reference to the preſent inquiry, which relates merely to the choice of diſputed readings in the ſame paſſage. The ſtatement therefore ſhould be made in the following manner. Let us ſuppoſe that one ſet of manuſcripts has a reading in one of St. Paul's epiſtles, which is conſonant to the general doctrine delivered by the Apoſtle in his other epiſtles, and that another ſet of manuſcripts has in the ſame paſſage a different reading, and repugnant to his general doctrine: in this caſe we muſt conclude that the reading contained in the latter ſet is ſpurious. This is probably Wetſtein's meaning, when he ſays, Lectionem manifeſte erroneam et hæreticam quis probaret? To our author's objection, that the rule cannot be applied in arguing with a Deiſt, becauſe it implies divine inſpiration, we may reply, that the rule as here ſtated is equally applicable to the manuſcripts of Ariſtotle and Plato.

SECT. XIII.

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1. Our author has here printed a letter written by Profeſſor Birch, during his ſtay in Rome, relative to the Codex Vaticanus. Various readings of this celebrated manuſcript are there given, which were before unknown, all of which may be ſeen in his edition of the Greek Teſtament, the title of which is quoted above, ſect. viii. Note 12.

2. Our

2. Our author's explanation of επαρατος is attended with many difficulties. The words of Suidas are επαρατοι, επαγωγοι· και επαρατος, επικαταρατος. Now if this paſſage be genuine, the word in queſtion has a different ſenſe in the plural from that which it has in the ſingular, and our author is miſtaken in ſaying that επαρατος is ſynonymous to επαγωγος. But Küſter, in his Note, very juſtly ſuſpects that επαγωγοι is here ſpurious. With reſpect to our author's derivation of επαρατος from επαρας, it is contrary to the analogy of the Greek language; for this word ought to be written εωαρας, with an Iota ſubſcriptum, being the part. aor. 1. of επαιρω, and it is well known that επαρατος comes immediately and regularly from επαραομαι, imprecor.

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3. Grieſbach quotes likewiſe the Codex Colbertinus 2844, or Wetſtein's Codex 17, in the ſecond part of his Greek Teſtament.

4. But as our author himſelf acknowledges that no reading, ſupported by the authority of a ſingle manuſcript only, is entitled to the preference, unleſs it has very ſtrong internal marks of authenticity, it does not appear that we are warranted to pronounce ηλει genuine, as it correſponds neither to the Hebrew nor the Syriac orthography. It is true that ηλει approaches nearer than ελωι to the Hebrew אֵלִי; but as there is no ſuch word in Hebrew as σαβαχθανι, and the whole exclamation is Syriac (or which is nearly the ſame thing, Chaldee, the mode of pointing conſtituting the chief difference between the two dialects), it is reaſonable to ſuppoſe that the Syriac word ελωι is the genuine reading.

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5. For Βηζαθα no other manuſcript has been quoted than the Codex Stephani η; but Grieſbach, who collated this manuſcript anew, found in it Βηθζαθα, for which Wetſtein has quoted only the Codex Colbertinus 2844. It is poſſible therefore that the reading, which our author deſcribes as very ancient, does not exiſt.

6. Cri-

6. Grieſbach rejects εγενετο on the authority of the very beſt manuſcripts.

7. See Grieſbach's Hiſtoria textus epiſtolarum Paulinarum, Sect. 1. § 7.

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8. To prevent miſtakes, it is neceſſary to obſerve that N° 24. was not aſſigned to this manuſcript in the Bodleian library, but it was thus noted by its former proprietor. It is Grieſbach's Codex 118.

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9. See Grieſbach's Note to Acts xx. 28.

10. To which may be added πλεονεξιας.

11. See Bengel's Introduction in criſin Novi Teſtamenti, § 21.

12. Alſo in the Æthiopic.

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13. The example, which is here explained, has been already given in the preceding page of this Introduction.

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14. Deut. xxix. 18.

15. This admirable chapter has been written by our author with the coolneſs and impartiality of a profoundly learned critic, without the leaſt regard to any party whatſoever. In ſubjects purely theological, he has at all times abided by the eſtabliſhed doctrine of the Lutheran Church, of which he was a member; but in points of ſimple criticiſm, he inveſtigates the truth with all the aid of learning, indifferent as to the event, and wholly unconcerned whether the concluſions, that may be drawn from his inquiries, are favourable to his own ſyſtem, or to that of his opponents. The attention which has been paid to apparent criſies, both in the text itſelf, and the notes of the tranſlator, may frequently appear ſuperfluous; but let no one forget that accuracy and impartiality are the two great virtues of a critic; and that objects of

no importance in themſelves lead not ſeldom to conſequences of the greateſt moment. Laſtly, we may derive this uſeful leſſon from the foregoing chapter, that charity and moderation toward thoſe, whoſe ſentiments are different from our own, are the greateſt ornaments of thoſe who bear the name of Chriſtian. Scriptura ſacra non data eſt hominibus præſertim Chriſtianis, ut ſe invicem perpetuis diſputationibus ex eâ refellerent ac damnarent: paci deſtinatum opus hoc eſt, et mutuam caritatem atque tolerantiam ubique ſpirat atque inculcat. Variationes illæ in tenuiſſimis plerumque apicibus conſiſtunt, ut vel legatur ΟC vel $\overline{\theta C}$, $\overline{K C}$ vel $\overline{\chi C}$, ut articulus item vel apponatur vel omittatur. Quis enim ſanæ mentis credat ſapientiſſimam atque benigniſſimam Dei providentiam ab iſtis apicibus, qui acium oculorum fugiunt, res tanti momenti æternam nimirum ſalutem, vel perniciem hominum ſuſpendere voluiſſe?

Wetſtenii Nov. Teſt. Tom. II. p. 864.

END OF VOL. I.

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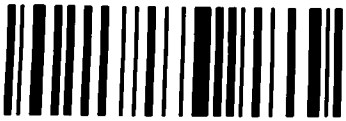
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